

Baupout Jelu Theile.



Kom.rh.a.

Mohatsomer thinges are weptten afore tome, are weptten for ourse learnings.

Typinte at lander in 1548

Marke 12 Marke Gibli



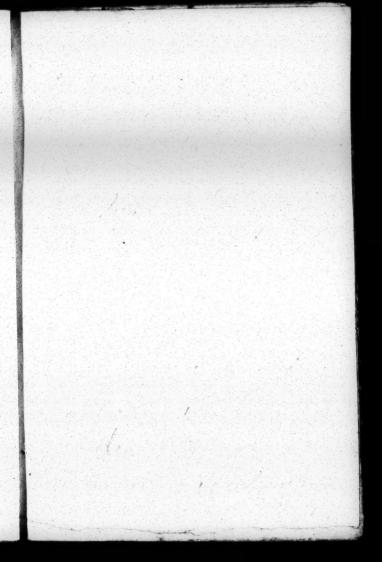
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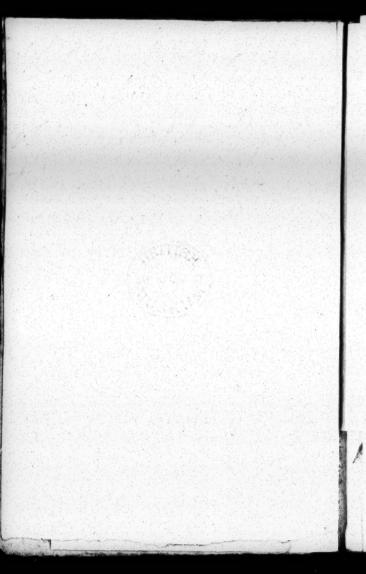
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no Boch printed by B. Jugg a known of Inches date then this and this first Soldier of the Town Justo went of the Manhan is the do to teither saphiers in 1 180-A Leener that the exchange a unknown - love to the. den Wilson. me this is the educations



The New Deplacent of ours lauyour Jesus Christo Rom. XV. 14. Whatsoure thinger are wig ton afore tyme, are wy ton for our learninge. honglated by Wyllyam Tyndale, after the last copye concerted, with scalphing, di. 24°. 15h. anes 1.2 / 253 who adds "A Table of the Epithy The above by the Cart. "Richard Juge"

This was regarinted 1550, with exactly the same title according to Herbert Edition of Ames. Bagford cays of et The most beaution book i have Leen " of the black letter." Jugge was fire aspointed brinter to Elizabeth, jointly with Cawood who had The satent however, was not made out. His not attion collinor in British Anusque

Diodate Satations Mck 3.6. Boghizzo weg: Hungod in if houses All Backer in his for affarage of the non light male for to form place; fall to grant hat baffifue long lish by touch higher total boy; for si) not 18 despones of our Could Contray . as to that hot sno foculing: to Comombor ( Good hand gurry and not frein fig it should be so hoar to have the last 28 19; & hourd bughang. ha Reforg you to the for montion has foot chip & 3.41.6; mhis B. W. NT. By C. 51.a. 21



# The newe

Tellament of oure

Baupout Jelis



Mom. M.a.

Mohationer thinges are weptten: afore tome, are wiptien for oure: learnpnge:

pinter at E

Translated by Myllyam
Tyndale, after the
laste copye corrected by hyslyfe.

Ris Boate, 1688

## Tan Almanack for tr. yeares.

The nobre	Kalter.	gelou aque	The Son-	Teape peare
Q.b.flip. Q.b.li.	bi.Appell bi.Appell grig. March	rii fiij	红	••
Q.D.lif.	epij.Apipil	ruj	BOR	18
D.d.linf.	erb. Darch.	rbi rbij	5	
Q.d.lbij.	b.Apppil	rbiij	<b>ECA</b>	100
D.d.lbif	p.Apppll prbi.Apppll	1		
Q.d.lp Q.d.lp Q.d.lpi	ruif. Appell bj. Appell Frip. Carch.	itti	989	*
Q.d.lriff Q.d.lriff	Harabit.	bi bif	GUBB	3
O.d.lrbj	filigapiliation	bilj	\$	
D.d.kbii	eviy. Apppl	ri	E	C

The peare hath rif. monethes, or lif. wekes and one daye. and it hath in all thre hungers and by houses.

wood speaketh Mat. rba.b.

Thes is my peare Soune in whome F

Chait Ipeaheth Matt. i. b.

Come butome all pe that laboure and areladen, and I topil eace pon. Cake mp pocke on rou; and learne of me, for I am make and lowly in here; and pe thall fring selle buto poure toules: for mp pocke to eacy, and mp burthen is loubt.

Toan, rim a.

Tam the ware, the trute and the lete. So man commeth buto the father, but

Joan hin by

I am the leght of the mortor. We that followeth me, mall not walke in dathnes, but Mall have the leght of lefe

Join.ri.d.

Jam the returreceponand the tofe, Bethat betrueth on me, pethough he werebead, per chall he loue. And wholoever touch and beleueth on me, Chall never ope.

Deter weaheth act.iin.c.

MERCHANT TO BE SEED OF THE

Dether is there fallpacpon in any other, not per alfo is there any other name gend. Into men wheren incomes be fauch.

### Willyam Tyndale but

the Thuilten Reader.



Ere thou habimos dears Reader) the new Thesis ment of consequent made with his of God in Chieses bloude. Whiche I have laked over agapus (now at the last) with all biligence, and compared

tr bnto the Breke, and haus tweded bure of it many faures, tohithe lathe of belpe at the beginnpage and outeflight, bpd force therin. Tought feme chaunged, or not all together agreinge with the Breht, let the fonder of the fante confeder the Debine phrace or maner of (peche left in the Greke wordes. Do hole preterperfectece a pielen tence to oft both one, and the futuretence is the optative mode allo, and the futuretence is ofte the imperative mode in the actine bopce, and in the valline ener. Aphetople perfon for perfon, nombre for nobre. and an interrogacion for a condicionali. and fuche iphe is with the Bobines a comen blage.

If any man finde fautes other twith the traffacion or ought befide (which is eafter for many to do, then se well to have traffacted it them selues of their owne pregnant witness, as the beginning without fore in sample) to the same it shall be inwfull to translate it them selues, and to put what they lust thereo. If I shall percepte ether by mp self, or by the informacion of other.

the:

#### Moplipam Tonbale

that ought be escaped me, or myght be more playing translated, I will shortly after cause it to be mended. Does be it in ma mp places, me thynketh it better to put a beclaracion in the mergent, then to runne to farre from the text. And in many places, where the text semeth at the first choppe harde to be binderslande, pet the circumstances before and after, a often reading together, make it playing prough, ac.

Doisouer becaufe the hmado of heane. which is the feripture and morde of God mape be fo loked by, that he tobich readeth oz heareth it canot buderftad it: as Chipf telfifped bow that the Scribes a Wharp, fes had to thur it bp. Wat. rriti. a had take awaye the kepe of knowledge. Mu.ri.that theps Jewes whiche thought them felues within, were ret Co locked out, and are to this dape, that they can buderfrand no fen tence of the Compture buto their Caluacion. though they can reherfe the tertes euery tobere a befoute thereof as futtelpe as the popult Doctours Duces of barke learnyng which with thep: Cophiltre ferued bs.as the Wharpics byd the Tewes. Therfore That I mpatt be found farthful to mp father and loze in diffributyng buto mp bee thien and felomes of one farth, there oue and necestarpe tode: to detting it, and ceas Coning it, that the weake Comakes mape recepue it alfo, and be the better for it) 3 thought it mp butpe (mod beare Reader) to warne the before, a to theto the the right wape in and to gene the the true keps to OPEN

#### to the Beaber.

open it withall, and to arme the agapute falle prophetes, and malicious procrites, whose perpenual flubp is to leven the scrip ture with gloses, and there to locke it up, where it shall save the soule, and to make be those at a wrog marke, to put our trust in those thought a profit there belies

only, and flee our foules. The right the right wape, pe a the only wape to wape into binderstade the scripture bito saluacion, is the scripture that we ernessly a about all thing, searche ture.

tot the profession of our baptrine or coue. nauntes made betwene God a bs. as for an enfaple Chift farth mat.b. Banny are the merciful for they Chall obtavne mercy. Lo, bere God bath made a couenaut with be to be mercyfull buto be, of we will be mercpfull one to another, to that the man which Greweth mercy buto his nevablous mare be bold to truft in Bod for mercre. at all nedes. 3 nd contrarp torle, tudgemet without mercy Chalbe to him that Bicheth not mercy. Jaco. if So noto. pf he that the weth no mercy truft in Bod for mercye. his farth is carnall and worldly, and but bapne prefumption. For God hath prompa fed mercy only to the mercifull. 2nd there fore the mercyleffe haur no Goddes worde that they Mall have mercye: but contrary tople, that they Gall have indgemet with ont mercee, and cat.bi.chap.3f pe Chall forgene men their fautes pour heauelp father Chall forgene pou, but and pf pe chaft not forgene men their fautes , no more Chal pour father forgene pou pour fautes. Molfpam Tondale

Here also by the vertue a strength of thys covenaunt inherwith God of hys mercye hath bound him telf to be butweith, may he that forgeneth his nerghbour, we volve when he returneth and amedeth to belove and trust in God for remission of whatsoe ner he had done simple. And cotrarpwofe, he that will not forgeve, cannot but dispeare of forgevenes in the ende, and feare judgement without mercye.

The generall conenaunt wherin al other see compachended and meluded, is this: If we make our felues to God, to kepe at his lawes, after the enfample of Chapft, then God hath bound him felfe buto us to kepe and make good at the mercies promifed in

Chailt thosowout all the Ceripture.

all the whole lawe which was geuen to btter our corrupt nature,is comprebended in the ten commaundementes. and the ten commanudementes are comprehended in thefe two, love God and the nevabboure. and he that loueth his nepahbour in God and Chaift fulfilleth thefe t too, and confe. quently the ten, and finallyc all the other. Dow pf me louc our nepahbours in Bod a Chiff, that is to wete, pfive be loupna. hombe and mercifull to them because Bod bath created them buto his lphenes, and Chaift hath redeured them, & bought them with his bloud, then mare we be bolde to truft in Bod thousto Chailt and his defer. upng, for all mercpe. for God barb promp. feb, and bound hom felfe to be, to Meme be all mercyc, and to be a father almighty

Kathe.

#### to the Beaber.

to be, to that we that not nevero feare the

nomer of all oure abuerlarpes.

Dom pf any ma that lubmitteeh not him felf to kepe the comaundmentes, do thinke that he hath any farth in Cod, the fame mas farth is in barne, tooglolp, banable, beuplich, and plapne prefumpcion, as it is about fapo, and is no fapth that can iuftifpe,or be accepted before Bod. and that is that James meaneth in his epille. for hots tan a ma beleuc (Caperh Daul) toithout a meacher, Kom. v. Mow reade all the ferip. ture, a le mhere Bod feut anp to preache enercy to any laue bnto them only that repent, and turne to Sod with all they bertes, to kepe his commaundementes. Doto the Difobebier that will not turne,is thies tened math, bengesunce and damnacion. according to all the terrible curles & feare full cucamples of the Bible.

Full culamples of the Bible.

Farth now in God the father thosolve what feith our Losde Jelus Christ, according to the it is that concumulates and apportiment made be: saueth, twenc God o bs, is our salvacion: Where fore I have ever noted the covenauntes in the margentes, e also the promises. Aporeover where thou findest a promise, a no co

the mergentes, e also the promises. Dozes ouer wher thou findest a promple, a no co nenaut expressed therwith, there must thou inderstad a couenaunt that we whe we be recepted to grace, know it to be our dutpe to kepe the law. As for an ensample, when the scripture sapeth. Dat. bij. Aske a it that be genen pourseke a pe shall kinde, knocke and it shall be opened butto pour It is to be indersoned.

buderflande, pf that whe the nerghboure

#### Mplipam Tyntale

afterb.feketh oz knocheth to the thou there Octoe bim the fame mercy tohich thou bes fyzelt of God, then hath God bounde hom felte to belpe the agapne, and els not.

Two thin Alfo pe fe that two thringes are requipe acs are re red to begin a Chaiften man. The fpail is a Redfall farth end trug in almighty God quired to bearing a to obtaine all the mercye that he bath pro shaffe ma mpled be thorow the Deferuing and meris tes of Charles bloud only without al rela pect to our ofnne morkes. And the other is, that we forlake cupl and turne to God. to kepe his lawes, a to fight agapus ours felues, and our corrupt nature perpetually that we mape do the will of God query

Dape better and better.

Bodes

This have I lavo (moft beare reader) to warne the left thou Bulbeft be derepued . MD hatthe # Chulbelt not onlye reade the feripture in nature of bapne and to no profit, but also bute the greater banacion. For the nature of Gods worde is, worde is, that toholoeuer reade ft or heare it reasoned and disputed before him, it wil beaprine immediatip to make hom cuarp dape better and better, toll he be growers into a perfect man in the Anomiodge of Chaiff and lone of the lawe of God, or els. make him morfe and worfe, toll be be hare bened that he openly relyfte the lypric of Bod, and then blacpheme after the enfam. ple of Wharao, Coza, Abiron, Balam, Ju-Das, Spmon Dagus and fuche other.

This to be ruen fo, the mozdes of Chill Joa. tti. do well cofirme. Chis is condena tion (fareth he) the light is come into the

morio

#### to the Beaber.

toolbe, but the men loued barines moze then lpahe, for theproches were entl. Bebolo, when the light of Bods worde com. meth to a ma tobether he reade it oz heare it pacached & tellifped, and he ret haus no loue therto to fallyo bis lpfe therafter but. colement Bill buto his olde bedes of tano raunceathen beginneth bis inft Danacion. immediatly, and te is beuceforth without ercufetin that he refused mercy offred him. for God offereth bem merce boon the co bicion that he toill mende his fpuing, bus be toil not come biber the couchaunt. and from that hours forward he wared worlle a worle, God taking his forpte of merch e grace fro him for his buthabfuluce late.

And Paul writeth Kom.i. that the here then betaule when they knewe God, they had no luit to honour him with godly lyming, therfore God powerd his wrath by them, a take his lyrete from them, a gaue them by buto their hertes lustes to serve spine, from iniquite to iniquite, tyll they were thorow herdened a walk repentative.

And Charao, because whethe worde of God was in his cotre, a gods people seat tereth thosowout al his land, a pet nether loved them so it, thersore God gave hym by, a in taking his sprite of grace fro him, to hardened his herte with concreousnes, that afterward no miracle coulde conners him, here to pertapneth the parable of the taletes Wat. rrb. The Norde communicity the talent to be taken awape fro the cupil a Couthful servaunt, a to bind had a fote, with.

Mplipam Epndale

and to call him into beter barbnes and to gene the talent buto bun that bath ten, Cap inge, to al that have more Chall be genen. But from him that bath not, that he bath walbe taken fro bim, that is to fap, be that bath a good herte towarde the mozbe of Bob. e a fet purpofe to faltion his bebes there after, and to garnifie it with gools limpng, and to teffifre it to other, the Came Mall increafe moze and moze baply in the grace of Chail. But he that loueth it wot. to tpue therafter, and to enifre other, the fame Gall lofe the grace of true knoto. lebec, and be blinded agapne, a euerp dape trare morte and morte, a blinber a blin. Der tell he be an b tter enempe of the word of Bod, and his herre fo herbened, that it malbe impoffible to conuert bem .

and Luke. rej. The lerugunt that knoweth his makers will, and prepared not him lefte, chalbe beate with many arppess that is, chall have greater danation. And Chat. bij. All that beare the worde of God, and do not thereafter, bupld on landerthat is, as the foundation layed of lande canot relik violence of water, but is diderminated and overthrowen, cuen so the fapth of them that have no luck, nor love to the law of God, bupld by the lande of their owner maginacyons, and nor on the rocke of goddes worde, according to his covenaum tes, turneth to desperation in time of tribulation, and when God country to tudge.

and the bruspard wat.kri. planted and breed oute to the bulbandmen that welle

#### fothe Beaber.

enor render to the Lorde of the frute in due ryme, and therfore was taken from them, and hyred out to other, doeth confyrme the same. Hor Chuth sapeth to the Jewes, the kingdome of heand Walbe taken fro you, and gend to a nacton that wil bring forth the frutes therof, as it is come to passe. Hor the Jewes have of the spiritual know ledge of God, a of his commaundemètes, a also of all the scripture, so that they can buder ado nothing godly. And the bore is locked by that all their knockynge is in bapne, though many of them take greate papen for Goddes sake, and Luke, rui, the sygge tree that beareth no frute, is come

manubed to be plucked bp.

and finally, here to perrapneth with ine finite other, the terrible parable of the bn. steane forpte (Luke. ri.) whiche after he is salt out, when he cometh and fyndeth hys houle fwept and garnilled taketh to hom feuen tooolle then him felf, and cometh & entreth in, and owelleth there, and Co is the ende of the ma worlle then the beginning. The Jewes they had clenfed them felucs with Boodes morde from al cutward poe latre and toothipppinge of pooles: But thep: hertes remapued ftill fapthleffe to Sobwarde, and towarde bis mercee and trueth and therfore without lone alfo and luft to his late, a to they; nepghbours for his fake, and thosow falle truft in them etone werke (to which herefie, the cholde of peroccion, the wicked bilhop of Rome with his latopers thath brought be Chai-Qen)

Molloam Toubale

Ge were more abominable poolaters then before, and become ten tomes morfe in the ende then at the beginnpnge. fer the fritt pholatry man fone fried a caffe to be rebuked of the Ozophetes by the feripture. But the latter is more futle to beatle totth all and hundren tomes of more difficulte

to be toeded out of mennes bertes.

This alfo is a conclution, nothing more certapne, or more proued by the cellimons and enfamples of the feripeure, that pf any that fauoureth the toozde of Bod . be fa meake that he cannot chaft bis flech, hom will the Lozde chaftice, and fcourge cuerp Dave Marner and Marner, with tribulacio a milfortune, that norbing hall profpere with him, but all mall go agapud hom. tobatfocuer he taketh in hande, and thatt bifet bom with pouertpe, with fickneft co and difeates, a final place bom twith place boon plage,ethe more lothfome, terrphie and fearfull then other, toll be be as bites Defiannce with his fleme.

Chriftes beben fet be in the fauour of Bod a our stone help bs to con. tineme therin.

Let be therfore that have noto at thys tyme our eyes opened agarne thosoto the tender mercpe of Bob, kepe a meane. Let bs fo put our trafte in the merepe of 600 thosow Chart, that we knowe it our bury to hope the law of Bod, ato loue our neigh bours for they? fathers lake whiche creas ted them, a bought them fo bearcip with his bloude . Let be malke in the feare of Bod and haue our epes open buto bothe partes of Bodes couenauntes, certifped that none Galbe partaker of that mertpe

to the Beaber.

cane he that wil fight against the flest, to hepe the lawe. Ind let be arme our sclues with this vemebraunce, that as Chrystes workes instift fro sinne, a see he in the fauour of God, so our owne debes thorowe working of the spree of God, helpe he to continue in the fauour, and the grace, into whiche Christ had brought be, a that we can no lenger cetinewe in fauour a grace then our bettes are to here the lawe.

furthermoze concernpnae the latte of Bod, this is a general conclusion, that the whole lawe, whether thep be ceremonpes, facrifyces, pe or facramentes, ether of pies ceptes of equitie bertvene ma # man thos romant all hearees of the monio, all were acuen for our profit a neceffite only, anos for any nebe that God hath of our keping them.or that his iope is increased therbp. or that the bede it Celfe boeth pleale hem . That is, all that Bod requireth of be tobe the be at one with hom, a bo put our trus un him. a lone hom, is that the loue euerp mā his acpabboure to pitpe him: ato hane copastion on him in all his nedes, a to be mercifull bnto hi. This to be cue (o Chait tellifpeth Wat.bij.fapingthis is the late and the Wasphetes That is to bo as then toldelt be bone to the (according 3 meane Mone is to the doctrine of the (cripture)a not to bo the fulfil that thou wolden not have done to the ling ofthe is all that the late requireth, the 1010. late. phetes. and Deule to the Kom. riti. af. firmeth alfo that love is the fulfillping of the lawe, and that he whiche loucth doeth:

#### Mplipam Tpnbale

Farth is taule of lone. of his ofone accorde all that the lame res outech. and. t. Cim.t. Dani faveth that the loue of a pure hert and good confcience farth unfarned is the ende and fulfillong of the lawe. For farth bufarned in Chite fes Moube caufeth to loue for Chipftes fake. DDbich loue is the pure loue only, & the only caule of a good conftience . For then is the confcience pure, when the eye loked to Chaiff in al hya Debes, to bo them For his lake. & not for hyr otone Cyngules aduauntage or any other tricked purpole. and John both in his golpeil, a allo epile les Cocketh neuer of any other law then to loue one another purcly, affirming that the baue Bob bim felf otvelling in be,and all that God befried.pf me loue one another.

Seing then that farthto Bod and loue and mercifulnes to oure nepathours is al that the lame requireth therfore of necelli te the lame mult be buberftanbe and inter piete by them. So that all inferior lames are to be kept, a oblerued as long as thep be fernauntes to farth and loue, and then to be broken immediatiee, efthorote any occaspo, they hurte epther the farth which me Bulb haue to Boomard in the confp. dence of Chaiffes bloud, or the loue which the awe to oure nevabbours for Chirftes Take. and therfore when the blinde Wharp fes murmured a grubged at him, and hps Difciples that they brake the faboth dape, atradicions of clocre, and that he himfelf Did cate with publicas and finners, he an-Civereth mat.ir.alleging Elaias the 10204 phet

#### to the Beaber.

phet: Go rather and learne tohat this men neth, I require mercy, and not facrifree. Only fone and wat.ru. Oh that re will what thes binderkan meaneth, I require mercy, a not facrifree, binderkan for only love and mercifulnes binderkan, beth the Deth the tate, a els nothing. and be that late. hath not that watten in his berte, Otal ne uer binderftande the latoino though al the angele of heaue wet about to teache him. and he that hath that grauen in his herte. that not only bnockade the lame, but alfo that bo of his emne inclinacion al that is required of the law, though weuer law had bene geue as all mothers de ofthe felues without lame buto their childie, all that can be required by aup latoc, loue oucreo. mpna al papue, ariefe, tedioufice or tothe fomnes : a euen fo no boute pf we had con tinches in our first flate of innocecre tos Stuto ener hanz fulfilled the law mithout conultion of the late. Ind because the late Country is a pocerine thoroto teaching ene ep man his butpe, boeth btter our corrupt nature)is fufficiently beferibed by Doles. therfoze is litte mencpon mabe therof in the newe tellamet, faus of loue only, inher in al the lame is included as feldome men cion is made of the netve tellament in the olde lame, lauc bere & there are promples made buto them, that Chail Chuld come, & bleffe them a beliner them, a that the golpel and nets teltament dulbe be preached a publithed buto at nacios. The goftel is gladtybinges of mercy & grace, a that our Belpel, corrupt nature Gall be healed agapne fog Christes

#### Mplipam Tondale

Christes (ake, and for the merites of hys belerupinges onlye; per on that condiction that we will turne to God, to learne to kepe his lawes spiritually, that is to saye, of ione for his lake, and wil also tuffre the

curping of our infirmitpes.

Mewrella ment.

The nem tellament is as muche to fare as a new couenaunt. The olde tellamet is an old temporal cournaunt made betmene Bob. e the carnal childze of abzaba. Ilaac # Jecob other tople colled Ifrael, boon the bedes a the observing of a temporal late. De here the remard of the keping is teme posal life a profperite in the lange of Cha naan, a the breakpug is remaid with tem posall beath a punishment. & ut the netos telament is an cucriallynge conenaune made buto the children of Bod thorotoe tapth in Chaift, byon the deferupages of Chait. Dobere eternal lpfe is promifed to all that beleue, & beath to all that are bube leupna. Op bedes pf 3 kepe the lame are remarded with the temporal promples of this lpfe. But pf I beleue in Chaift, Chais fes bebes hane purchaled for me the eter. nall promple of the enertallpng tpfe. 3f 3 comit nothing worthp ofocath: I beferue to my retvard that no ma kil me:363 hurt no man, Jam morthpe that no man hurte me. 3f3 help mp nepghbour, 3 am twoathp that he beloe me agapne. ac. So that with outward bedes with which I ferue other men. 3 beferne that other men bolphe to me in this worlbe, and thep extend no car ther, But Chilles bebes extende to lpte ener.

to the Reader.

enerlaftping bito all that beleue.#6. This be lufficient in the place concernping the lame and the Bolpell, new telfament and olde, fo that as there is but one 600, one Chailt.one fapth, a one baptpme, euen fo thou binberland that there is but one golpel though many wipte it, a many preache it. for al preache the fame Chrift, & bring the fame glad tpoinges. and therte Dauls Epilles with the Bolpell of John, a hos frift Epille, and the frill Epille of fapnit Deter are mott pure golpell, a mott plapn Ipe, and richipe beferibe the glospe of the grace of Chatte. If pe require moze of the late fcke in the prologe to the Romanns and in other places where it is lufficient,

tpe intreated of. Repentaunce. Oncerning this word repentaunce or as they bled penafice, the Webrue hath in the old tellamet generally, Sob, turne or be conuerted . for which the traclacion that we take to: 5. Icromes hath molt part conuerti,to turne or be couerted: a some tome per,agere pes nitentiam. and the Greke in the neto tella enet hath perpetually, Detanoco, to turne in the hert a mpnd, ato come to that right knowledge, a to a mas right wit agapne. for which, metanoco, S. Jeromes trante lacion hath Come tyme.ago penitentiam,3 Do repent; Come tyme, peniteo, 3 repents fome come, penitcoz, 3 am repentaunt Come tome, habeo penitentiam, I haue repentaunce:Come tyme, penitet me, it repen teth me, and Ereimus bleth muche thes mosde

Mplipam Epudale.

morbe, relipifco, 3 come to mp felfe, os te mp right minde agapne. and the berpfens and fignification bothe of the Bebiue, alco of the Breke worde is, to be conver ted, and to turne to Bod with al the herte. to knowe his toil, and to lpue accordynge to his lames, a to be cured of our corrupt nature touth the ople of his fpapre, a topne of opedience to his doctrine. ID niche con uerlion or turnpnapfit be bufapned, thele foure do accompange it, and are included therin. Confestion not in the priestes care. for that is but mas inuencion, but to Sob in the herre, and before all the songrega. cion of God, how that we be finners, and finful, and that our hole nature is corrupt and indined to finne. a al burightcoufnes e therfore cutt, wicked a banable, a hrs lawe holp a tutt, by whiche our Cinfull na. ture is rebuked: a allo to our nepabbours pf the haue offended any person particular Ip. Then corricton Cotowbulnes that the be fuche danable finners, and not only hauc finned but arc hole inclined to finne Bilt. Thradip farth (of which our old doctours hane made no metion at all in the beforing cion of thep: penaunce) that God for Chri fes fake doeth forgene ba, and recepue be to mercee, and is at one with be and wil beale our corrupt nature. and fourthip fa tiffaccion of amendes makpuge, not to Bed with holpe workes, but to mp nepal boure tohom I have burte, and to the congregacion of God whom I have offended of any oven crome be fond in me) a fubmite

To the Beaber.

enittying of a mans (clf binto the cogregation of churche of Chied, a to the officers of thelame, to have his life corrected and governed henceforth of them according to the true bottrine of the church of Chiefe. And note this, that as fatilization of amb belimakinge is counted sighteonines herefore the worlde a a purginge of the limits to that the worlde when I have made a ful amendes, hath no further to coplaine. Eus fo faith in Chiefes bloude is counted righteoutnes and a purging of al lynne before Bod.

Dozeoner, be that Onneth agapuft bys brother, fprineth alco agapuit bps father al mpahtp Sed. and as the fpnne committed naapnit hps baether, is pourged before the worlde with making amendes or alkings forgeuenes, euen fo is the fpnne commpts ted agapute Ged pourged thosow fapthe in Chaiftes bloude onelp. for Chaift Capeth John. bitj. Ercept pe beleuc, that 3 am he. pe mall dre in your francs. That is to lap: pe pe thonke that there is any other facris tree or latiffaction to God ward then me. pe remapne cuer in fpnne befoge God, hote foeuer ryghtcous pe aprere before the twoslde. Doherfose noth, whether pe call thpe Octanseo, repentaunce, conuerfon, or turnpuge agapus to God, ether amenbong . ac.og whether pe cap repet, be couer feb,turne to Bod, amende pour lyupug, oz tohat re lult, 3 am cotent, lo pe bnbetitabe tohat is meat thereby, as 3 haue note beclared.

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M. C. to the Reader.

heades and rulers of the Jewes which had the governance over the lape of common people are called cloers as pe mape fe in the foure Ludgelikes. Out of which ensome Paule in the Spille and also Peter, call the Poela tes and spirituall governers, which are Bollops and Prieces, elders. Now whe ther pe call them elders of Prieces, it is to me all one, so that pe buderstande that they be officers and scruauntes of the

worde of God, but o the whiche all men both his and lowe that will not rebell against Christia, must obeye as long as they preache a rule truely, a no lenger.

# Appologe byon the Epistle

of Sapuct Paul to the Ro-



Or as muche as this Cplotte is the principal a mote excellent part of the neive Cellament, and med pure Cuangelion; that is to lap glad epdinges, a that we call Bolpell; a also a light

and a wape in buto the hole feripitre. 3 thinks it mete, that every Childen man not only knowe it by rote, and worthout the boke: but also ereceps him self therin evermore continually, as with the daylye bread of the soule. No manucrely caurede it to ofte, or sudper it to well; for the more it is studyed the easier it is the more it is such the pleasanter it is, a the more groundly it is searched, the precise thin ges are sounde in it, so great treasure of sprituall thruges speth hyd therein.

I will therefore bestewe mp labour and biligence thorowithis littel preface or Wro. loge, to prepare a wape in therbute, so fare forth as God shall gene me grace, that it mape be the better budersande of energy. Ma. For it hath bene hytherto end oatherned with gloses and wonderful dreames of Sophisters, that no man could spre out the entent and meaning of it. Which no wertheles per of it self is a bright light, while the country of the series series in the series of the ser

S. Paul fpil we must marke biligently the mai beeth cer' ner of speakpinge of the Apoltel, and about capite wor all thrings knows what Paul meaneth by des which these wordes, the lawe, spine, grace, sapth, muk be di ryghteonines fleshe, spipe, and such lipke, lightly bu of cle rede thou it never so ofte, thou shalte derbande but loose the laboure. This worde, lawe,

mape not be buderftande bercafter the co. mune maner, and to ble Wauls terme . afe ter the maner of men og after mans toay. es:that thou woldelt fage the tame here in thes place were nothenat but learnenge. which teacheth what ought to bedene, and what ought not to be bone : as it worth forth mannes late, where the late is fulfplled with outward workes only, though the berte be neuer fo farre of. But Bob ind geth the grounde of the herte, pee and the thoughtes and the fecrete mouphas of the mynde, a therfore his latve requireth the grounde of the herte and love from the botome thereof, a is not content with the outwarde worke onclpibut rebuketh thofe morkes molt of al, whiche fpipinge not of loue from the grounde and fotoe botome of the hereethoughe thep appere ourward escuer to honel and good. As Chiff in the cofpell rebuketh the Dharples aboue all other that were open friners, and calleth them proceptes, that is to lape, limulars # parited Cepulchies. 20 hich 10 harples pet tpued no men to pure, as pertapapage to the outwarde dedes a markes of the lawer pe and 10 aule in the thyade Chapter of his Enifel buto the tobilippyans confesseth

The laws of Sod ts qupieth

Co the Bomapus.

of hym fele, that as touchings the laws be was suche a one as no man coulde complayer on, and not withstanding, was pet a murcherer of the Christen, perfective the and toximented them to fore, that he compaled them to blafphome Christe, and was all together mercyleste, as many which notes farne outwards good works are.

for thes cause the. Crb. Waime callets all men lears, because that no man kepeth the lawe from the grounde of the herre, ne ther ca kepete, though he appears our ward

full of good toothes.

for all men are naturally included buto eupli and hate the lawe. We funde in our selmes build and tedpoulnes to do good, but suce and delectacyon to be eupli. Note where no fre such is to be good, there the botome of the herte fulfilleth not the lawe, and there no dont is also synue, and wrath is deserved before God, thoughe there he never so greats an outwards the we a apparaunce of honest ipuringe.

for thes cause conclude the lante Paule in the seconds Chapter, that the Jewes are all semes and transgressors of the laws, thoughe they make men belone, thouwards works, howe that they faifpil the laws, and sayth that he only which doeth the laws, is registed by some worth outwards works that no man with outward works fulfilleth the laws.

Thoullapth he to the Jewel teachell a man chulo not breake wedlocke, a per breake the wedlocke, a per breakest wedlocke the left, Wherein thou indant well ack

goff another man, theren condemnes thou the felfe for thou the felf book ene the been fame thenges whiche thou 'tobgeft. as shoughe he moto lape, thou lpuch outward Ip well in the workes of the lawe, a insdel the that ipue not to. Thou teachell o ther men. a feift a mote in au orner mas epe, but are not ware of the beame that is in thene owne epe. For thoughe thou kepe the lawe outwardipe with mother for feare of rebute, Chame & punptimet, other Cor loue of remarde, bauntage and barne glozpe:pet boeff thou all without lufte and toue towarde the lawe, and haddelt letter a great Deale othertople bo. of then bidbell not feare the lame, pe interple in thene hert theu moldell that there were no lame no not pet Bod, the auctor and benger of the lawe, pf it were pollpble to parneful it ts buto the to hauc thouse appetites refrap med, and to be kepte betone.

in their tope then it is a planne tocinion that thou fra the grounds and borome of the hette, arte an enimpe to the laive: what prevaeleth it now, that thou teathes an other man not to scale, when thou then thou the other was not come of the arte a there in the pre-here a outwarde woldest fame stale of thou burst thoughe that the outwards though that the outwards to the above not always behinds with suche processes and distinulars, but breake forthe amongs even as an euriscabbe or a pocke cannot always be kept in with brolence

of medicine.

Chon teachelf another man, but teachelb

To the Bomapus.

not the felf, pe thou word not what then reaches, for thou bnberdabell not the lame a rpaht, how that it cannot be fulfplied & Cariffeed, but with an bufapned loue and affecepon, fo greatly it cannot be fulfplied with outwarde bedes and workes onlye. morcouer the lawe encreafeth frunc, as he fapth in the fotte Chapter, becaufe that ma encreafeth is an enimp to the late, for as muche as (pune. it requireth fo many thynges clene contra rpe to hos nature, whereof he is not able te fulfpil one popute or totle, as the lawe requpreth it. and therfore are toe more proughed, and have greater lufte to breas he it.

The late

for tobiche caufes fake he fapeth in the fcueth Chapter, that the latte is fpirituall: as thought he woolde cap, pf the lame were fieldip a but maus doctepne, it myght be fulfpliev latilfped a Aplied with outward bedes But now is the lame goodipe , and The fpipe no man fulfplieth it, creepte that al that be te is requi boeth, fpapinge of loue from the botome of red per tos the berte Suche a new herr a ludp cozage can hepe buto the lame warde, caft thou neuer some the lawe. brof thone own Greath a enforcemet, but bo the operacyon & twoikping of the fpipte.

for the forpte of Bod only maketh a ma fpiritual a lpke buto the late, to that note henceforthe he booth no thynge of feare or for fucre or bauntages take or of tapne alope, but of a fre hert, and of intvarde lufte. The lawe is fpirptuall a wilbe both lourd and fulfplied of a fpiritual hert, and therfore of necellite requireth it the furpte

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that maketh a mans herre fre, & geneth hom lufte a courage buto the lawe warde. Where futhe a former is not, there remanneth foune, grudging and hatered against the lawe, which law neuerthelesis good,

rpatreous and holy.

To be the deves of the laws a to fulfil the lawe are two thinges.

Acquaphte the felf therfore with the ma ner of (peakpune of the Apoltel. a let thpe noto Opche falt in chone hert, that it is not bothe one to be the bebes and twoskes of the latter, a to fulfpli the latte. The tworks of the lawe is, whatfoeuer'a man boeth ox can bo of hos otone free topll of his otons mover Grenathe and enfoilung. Dot with Randpinge thoughe there be neuer fo great workprige, pet as longe as there remaps meth to the herre, bulufte, tedpoulins, grud apnae, arepf. papne, lothfomnes, and come pulfpon toward the lawe , to longe are all the workes buprofprable, loft, re, and Dams nable in the frabt of God. Themmeaneth Daul in the thrib Chapter tohere he farthe By the denes of the latte wall no fich be inflifped in the fpaht of God. Wereby pers cerueft thou that those sophisters are but Decepuers, whiche teathe that a man mape and mufte prepare hom Celfe to grace a to the fauoure of Bod with good morkes, before he haue the forpte and true fapthe of Chafte. Dow can thep prepare them felues buto the favour of God, and to that which is good, when they them felues can bo no geod, no canot once thinke a good thought or confent to do good, the deupil polleffina thep; hertes, mpnoes and thoughtes cap-IFDE

Co the Romanns.

soue at hys pleafure? Can thole morkes pleafe Bod thonkell thou, which are Bone with grepfe , papie & tedioulnes, with an cupil topil, with a contrary and grudging mpnde! O holpe fayncte Diofperus, home thiofpes mnghrelp with the feripture of Maul, bpo rus. beft thou confounde thes hereips, aboute (3 trette)a tweine bondzeb peares a goo. other bpon.

Co fulfpil the late, to bo the workes To fulfpi therof and whatfoeuer the lawe commann the famebeb. with four lufte, and interes affection what it is

and belectació; and to ipue godip and well. frelp, willpagip, and withoute compultion of the late, enen as though there were no latve at all : fuche lufte and free liber te to the lawe, cometh onelpe by the working of the Coapte in the herte, as he Capeth in the

fpife Chapter,

Dow is the fprete none other tople gene then by farth oncly in that me beleue the promptes of 600, without toquering hote that God is true, and woll fulfpli all bps good promples towarde be for Chriftes blouves take, as it is played in the.t. Chap. 3 am not adjamed lapth Daul, of Chailtes te cometiglabor toppinges, for it is the power of his fauth Bob bnto faluacos to as many as beleue. for at once & to gether eue as the beleue the glad tpopnges preached to be, the holp gooft entreth into oure bertes, and lowfeth the bondes of the deupli, which before pot leffed oure bertes in capetuite, a belde the that the coulde have no luft to the topli of Sob in the lame, and as the forpte camerta

by fayth.

by fapthe onely, euch to fapt h commeth by hearping the word or glad tidinges of Sod whe Chill is preached how that he is Sod des some and man also, dead and rylen against for our lakes; as he fapth in the tiff till a.p. Chapters All our inflifpinge then commeth of fapth, and fapth a the spate

come of Bod and not of bs.

Dohen toe fape, fapth bapnacth the fpais te.it is not to be binderftande, that farth De Terueth the fupte, or that the fupte is not prefent in be before farth. for the fpapteis cuer in be, and farth is the arfre and moze kong of the Coupte. Eut thosow preaching the forpte bearnneth to morke in bs. and as by preachpnae the lawe, he worketh the feare of Bod. Cobp preachpinge the glad tp dpnges, he worketh fapth, and now when me beleue a are come buber the covenant of God, then are we fure of the fpipre, by the promple of God, and then the fpapte accompangeth fapth inteparable:and toc begenne to fele bes workpige. and fo fapth certifyed be of the fapte, a allo baingeth the fpapte with her, buto the workpnae of all other apfres of grace, to the working out of the reft of our Caluacion, butpli toe hane all together ouer comme fpnne, beath bell and latant a are come bnto the enerla. firing tyfe of glozy. and for thes caufe Cape we, fapth bipngeth the fpipte.

Fapth one spinktpe

Mercof commeth it, that fapth onlye infifpeth, maketh righteous, a fulfilleth the lawer for it barngeth the sparte thorows Chailes becerupuges, the sparte barngeth

ing,

To the Bomaons?

rolle loleth the herre, maketh him free, fet rech hom at liberte, a geneth hom areathe to thouse the bedes of the lawe totth lour. che as the lawe requipteth. Then at the lat out of the fame farth to toothonge in the berte forpinge all good toothes by they? owne accorde. That meaneth he in the tij. 120 orkes Chanter:for after be bath catte atoape the forpuge of morkes of the lawe, to that he founbeth as farth. thoughe he wolde breake and bifamili the laine thorow farth: De antwered to that snyaht be lapbe againft, faping:toe beftrop not the late thosow farth, but marnterne furber or flabipite the latte thorow farth. That is to fape, we fulfpil the lame tho.

rotte farth.

Sonne in the freipture is not called that outward weak only comitted by the body. but all the whole bulvnes & mhatfocues accompanieth, moucth or Gereth bato the outwarde beer, a that whence the workes furpnæine bubelcfe,pronenes & redpucs buto the debe in the grounde of the herte. with all the powers, affeccios a appetites where mith we can but fonne. So that we fape, that a man then Traneth, when he is sarped awape hedipinge into fpine, altogether as muche as he is, of that poplon inclinacpon and corrupte nature wherein be toas cocepued and home. for there is none outwarde (pane commptted, except a man be carped awape all to gether, with tote, foule, herce, boope, lufte and inpude there bnto. The Scripture loketh (pngularipe unto the berte and buto the rote, and oziginal

21 Brologe

original fountappe of all (pune, which to bubelefe in the botome of the here. For as farth only tuliffeeth a bringeth the (parte and lufte but the outwards good works even to unbelefe only damneth a kepeth oute the sparte, provoketh the sledke, a fereth by lufte but the exploutwards workes, as happened to Idam and Gua in 10 a

rabple. Benelis.iti.

For thes caufe Chrift calleth fomme bue belete, a that notably in the. chi. Chaptes of Caput John. The Coupte farth be. Gal rebuke the world of fpnne, because thep betes ue not in me. 3nd John. biti be farth: I am the lpahe of the world. And therfare in the rij. of John he brodeth them tohple thep have lpate, to belene in the lpatte, that ve map be the chplat of lightstar he that was heth in darkenes moteth not whether be goeth. flow as Chiff is the light, fo is the ignozaunce of Chaile the barknes wheret he fpeaketh, in tobich he that walketh, moteth not tohyther be goethithat is, he knes with not between worke a good tooske in the frant of God or what a good worke is. And therfore in the.in. he fapeth: 30 log as I am in the woolde. I am the leght of the worlde:but there sommeth nyght tohen no ma ca toatherwhich night is but the ignorannce of Chile, in which no ma can le to do any weathe that pleafeth Bod. and paul erborteth Cubeling that they walke nos as other hepthe tobich are Arangers from the lefe of God thosoto the ignoratice that to in the and agayne in the lame Chapter.

To the Romapus.

supt therein the luces of create, that is to cape ignoraunce. And Rominiti. Let be can away the bedge of darkenesithat is to cape, of ignoraunce a bubelete. And i. Det. fallyon not poure clues but pour olde luces of ignoraunce. And. i. John that lough hys brother, dwelleth in light: a he that hateth hys brother walketh in darkies need, and worth hys brother walketh in darkies need, and worth hys brother walketh in darkies need, and worth he hip whether he goeth, for darkness hath blynded hys eyes. By light he meaneth the knowledge of Christ, and by darkness, the ignoraunce of Christ, and

furthermoze, to percepue thes thence more clearly, thou Malt bnocritade, that it es impolipble to fpnne any fpnne at all ercept a man breake the fpile comaundemet before. Now is the forth comaundement de upbed into rivo berfes: The Lorde Bod is one Bod, a thou Malt loue the Moide Bod Inith at thene berte, with al the foule, with all the power and with al the meaht. and the whole caufe toby I fpnne agapuft any enfervour precept, is that this love 'is not in mone berte:for were thes loue wairte in mone herte, and twere full a perfect in mp Coule it wolde kepe mone herre from con-Centynge buto any Counc. and the tobole & onipe caute why thes love is not written in oure herres, is that the belene not the Erift part, that our Lorde Bod is one Bod. fer will I what thefe wordes, one Lord & one des meanethithat is to lape, pes bn. Derftade 21 Deologe

berfode that he made all, and ruleth al. a that tohatfocuer is done to me. whether tt be good or bad is pet his topil; and that he only is the Laide that ruleth a boeth it: s will thereo what thes worde mene meaneth: that is to lape:pf mpne berte beleueb and feire the infinite benefrtes a hondnes of Bob to me warde, and bnderftobe and earneftip beleued the manifolde couenatis tes of mercre, wherewith Bod hath bound bom felfe to be mone wholp a all together with all hos sewer louc, merche, a inpahe then Guibe I lone hom with al mone here fouls, poteer, and mpatt, and of that loue ener kepe hos comaundementes. So fe pe nom that as faith is the mother of al good nes and of all good tookes, fo is bubclete the grounde and rote of all cupil, and all eupli morkes.

finally, of any man bath forfakt (pane is converted to put hys trust in Christ, of to kept the lawe of God, dorth fall at a tyme: the cause is, that the fleshe thorotomes ligence hath choked the sprite a opposite her, and taken from her the fode of her grength: which fode of her meditació is in God and in hys wenderful deden, a in the manyfolde cournauntes of hys mercye.

Dhefore then before all good workes as good frutes, there must never be fapth in the hert whence they spring. And before all bad dedes as bad frutes, there must be bublefe in the herte as in the rote, foundapper, pith a strength of al spring Dhich bublefe a ignoraunce is called the beads

01

#### To the Romapus.

of the ferpent a of the olde bragen, which the womans feed Chrift, muß treade bider fote an it mas prompfeb bito abam.

Grace and apfre haue thes bifference, Frace. Brace Droperly is Boddes fauoure, bene Byfre. nolence at kynomynd, which of his owne felfe without deferupnae of be.he bearcth to be, whereby he mas moucd & inclined to gene Chaift buto be, with al hes other apf tes of arace. Gyft is the holp gooil & hps morapha, whome he powerth into the here ses of the on tond he hath mercy, a whom be fanozeth. Though the giftes of the fparte encreale in be bapcip, and haue not pet theps full perfeccion:pe a though there res mapne in bs pet eupl luftes & Conne tohich fight against the spapte, as he fapth here in the.bif. Chapter.and in the.b. to the Bala. thians, as it mas fooke before in the iif. Chapt.of Benz.of the bebate betmene the momans feed, a the feed of the feepent: pet neuertheleffe Boddes fauoure is fo great. # (o Grong over be for Chriftes fake, that the are conted for ful hole a perfect before Bod. ffor Baddes fauoure tomarde bs. De updeth not her felfe, encreafpna a lytel a a lptell.as do the apftes, but recepueth bs hole and al together in full love for Chit. Res fate our interceffez and mediatoz, and because that the aptres of the fuerte a the bataple betwene the Coupte and cupil lue fes, are beconne in be all ready.

Of this now binderdaded thou the.bif. thap, where Paule acculeth hom leffe as a wouler, has fapethithere is

no bamnacpon to the that are in Chait. that because of the spre, and because the apfres of the fpapte are begone inbs. Som mers the are because the flethe is not full holled and moztifpeb. Deucrtheleffe in as muche as the beleve in Chift, and have the ernelt a begynnyng of the fpapte. # tolbe farne be pertecte, God is lo lournae a fanotable bute be that he topil not loke en fuche fpnne.nether topl counte it as fonne. but the beate with be accordence to sure belefe in Chaifte, and according to his pre mples, whiche he bath (moine to be, butyl the franc be ful flarues moutifieb by beath.

Farth is mot the o. man.

farth is not mans opinion a breame. as fome pinagpne a farne, tohe they heare pinion of the flory of the golpel. DOhich whe thep fe that there folowe no good workes, nor me bement of tourng, though they heare, and pet can babyl many thynges of farthathen ther fall fro the roght mape, a lape: fanth only juftifecti not, a man muft haus good morkes allo, of he woll be roghteous and Late. The caule is when they heare the gole pell or alab tydpinges, thep farme of thips obne Grength certapne pmaginacpons sboughtes in thep; hertes, lapinge: 3 haue hearde the Golpell, I remeber the Rospe, lo 3 beleue. and that they counte right fapth. tohich henerchelelle as it is but mas pma ginacpon and fapapage, euen fo profpteth se not nether followe there any good toose Bes or mendement of ipupnge.

But reght farth is a thrug wought be the holy good in be, which chaungein be,

turneth

#### To the Komanns.

turne bs in to a new nature, a begetteth bs a nem in God, and maketh be the fonnes ot Bod, as thou redell in the frate of fapthe is John, and kriteth the oloc abam, and ma, the toosketh be all together newe in the herte, binge of mrnor, topli,luit, and in all oure affeccios the fpipte and powers of the foule, the holpe goode of Goo. euer accompanying her, and rulpinge the herte. farth is a liucip thrug, mighte in workping, baltaunt and frog euer boing. cuer frutefull, fo that it is bnpollible that he which is endued there with dulbe not morke all wapes good too kes mithout ccafinge . De afketh not mhether good morkes are tobe bone or not, but hath bone them all redp, per mencion be made of the. and is all wave boing, for fuche is his nas ture:noto quiche farth in his herre, a line ip mouing of the forpte brine hpin & ftere him therbuto. De tolocuer doeth not good workes, is an bubcleuping perfon a faprhe teffe and loked round about, gropping after farth and good toothes, and wore not what faith or good workes meane, though he babill never to many thynges of faprh and good workes.

farth is then a lpuelp and ftedfaff truft in the fauour of God, whertwith the com. fapth mptre oure Celues all together buto God : What it is and that truft is fo fureir grounded, aud feketh fo fall in oure bertes, that a man wold not once doute of it, though he while bre a thousande tymes therfore. and Cuche truft tozought by the holpe gooft through fapth, maketh a man glad, lutty, therefull

and true herted buto God, and to all creatures. By the meanes whereof, willprigly and without compultion he is glade, and ready to do good to enery man, to do ferupce to enery man, to luffre all thinges, that God may be loved and prayled, which bath genen hym suche grace; to that it is impossible to separate good workes from farth, even as it is impossible to separate

heate and burnpng from fpze.

Therfore take hede to the felfe, and beware of theme owne famales and pmaginacions, whiche to indge of farth and good workes will feme thefe, who in dene there are fierke blind, and of all thenges enoft folyshe. Otape God that he well witesafe to worke farthe in theme herre, or els chall-thou remanus cuermore farth, of the farme thou, emagin thou, enforce thou wealfull with the selfe, and do what thou will or canse.

Fapthe is eighteoul nes.

Reghteoulnes is even luthe farthe, and is called Boddes erghteoulnes, or erghteoulnes that is of valour before Bod. For it is Boddes apte, and it altereth a man, and chaungeth hym to a newe lepritualismature, and maketh hym fre and lybes

call to pape every man his butpe.

For thorowse farthe is a man purged of his spines, and obterneth luste buto the lawe of God, whereby he geneth God his honoure, and papeth him that he obseth him, and buto men he docth service willingly wherebythsener he can, a papeth cuery man his duty. Suche rigreous

To the Romapus.

nes can nature, fre will, and ours oftens treath never bring to patte. For as no make an gene him telfe fapthe, to can he not eake awape bubelefe, however can he take awape any al. Wherfore all hys faile ppa crift and frame, whatfoever is done without fapth or in vabelefe, as it is evidente in the. wit. Chapter but the Romanus, though it appere never to glorious or beau epfuli outwardes.

fledie and fpipte mapte thou not here flethe binbertande, as thoughe flethe were one what it is

Ip that whiche pertapueth unto unchastite, a the spepte that whiche inwardely pertapueth to the herte: but Paule calleth fleshe here as Chaise doth John.iis. All that is boine of sesse, that is to wete, the whole man with lyfe, soule, body, witte, wyl, reason, and what soure he is or doth within and withour ibecause that these all, and all that is in man, study after the worke and the fleshe. Call fleshe therfore what source (as longe as we are without the spepte of God) we thy nike or speke, of God, of sapth, of good workes, and of special matters.

Cal field also all workes which are done with our grace and without the working of the spare, howe some good, hoise and spartnall they seme to be, as then maped protect by the b. Chapter but the Balathyans, where some nonlinest working ppping of pools, witchecraft, enuy and hate, amog the bedes of the fields, and by the builton to the Komapus, where he sapeth that the kaketi.

late by the realon of the fledte is weake. 200 hich is not biberftande of buchaftite onelpe, but of all Connes, a mofte (pecialip. of bubelefe which is a ppce mod fpirpcual

and as thou called hun: which is not re

ly and ground of all Connes.

netwed with the fpipte and boine agapne in Chipft, flethe, and in all his dedes, euen the bery morpons of his herte and minde bis learnpug, doctrone and contemplació of the thenges, his preaching, teachinge and fluope in the fcripture, buploinge of churches, foundping of abberes, grupnge of almes, malle, matence and tohatfoeuer he boeth, though it feme (ppzituall, and af-Spiritual ter the lawes of 600. So contrary mpfe call hom forzituall whiche is ecnemed in Chaift, and al his dedes whiche fpaing of farth, Come they neuer lo grole, as the waf Mpag of the Difciples fete, done by Chaift, and Deters filhing after the refuerescion. ye and at the dedes of matrimonp are pure forutuail, pf ther procede of farth, a tohat foeuer is done within the lattes of Bob. though it be was ught by the boop, as the very wypinge of Wewes and luchelphe, howfoeuer grofe thep appere outwarde. Dotthout luche binderftandpinge of thefe mordes canft thou neuer bnderbande this Epille of paul, nether any other place in the holp feripture. Cake hede thertoze, for whologuer bnderftandeth thefe mordes other wyle, the lame biberftanbeth not Daul, whattoeuer he be. now wil we me pare our felues buto the Epifile. for

# To the Romanns

For as muche as it becommeth the pres The frall ther of Chailtes glad troinges, fraft thorow openpage of the lawe: to rebuke all chapter, thonges, and to proue all thonges finne. that procede not of the fpipte, and of farth in Chailt, and to proue all men friners. and chylozen of totath by inherptaunce, & homethat to fpnne isthep; nature, and that by nature they can none other tople bo then to fpune, and theretouth to abate the pape of man, and to bapuge hom buto the knowledge of hym Celf, and of his mis ferre and tozercheones, that he might be-Tpac helpe . Eue to beeth Capnet Daul, and begrnneth in the fpate Chapter, to rebute bubclefe and grofe (punes which all men fe.as pholatres, and as the grofe fpnncs of the berthen were, a as the finnes now are of at them whiche tpue in ignozaunce without fapth, and without the fauour of Bod, and fareth: The wath of Bod of breauen appereth thoroto the Bolpell bpon all men for thepr bugodipnes and buholp lpuinge. for though it be knowen , and dapclp binder fande by the creatures, that there is but one Bod, per is nature of her Celfe touthout the fpapte and grate, fo coarupt and lo poploned, that men nether can thanke hom, nether wordnippe hom, nether gene hom his due honoure, but blind them Celues, and fall touthout cealping into troise case, cuen buspil they come buto morthipppinge of pinages, and workpinge of mamefull france, which are abompna. ble, and agayuf nature, a moscouer fuffre \*\*\* the

# Prologe

the fame burebuked in other, haupinge Des

lettacion and pleafure therin.

ti.thap.

In the ij. Chapter he procedeth further. and rebutted all those holpe people allo. whiche worthoute lufte and love to the lawe, love well outwaroely in the face of the moribe, and conbemne other glably, as the nature of all ppocrites is, to thenke them felues pure in refpect of epen fpn. mors, and per hate the lawe intwardelp. # are full of conetonines and enupe, and of all buciennes, Dat.seit. Chefe are they whiche belopfe the goodnes of Bod, and according to the berdenes of their hertes. hepe together for them Celues the togath of Bod. furthermate Capnet Waul as a true expounder of the late, fuffreth no man to be without Conne, but Declareth that all ther are bnder (pnne whiche of fre topti. and of nature will lyue well, and luffreth them not to be better then the open fonners, pe be calleth them harde herred, and fuche as cannot repente.

Mj .chap.

In the stif, Chapter he myngleth both to gether, both the Jewes and the Gentyls, a sapeth that the one is as the other, both synners: and no difference between them, save in this onlye, that the Jewes had the woode of God commyrted but o them. And though many of them beleued not theron, yet is Goddes tructh and promple there by nether hurte cut mynished: and he talbeth in hys ways, and allegeth the sapings of the l. Walme, that God myghte abyde true in hys woodes, and our come when

To the Bomapus.

when he is indged. After that he returneth to his purpole agapue, and proueth by the The laive feripeure that all men without difference inflifteeth or excepcion are spuners, and that he the notibut be workes of the lawe no man is instifted; tereth the but that the lawe was genen to beter, and spune one to befare spune only. Then he beginneth is and con and the weether ights was ento rights demneth.

meines, by tohat meanes men mufte be made rightcous and late, and lapeth: Chep are all forners and without praple before Bob, and mult without they ofone beferupng be made righteous thosome farth in Chaife, whiche had beferued fuche rpahts melnes for bs, and is become bate bs gob bes mercye Role for the remiffion of fpne nesthat are pall, thereby proupnge that Chaptes ryantceulnes whiche commeth on be thezowe fapthe, helpeth be onlye. Dobich rightcoulnes lapeth he is noto be slared therowe the gospell, and was telli-Eved of before by the lame a the Wronhes tes. Gurthermoze (Capeth be) the late is beine and furdered thesom farth, though that the toothes therof with al their botte are brought to nought, and proued not to inftifpe.

In the titi. Chapter (after that now by itij. chap. the. tij. fyrde Chapters the finnes are opened, and the wave of farth buto ryghteoulnes lapde) he beginneth so antwere buto certaine objections and cautilactions. And fyrd he puttern forth these blind seasons, whiche comments they that will be tullified by they, owne workes, are \*\*\*.titi. wont

front to make when thep heare that fapth only mithout morkes tuftifycth, faringe: Chal mendo no good workes, pe a pffapth onipe infifpeth, what nebeth a man to flu bpe for to do good tworkes ! De putreth forth therfore abraham for an ensample, Capinge: Dobat byb Abiaham toith hys morkes: mas all in bapne-came his toots hes to no profpte? and fo concludeth that Abraham without, and before all workes was tultifped and made rpahteous. In fo muche that before the morke of circumcy. fpon he was prapted of the Ceripture, a cal led righteous by his farth only, Ben.rb. So that he opd not the worke of circumce fron for to be holpe therby buto rightcont nes, whiche per Bod commaunded him to bo, and was a good worke of obedience. So in lpke tople no boute none other workes helpe any thing at all buto a mas tutifpinge, but as abiabams circumer. fon was an outwarde figne whereby he declared his righteoulnes, whiche he had by farth, and his obedience and redries bnto the will of Bod, euen fo are all other good workes outewarde figues and outs marde frutes of fapth, and of the fparte, tohich inftifpe not a man, but that a man is inftifpeth all reby before Bod inwarde. ly in the herte, thosow fapth and thosow the Corpte purchafed by Chaiftes bloude.

Outward two the first of the iward farth.

Bielled is his bottepne of fapth afore reherled in the bethat iii. Chapter, and bipugeth also testimony

#### To the Romanns

of David in the piti. Walme whiche cale hath hips leth a man bleffed not of workes, but in finnes for that hips finne is not rekened, and in that genen. faith is imputed for righteoutnes, though he above not afterwards without good workes, when he is once justified.

for me are inflifted and receive the sparte for to do good markes, nether were it other work possible to do good markes.

ercept toe had frift the forpte.

for hom is it politible to bo any thong well in the light of God, tohple toe are pet in captinite and bondage bider the beuil. and the beupil poffeffeth be all together, and holocth oure hertes, fo that the cannot once confente bute the will of Bod . Do man therfore can prevent the Corpte in bo. ing good: but the fpipte mult fpile come. and wake hom out of his flepe, and worth the thunder of the lawe fearchem, a Chem hom hos milerable chare and weetched. nes, and make hom abhorre and hate him felfe, and to belpze helpe , and then comfost bom agapne with the pleafante tarne of the Bofpell, that is to lave, with the Iwete promples of God in Chailt, and ftere by fapen in him to beleue the promifes. Then when he beleueth the promples, as 600 toas mercifull to prompfe, fo is he true to fulfill them, and will acue bym the fpipte and Grength, both to loue the wil of Con a to mothe therafter. So fe me that Bob onipe (whiche accordinge to the firipture tootheth all in al thinges) tootheth a mas suftifping, faluació a bealth, pe and poto-

peth farth and beloue luft to loue Boddes will and Arenorb to fulfpil the Came into be, even as water is powied into a beffet. and that of his good toil and purpole, and not of our beferupages and merites. God bes mercy in prompfing, and trueth, in ful fillpinge bys momples Caueth be, and not the oure felues. and therfore is all lande. prapic and glorp, to be gene buto Bed for his mercy and trueth, and not buto be for our merites and deferuinges. After that be Gretcheth bis ensample oute againfte all other good workes of the late, end toclus beth that the Tetwes cannot be Abzahams beries because of bloud and houred only. and muche leffe by the workes of the lam. but muft inheret Abzahams fapth, pf thep will be ryght hepres of Abraham: for as muche as a braham before the late, both of Doles, and allo of circumcilion, was thosoto farth made rpghteous, and called the father of all them that beleue, and not of them that worke. Woreouer the law can feth teath, in as muche as no man can fulfpli it with love and lufte. Ind as long as Cuche grubgpinge, hate and indiquacio agaput the lame remapneth in the herte. and is not taken aware by the fprite that commeth by farth, fo longe (no boute) the twozhes of the latee, beclare eutoently that the weath of Bod is boon be, and not famoure. DD herfore fapth only recepueth the grace pro mpled buto abraham. and thele enlamples were not written for abrabas fake only (Caperb he) but for ource alle to

#### Wothe Romanns

Bobom of the beleue farth Chall be retenen tohetople for roghtconines,as be lapeth in

the ende of the Chapter.

In the b. Chapter he commendeth the bichape frutes and toozkes of fapth, as are peace, retoplinge in the confcience, intogroe loue to God and man: mozeouer bolones .truß confedence and a fronge, a a lufte minde. and Reofalte bope in tribulacron and fufferpnge. Foz all luche folome, where the trafte farth is, forthe aboundante graces (ake, and aptecs of the fpipte, tobiche Bed harh genen be in Jelu Chit, in that he gave him to bpe for be pet his enemics. Moto have the then, that farth only before all morkes juftifyeth: and that it folometh not pet therfore that a man thulbe do no good morkes: but that the righte Chapen tworkes abpbe not behynde, but accompampe fayth, cuen as bapghtnes boeth the funne, and are called of Waul the frutes of the fpapte, tohere the fpapte is, there it is alwayes fomer , a there are alwayes goed frutes:that is to lape, good morkes.

This is Dauls order, that good morkes Boddes fpipng ofthe fpipte, the fpipte cometh by workes Capth, a fapth cometh by hearing the toozb are the fra of Bod, when the glad tpdinges a promp, tes of the fes which Goo bath made to be in Chail. ipipte. are meached rrulp, arecepued in the groud of the herte worthout wanerpnge o; bous tynge, after that the lame hath palled bpon bs, and bath damned confcpences, tohere the morbe of Bod is preached purelp, a recepued in the bert, there is faprb

and the fprite of Bob, and there are alle good toothes of necellite tohenfocuer oce talion is geuen: where Bodbis morbe is not purcly preached, but mens breames. tradicions, pmaginacions, inventions, ceremonves, a Cuberlicio, there is no farth. and confequently no forte that commeth of God. and where Goddes Cpapte is not there can be no good workes, eue as tober an appell tree is not, there can grote no specie, but there is bubclefe, the beupls fpipte and empli morkes . Of this Boddes fapte, and has frutes have oure holpe Poccrites not once bnowen, nether pet tafted home Crocte thep are, though thep fapne many good trothes of their owne pmagpnacpons, to be iuftifped topth all, an tohiche is not one crome of true farthe or Sprituall loue, or of intrarde tope, peace a gupetnes of co (cièce-for as muche as they have not the word of God for the. that fuche workes pleafe Ged, but thep are cuen the retten frutes of a rotten tree.

After that he breaketh forth, a rüneth at large, and the worth whence bothe spane a ryghteousnes, death and lyfe come. And he compareth Adam and Chapte tages ther, thys topse reasoning and disputying that Chaise imain nedes come as a second Ada, to make be hepres of his right welnes thorow a new sparruall brathe, to thout our describings: cuen as the frise Adam made be hepres of spane, thorowe the bodely generacion, withoute oure describings. Whereby is evidently knotwer and

#### To the Bomapus.

and proued to the bettermofte, that no man can bipinge hom felfe oute of fpine bies rpattemeines, no more then he contde baue withftande that he toas boinc bobe. ly. and that is pioned herempth, for as muche as the berp laine of Bod, whiche ofreght Chulde haue holpe, pt any thing coulde haue holpen, not onipe came and brought no beipe worth her, but alfo ens created fpune , because that the cupil and neploned nature is offenbed, and brierly bifplealed topth the lawe, and the mose the 18 forbyo by the late, the more 18 the prouoked, and fee a free to fulfill and fatilfpe her luftes . By the lawe then wele clerely that the multe nedes haue & hipfte to inflife be with his grace and to helpe mature.

In the. bi. Chapter he fetteth forthe the chiefe and principall worke of farth, the bi chap. battapli of the fpipee agapufte the fleche, how the fpapte laboureth and enfoaceth to kyll the remnaunt of Conne and full which remapne in the fleth, after our iulifping. and thre Charter teacheth be . that the are not to free from fpnne thoroto fapth. that we thuld go hence forth by a bowne pole caricife and fure of oure felues, as though there were nowe no moze finne in bs: pet there is fpnue remapninge in be, but it is not rehened , because of fapthe and of the spipte touche fpatte agapatte ir. IDbercfoze the haue pnough to do all ourciptes longe, to tame oure bodpes ; and to compell the membacs to obere the wirte

2 prologe

special and not the appetites, that thereby ive might be lyke buto Chieftes death, Baptome and refurection, and might fulfill ours is a wore dappine, whiche significant the mouther neste be, fring of spines, a the newelpte of grace. Ewenegod for this battaple ceaseth not in by buttle by that the laste breath, and butill that spine be we have betterly slapne by the death of the bodge. Drompsed This thrugs means to tame the botto moutify by and so forth) we are able to do sapeth the lustes he seath of the budge we have the laste she that the laste the lustes he seath of the budge we have the laste the lustes he seath of the budge.

and firme der the lawe, what it is, not to be under that rethe lawe, he him selfe expoundeth. For not mapneth to be under the lawe, is not so to be under the lawe, is not so to be under the lawe, that enery man mape do what flesse.

hym lusteth. But not to be under the law,

fro to be sparte, so that thou has suffer inwardly of inver the thone owne accorde to bo that whiche the law what lawe commaundeth, without compulsion, pe though there were no lawe. For grace, that is to sape Goddes fanour, bryngeth bs the sparte, and maketh bs to love the lawe: so is there now no more spante, ner ther is the lawe nome any more agapuse bs, but at one, and agreed with bs, and

we with it.

To be bu ber the law what us,

But to be buder the law, is to beale with the workes of the law, a to worke worke out the spaper and grace: for so longe no boute spane rapgneth in be thorowe the lawe, that is to sap, the law declareth that we are buder spane, and that spane hath power and dominion over be, seinge we cannot fulful the lawe, namely within

## To the Bomapus.

the herte, for as muche as no man of nature favoureth the lawe, concenteth therbuto, and delpteth therin. ID hich thing is exceeding great linne, that we cannot co fent to the lawe, whiche lawe is nothing

els faue the toill of Bod.

This is the righte fredome and loherte from finne, and from the lame wherof he mipteth buto the ende of this Chapter. that is a fredome to do good only with lufte, and to loue toell touthoute compulfion of the lame: wherfore thes fredome is (piritual fredome, which beltropeth not the lawe, but ministreth that whiche the lame requireth, and whertouth the late is fulfplled, that is to bnderdande lufte and loue. wher with the la we is Gilled, and ac cufeth be no moze, compelleth be no moze. nether bath ought to crave of beany moze. Eue as though thou were in bette to an o. ther man, and were not able to pape, two maner mapes mpahtelt thou be tomfeb. One wape, pf he wolde require nothing of the, and breake thone obligacion. an other mape, pf fome other good ma molde pare for the, and genethe as muche as thou mpahtelt fatilifpe thone obligation mpth all . Of thes tople bath Chaift made be fre from the latte, and therefore is thes no wilde flethipe libertie, that thulb do nought, but that doeth all thinges, and is fre from the craupinge and bette of the lame.

In the bif. Chap he cofirmeth the lame wif, thap,

mp. 3s tohen the hufband breth, the topte ts at her libertpe, a the one loufed and beparted from the other, not that the moma Qualo not have power to mary buto an o. ther man but rather nom firft of all is the fre. a hath power to mary buto an other man, tobich the could not bo before tol the mas loufed from her firft bulband. Eue to are our confciences bounde, and in dauns acr to the lame bnocr olde abam the fledt as longe as he lyueth in bs. for the late beclareth that oure hertes are bound, and that the cannot disconsent from bim. But when he is mortifped and kylled by the frepre, then is the conference fre, and at lie bertie: not fo that the confitence that noto nought bo, but noto fraft of all cleucth be to another that is to wete Chailt, a hipne acth forth the frutes of lyfe . So nom to be biter the lawe is not to be able to fulfell the lame, but to be better to it, and not able to pape that whiche the later reque. reth. And to be loufe from the lame is to fuffill it, and to pare that which the lame bemaenbeth, fo that it ca now hencefortn alke the nought.

Consequently wand beclareth more fargely the nature of synne a of the law, how that thorowe the lawe frune respectly, meuth her selfe, and garhered strengthe. For the old man and corrupte nature, the more he is forboben, and kepts boder of the lawe, is the more offended and displea fed there with, for as muche as he can not pape that sphiche is required of the

ber the lawe.
To be lou fe from the lawe.

## To the Bomapus.

taker: for spane is his nature, and of him telfe he cannot but spane. Therfore is the take death to him, to ment a martardom. Not that the latter is expl, but because that the explinature cannot suffer that to hiche is good, cannot above that the latter shuld require of him and good thinge. Link as a speke man cannot suffer that a mashuld despress of him to runne, to sepe and to do

other debes of an tobole man.

for tohiche caule S. Daule concludeth. that where the latte is buderfraude a persepued of the belt tople, there it both no moze but beter frine, and barnge be bute the knowelcage of oure felues, and therby kolle be and make be bonde buto cternall damnacion, and detters of the querlalipne wath of Bod, euen as be mell feleth and binderftanocth , tohofe confctence is trucip touched of the lawe. In fuch daunger were we per the lawe came, that we hnewe not what finne meante, nether per knowe we the meath of God byon fonners, toll the latte had berered it. So feift thou that a man mul haue fome other thonge, pe and a areater and a moze myghty thonge them the lawe, to make hom rochtcous a fate. They that biberftande not the latte on thps tople, are blonde and go to toothe pie fumptuoudp, suppolping to fatiffpe the late with workes, for they knows not that the lato requireth a fre,a willing,a luft a lo nig hert. Therfoze thep fe mot Doles right in the face, the bapte hangerh betwene, & bybeth bys face, to that they cannot bee holde

holde the glospe of his countengunce. how that the lawe is courtuall and requereth the herre. I mape of mone owne Brength refrapne that 3 bo mpne enempe no hurte, but to love hpm touth all mone herre, and to put atwaye togathe clene oute of mp mpnde, can I not of mpne owne Arengthe. I mape refule monere of mpne omne Quenath, but to put aware loue bn. to rpches out of mone berte, can I not de of myne otone ftrength. To abstance from abulterp as concernping the outward bede. can I do of myne otone ftregth, but not to Defpie in mone bert is as bipollyble bito me as is to chofe tohether I toplf henger or three, and per fo the lawe requireth. Dherfore of a mans owne Grengthe is the law never fulfplied, we mult baue ther buto Boddes fauourc, and hrs fpipte, purchafed by Chriftes bloude.

Peuertheielle when I fape a man mape be many thinges outwardly clene against hys herte, we muste buderstande that man is but dipuen of druers appetites, and the greatest appetite duercommeth the lesse. and sarpeth the man awape bioleutly with

ber.

As when I belyze bengeaunce, a feare allo the inconvenient that is lyke to folow of feare be greater: I abkapne, pf the appeapte that despects bengeaunce be greater. I cannot but prosecute the dede, as we see by experiese in many murtherers and the ues: whiche though they be broughte into neuet so great peril of death, per after they baue

#### To the Bomapus.

baue elcaped. De eventhe lame agapne. And common wemen profecute thep; luftes beraufe feare and thame are atware, toben o. ther tobiche have the fame appetites in thep; bertes, abitapne at the leaft toap out. marblee or morke fecretelpe beinge ouers come of fcare and of Chame; and to toke

topfeis it of all other appetptes.

Furthermoze he Declareth, how the fpatte flett and ano the flethe fighte together in one man, [papte and maketh an entample of hom felfe, that frahte to the myght learne to knowe then tooike a gether. rpght, I meane to kpll fpine in our felues. We calleth both the Coupte a allo the flethe a late, becaufe that iphe as the nature of Bobbes latte is to bapue, to compett , and to crave cuch fo the flethe orpueth . conelleth, craueth and rageth agapn@ the fprite. and topli have her luftes fanifped. On the other fode dapmeth the fupre treeth a foch teth agapuft the fledie, and mpil have his lufte fatiffped. And thps ftrpfc bureth in be as longe as the true: in Come more and in Come leffe, as the Coapte oa the flethe is fronger, and the berp man hps owne felfe is bothe Coarte and the fleche, tohiche frehteth with hes owne felfe butpli fpine be beteripe flapue and me all together for rituall.

In the biif. Chapter he conforteth fuche biif chap. fpahters that thep difpere not because of fuche flem other thonke that they are leffe in fauour with Bod. and he Geweth hom that the fpane remapupage in be, burteth not, for there is no Daunger to the that are \*\*\*\*

to Chrifte which walke not after the fleds but fpahe agapute it, and he expoundeth more largely what the nature of the flelle and of the (papte is, and hoto the forpte che meth by Chrifte, tohiche fuzyte maketh be Spirituall, tameth, Subdueth', and moztify. eth the fleme, and certifpeth bethat we are neuertheleffe the fonnes of Bod, and allo beloned though that frune rage never fo muche in be,to louge as the followe the fpipte # fpahr agapuft fpune to Bpll # mos eifpe it. and because nothpinge is le good to the mostifying of the fled, as the croffe and tribulacion, he comforteth be in oure pattpons and afficepons, by the affiltence of the forpte which maketh intercellpon to God for be, mrahtelpe mith gronpuges that palle mans beteraunce, fo that mans Speche cannot comprehende them, and with the mourning also of the creatures with be, of great befpie that they have, that the were lawfed from fpnne and corrupced of the fiche. Sole we, that thefe thie Chap. ters, the. bi. bij, biij, bo none other thence to muche as to bapue be buto the rpghre worke of farth, whiche is to will the olde man, and mortifpe the flethe.

Che.tr.r.

In the ir. r. a ci. Chapters he treateth of Goddes predestinacyon, whence it sprageth all together, whether we shall belove or not belowed. Be towsed from sprage out to be lowsed. By whiche predestinacyon oute tustifyinge and faluacyon are clone taken oute of oure handes, and put in the handes of God onely, whiche thynges is most

Co the Romapus.

most necessary of all. How we are so weaks a so bncertapic, that pf it sode in by, there wolde of a truthe no man be saucd, the beautil no boute wolde decepue by. But nowe is God sure that hys predestinacyon cannot becepus hym, nepther can anye man withstande or lee hym, and therefore have

we hope and renft agapn@ (prine.

But here muft a marke be fet bitto thofe buquet, bulpe and hpe clymmynge fpaites hote farre they thall go, whiche frit of all bipng briber theps hpe realons a pregnans mottes, and begonne foatt from an bre to ferche boromlelle fecretes of Goodes prebellinacio, whether thep be predeftinate oz not. Thele mufte nebes epther cafte them felues botone headipinge inte befperacpon. or els commpt them felues to fre channee careleffe. But foloto thau the ozder of this entitic,and notell thy feife with Chaifte, # learne to bibertande tohat the late and the Golvell meane, and the offree of bothe two that thou mapel in the one know the felfe, and how that thou halt of the felf no Brenath, but to Connetand in the other the grace of Chaifte. and then fe thou frighte agapatt fpnne, and the flche as the fenen This bo fpit Chapters teache the. after that tohen pf thou thou arte come to the. biff. Chapter, & arte wilt bn' buder the croffe and fufferpng of tribula berfande cpon, the necellite of predeffinacion will ware fwere, and thou Galt well fele home precionte a thig it is for except thou have borne the croffe of aduerfitte a tentacpo, # halle felte the felfe brought bnto the berp

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bepmme of befperacpon, pe & buto hell gas tes thou canft neuer meble with the fene tence of predefinacion withoute thone owne barme, and without fecrete wath & grudapnae immardip agapufte Bob', for other wple it Mall not be pollpble for the to thenke that Bod is epahteous a tuffe. Therfore muft abam be mell moreifped & the flethip topt brought beterip to nought. per that thou mayelf away with this thing and bapnke fo Gronge topne. Take hebe therfore buto the felt, that thou brinke not mone, whole thou arte pet but a fucklong. For euerpe learnyng hath ber tome, mege fure and agz, and in Chiff is there a cera tarne chribholde in which a man mufte be content with mplke for a feafon, butpli he ware frange, a growe by buto a perfecte man in Chaift, and be able to cate of moze Aronge meate.

tij.chap.

In the pris. Chapshe geneth erhoptacion. For thes maner observed Paul in all hes epistics spis he teacheth Chais the faith, then erhopteth he to good tookes, and bus to contenual mortifpinge of the fiele. So here teacheth he good tookes in dede, and the true serupage of Bod, and maketh all men Priestes, to offer be, not moneps, and beates, as the maner was in the tyme of the latte, but they other bodpes, with held lange and mortifpinge of the lustes of the siele. After that he describeth the outward connectation of Christen men, howe they oughte to behave them selves in spirptuals thenges, howe to teache, preache, and rule

To the Bomapus.

in the congregacion of Chille, to ferue one another, to luffre all thringes pacients lee and to commette the trafte and bens geaunce to Bod,in concluipo hoto a Chite ften man oughte to bebane bem felfe bnto al men, to frende, foo os tohatlocuer be be-Thefe are the roght workes of a Chriften man whiche fpipnge oute of fapthe. for farth kepeth not holpe bare, nether fuffe. reth anpe man to be pole, wherefocuer be Dmelleth.

In the riff. he reacheth to housure the tiff. chape

mostly and remposall (weard. for though that mane latte and ordinaunce make not a me good before Bod, nether tuftifpe him in the herte, pet are thep prhepned for the furderannce of the comune welth, to mapn terne peace, to punpine the cupi and to be. fende the good. Therfore quant the good to honoure the temporall (werde # to have it in renerence, though as concernpage the Celues, thep nede it nor, but toold abftapne from eupl of theps stone accorde:pe and bo good withoute mans lame, but by the law of the forpte which governoth the herte, & appeth it buto all that is the topli of Bob. finally he comprehendeth and knytteth bp all in loue. Loue of her owne nature belto Loue is weth all that the hath, and cuen her owne the tultple felfe on that whiche is loued. Thou nedelt ipng of not to bod a kond mather to be louring bis the latte. to her onely foune. Duche le Me fpirituali love which hath epes gene her of God, nea beth mas law to teache her to boher butpe. and as in the beginnpng he opd put forth. \*\*\*\*

2 prologe

Christe as the cause and aucter of our right teousnes a lainarpon, even so here setteth he ham forth as an ensample to counterfarte, that as he hath bone to bs, even so

anulas me bo one to another.

In the ritii. Chant he reacheth to beate foberly mith the conferences of the weake in the farth, which bioerstand not per the libertpe of Chaile perfectly pnoughe, a to fauer the of Chaiften loue, a not to bfe the Libertie of the fapth bnto honderaunce.but buto the furderaunce and coifyinge of the meake. for where Cuche confideracean is nor,there folometh bebate a defoilonge of the Solpel. It is better therfore to forhere she tweake a tobple, butpli thep wage from then that the learnping of the Solvet Bulo some all together bnder fote . and cuche morke is the lyngular weake of lone, and tohere toue is perfecte, there muft nebes be fuche a respecte bute the weake, a though that Chill commaunded and charged to be had aboue all thynges.

pt.Chap.

In the. xb. Chap. he letteth forth Christ agapue to be followed, that we also by his ensample, thuide suffee other that are per weake, as them that are fraple, open spus mers, unlerned, unexpect, a of lethsome maners, where the thind them awape forthwith: but to suffee the tril they ware better: and schotte them in the meane typne. Hor so beside Christ in the Gospel, a now dealeth with by dayley, which we depend our unperfectness weakenes, conversation a maners, not per sallioned after the doctrine of the Gospel,

Co the Romapus.

but fmell of the flethe , pe and tometyme

breake forth into outwarde beres.

After that to conclude with all he mpf. Meth the encreace of farth, peace a tope of rbi. Com confcience, prapleth the a comitteth the to Boo and magnifyeth hps offpce & gomp. nifracpon in the Borpel, a Coberly a with greate diferecion Defpieth fuecoure & apos of them for the poore farntes of Jerufale. a it is al pure loue that he (peaketh oz bealeth with all. So fpude tet in thes Epille The epill plenceoullpc, buto the betermode, whatfor le to the ner a Chriffen man or twoman aughte to Ro.is the knowe, that is to were what the fawe, the bose into Befpell,fpnuc, grace,fapth, reghtcoufnes, all the Chaifte, God, good to oakes, lone, hope, and feripture, the croffe are, and even where in the ppth pe and the of all that pertapueth to the Chaiften fatth hepe that Canbert, and how a Chaiften man ought openeth it to behaue hom felfe bnto enery man, be he and bapne perfecte ot a fonner, good ot bab, frong et geth men weake, frend or foote in condulyon home to true bin to behaue oure felues both totpatbe God perftanand towards our feines alfo. and all thens opnes of ges are profoundelp grounded in the ferip it. tures, and beclareth with enlamptes of hom felfe, of the fathers and of the 1020" phetes, that a man can here belyze no

Odherfore it appereth eupdentipe, that Pauls mende was to comprehende breueip in this Spille all the hale learninge of Christes Golpell, and to prepare an introduction but o all the olde Cellamente. For withoute deut who court bath these epille

more.

perfective in his herre, the fame bath the pate and the effecte of the olde teffament with hom: wherfoze let eucep ma withons erceprpon erercyle hom felfe therein bills mently, & recorde it night and dape contro mualip, bntpil be be full acquapated theres mith. The laft Chan is a chapter of recom mendacio, wheren he pet mingleth a good monicponithat the Guide beware of the tradicpas a boctrone of men touch beaple the fymple with Cophiltre a lernyng that to not after the Golpell, and bratve them from Chaift,and noicl them in toeake and feble alas Waul calleth them in the epille to the Balathians)in beggerly ceremonps es, for the entent that thep woide inne in fatte pallures & be in auctozitie,s betaken as Chaift, re and about Chail, a fit in the temple of God, that is to wort in the coffie ences of men, tohere Bod onelp, bps morb and hys Chift ought to fitte. Copare there fore al maner boctrine of me bnto the ferin ture, and fe tohether they agre oz nor. and compete thy felf whole a si together buto Chaift, and to Gall he toith the holp fpaite and with all bys fulnes owel in the Coule.

The somme and hole cause of the typestypes of this episte, is, to prove that a mass is instifped by fapth onlye; which proposition twhosomer denyth, to him is not one type they episte and all that would twitteth, but also the hole stripture so loked by, that he shall never understande it to has some health. And to brynge a man to the understandence and feipinge that sayth only in-

Stepetht

## To the Bomaons?

Bifreth: Waul proueth that the hole nature of man is to poploned and to corrupte, per and to bead concernpuge Bodly lpupug oz Bodlp thonkpage, that it is impoliphis for her to kepe the lawe in the fpahte of Bed:that is to lape, to loue it , and of loue and luft to bo it as naturally as a man caseth or bipnketh: butpli the be quickened

agapae and healed thosom farth.

and by inftifping, biberftabe none other Tuftifps thenge then to be reconceled to Bod a to inge. be reffored buto bys fauoure . and to haue thy Connes forgenen the. As when I fave Bod tuftifpeth be, buberftand therby, that Bod for Chaiftes fake, merptes and befers upnges onely recepueth be bute bys mer. cpe,fauoure and grace, a forgeneth be our fpincs. and when I fave: Chaifte iuftifreth be.buderftanbe therby that Chaife onlye harb redemed be bought and belinered be out of the math of Bod and bamnacpen. and hath with the toothes only purchafes be the mercpe ,the fauoure and grace of Bod, and the forgenenes of oure Connes. and when I fave that favet onive tultifys eth, bnorffande thereby that fapth a truft in the truthe of Bod, and in the mercpe prompted be for Chriftes fake, and for hps beferupnar and workes onlye, deeth guper the confcience, and certifpe her that oure fpines be forgenen and the in the fauours of Bob.

furthermoze,fet before thone epes Cmi fles workes a thous owne workes. Chair des mothes only tultifpe the, s make farile

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factoon for the fonne, a thene ofme twore hes not:that is to lave aupeteth the confei ence, and make the fure that the finnes are forgenen the, a not thone owne workes. for the szomple of mercpe is made the for Chailes wortes fake, and not for thous otone workes fake. Wherfore ferng Bod hath not prompled that thene owne wore Bes Ball Caue the therfore farth in thone otone workes can neuer qupet the confcie ence noz certifpe the before Beb (teben Bod commeth to indge and to take a reconupnge)that the Connes are forceue the. Beyonde all thes, mone owne workes can mener fatiffpe the lame or pape her that % ome her. for I owe the latte to lone her with all mone hert, Conle, potver, a might. Mohich thong to pape 3 am neuer able tobple I am compaced with fletthe . no. 3 cannot once bearing to love the lawe, ercept I be fpill fure by fapthe that Bod los neth me.and forgeneth me.

finalize that the lape farth o nely infrepeth, ought to offende no man. Hog pf this be true, that Chilk only redemed by, Chilk onely be are ours lynnes, made latilfactyon for the, a purchased by the fanour of God, then must it neves be true, that the trust on ly in Chilkes descriping a in the promptes of God the facther made by for Chilkes take, both onelye quiet he toncience and certifipe her that the synness are forgeneral and when they lape, a man muste repente, for lake synne, and have a purpose to synness man more so upe as he can and love the late.

To the Bomapus.

of God. Ergo farth afone instifreth not. I answere that and all like argumentes are nought, tipke to thes: I must repent a be fores, the Gospel must be preached me, a I must believe it, or els I cannot be partaker of mercre which Christ hath deserveth for me. Ergo Christ only instifreth me not, or Christ only hath not made sauffaction for my spines. As thes is a naughty argumet so is the other.

now go to reader, a accordinge to the order of wants writing, even to bo thou. Frite beholde the lefte diligentire in the lawe of God, a fethere the sult damnació. Secondarely turne thone eyes to Chill, a fe there the excedinge merche of the mote hinds and lounge father. Chyalir remede her that Chill made not thus accomement that thou wildledt anger God agapne, neather doed be forthy funnes, that thou will belt im the inether clented he the, that thou wildledt retournels a swince of them to thou wildledt retournels a swince of the thou wildledt be a new creature, and in a embly fe after the well of God, and not of the

flethe. And be diligent least thosowe then owne negligence and buthankefulnes, thou love this favoure and mercye agapue.

Afare well.

Dffice of all eltates.

i. Cim.s.

Beschoppe must be faurelesse, the husbande of one work, sober, but crete, honestipe apparelied, berberous, apt to teache, not dronken, no feghter, not genen to stitche lucre; but gentle, abhorenge feghtenge, abhoreng couctousnes, and one that ruicth has owne house honestip, hauping children but der obedience, with all honestee.

Rulers.

Sapien.3 Leuit.9.

Be that are rulers of the earth, fe that pou loue rpghtcoulnes, and that you comment none burpfitcoulnes in indgemente. Thou chalte not fauoure the poore, nor homoure the mpghtpe, but Malte indge the nepghboure rpghteoulpe.

The Commens.

Leuit,19.

Be Chall not decepue poure brethren, nether with werghte not mealure, but chall have true balances and true werghtes, for I am the Lorde poure God.

Dufbanbes.

Ephel.5.

Dulbandes, loue poure topues, euen as Chaift loued the congregació, a gane hpin felfe for it, to fanctifpe it, and clenfed it in the fountapne of water thorow the word, to make it but a hpm felfe a glorpous congregacion without: (pot or wipakle, or anne fuche things.

So ought men to love they; wouch as they; owne bodges. We that loveth hys work loveth hym felf. Ho; no man ever pet bated hys owne flest, but norp (thed it. a.c.

Dopucs.

Stphels.

Moines, Cubmit pour feluesto pour ofone

#### Office of all ellates.

hufbandes, as buto the Lorde. for the hufbande is the woues head, euen as Chifte is the head of the congregregacpon. There fore as the congregation to in fubieccion to Chail lpketople let the topnes be in lub tection to thep; hufbandes in all thringes.

fathers and mothers.

Me fathers.moue not poure chplozen in Ephel.6. weath, but biping the bp with the nortour and informacpon of the Lorde.

Chplozen.

Chelozen, obepe pour fathers & mothers Ephel.6. in the Lorde, for to is it rpaht. Boneur thp father and mother, that is the frate commaundement that hath any promes, that thou mayelt be in good ellate and lyue log on the earth.

Dafters.

De mafters do bnto poure fernanntes that which is full a egall, puttying atwape all botternes and thacateninges, knowing that euen ve haue alfo a maler in bequen.

Scruaputes.

Scruanntes, be obedpent bnto pour bo. Collof.3. bely mafters in all thringes, not with epe ferupce as men pleafers , but in fpnalenes of herte fearpug Bod. And wharlocuer pe bo, bo it hartely as though pe opd it bato the Lorde, and not buto men, for as muche as pe knowe that of the Lorde pe Chall receput the remarbe of inherita. nce , for pe ferue the Lorde Chaift.

mopowes.

She that is a berp wpoo we a frendleffe Collolai putteth her truft in God, and contynucth

Dffice of alleltates.

en lupplicacpon and praper night & Dape. The Comme of all.

L. Cim.s.

Loue the nerghboure as the felle, and whatformer pe wold that other fluid bo to pon, so you cuen the same them, and what pe wolde not that other men Dulde bo to you, se that pe bo not to them.

apaper to be lapde dapely.

Bod be in inp head, and in mpne biders frandpinge.

Bod be in mpne epes, a in mp lokinge. Sod be in mp mouth, sin mp fpckpnge. Sod be in mp herte, a in mp thinkpng. Bod be at mpne ende, a mp departing.

# The full Chapter

of fapnt Mattheto.



Dis is the boke of the ac neracion of Jelus Chuft. the fonne of Danid , the fonne alfo of abzaham.

Beff.zY.a. Abzaham begat Ilaac: Ilaac begat ?acob: Ben. 29. a Jacob begat Judas and

Ben. 25.0.

his brethren: Judas begat Pharcs and Bara of Thamar Ben. 28. g Beff.46.8 Whares begat Defrom: Ruth. 4.0 Defrom begat aram: 1.10ara.z b aram begat ammadab: Dum.I .a. Aminadab begat Magffon: Ruth. 4.0 naaffon begat Salmon: Ruth. 4.0 Salmon begat Boos of Rahab: Ruth. 4 3

Boos begat Obed of Ruth: Ruth. 4 0 Obed begat Jeffe:

1.1Rc. 16.8 Jeffe begat Dauid the Apnge:

Danid the konge begat Salomon, of her z. Re.12.f. that was the topte of Dap: 1.10ara.3b 2.10ar,11 b Salomon begat Roboam: Roboam begat abia: 2.108.14 a 3. IReq. IS E Abia begat Aia:

Ala beant Jolaphat: 2.108.17.8 Jolaphat begat Joram: 2.108.21.A Josam begat Ofias: 4. Re.TT. B Oftas begat Joatham: 2.10a.26.b Joatham begat Achae: 2.108.27 B

Achas begat Ezechias: 2.10a.28 b Ezchias begat Danalles: 4. Re. 20. B

Manalles begar Amou: Amon begat Jolias: 4. KE. 21.0 4. SRE. 21.0

ahout

Dffice of alleltates.

en lupplicacpon and praper npght # bare.

L. Tim.s.

Loue the nerghboure as the felfe, and whatfocuer pe toold that other dould no to you, so pour cuen the same them, and what re toolde not that other men doulds no to you, se that ye do not to them.

apaper to be lapde bapelp.

Bod be in mp head, and in mpne bider

Sod be in mone epes, a in my lokinge. Sod be in my mouth, s in my fpekpnge. Sod be in my herte, a in my thinkpng. Sod be at myne ende, a my departing.

## The fyst Chapter

of fapnt Mattheto.



amon begat Jolias:

Dis is the boke of the ge neracion of Jelus Chaift, the Conne of Danid , the fonne allo of abzaham. Absaham begat Ilaac: Ilaac begat Incob:

his biethien:

Jacob begat Judas and Beff. 29 . g Judas begat Pharcs and Bara of Thamar Ben. 28. g

Beff.zr.a.

Ben. 25.d.

4. SRE. 21.0

Øcf.46.8 Whares begat Defrom: Ruth. 4.0 Defrom begat aram: 1.10ara.z b Aram begat Amfuadah: Dum.I .a. Zminadab begat Magffon: Ruth. 4.d naallon begat Salmon: Ruth. 4.0 Salmon begat Boos of Rabab: Ruth. 4 3 Boos begat Obed of Ruth: Kuth. 4 0 Obed begat Jeffe: 1.1Rc. 16.8 Jeffe begat Dauid the Apnge: Danid the konge begat Salomon, of her 2.18e.14.f. that was the topte of Dip: 1.10ara.3b 2 10ar.11 b Salomon begat Roboam: 2.108.14 a Roboam begat abia: 3. Req. 15 E Abia begat Aia: 2.10a.17.8 Ala begat Jolaphat: Jolaphat begat Joram: 2.1 8.21.B Josam begat Olias: 4. Re.TT. a Oftas begat Joatham: 2.10a.26.b Joatham begat Achae: 2.108.27 B Achas begat Ezechias: 2.10a.28 b Bechias begat Danalles: 4. ife. 20. 0 Manaffes begat amou: 4. IRE. 21.0

Johns begat Jechonias and hys beetheen, 4. Mc.: 4 b

about

## The forft Chapter

about the tome they tocre carped awape to Babplon.

and after they toere brought to Babpion 15

1.10a.12. b Jechenias begat Salarbiel: Salathiel begat 3020babel: agge.t.a. Rozohahel begat abind:

1.Æ[D.4.8 1. Dar. 3.id Abiud begat Eliachim:

4 Re.18.0 Eliachim begat 3:02: 2302 begat Sadoc: Sadoc begat Achin: Achin begat Eliub: Eliud begat Eleasar: Elcasar begat Matthan! Watthan begat Jacob.

Jacob begat Joseph, the hufbande of chasp.of whom was bosen that Jelus, that is

called Chatte. +

and to at the generacions froabana to Dauid, are fotozeten generacions. And fre Dauid bnto the captimite of Babpion, are fomzetene generaciós. and from the capri uite of Babylon to Chift. are also fower

tene acneracions.

+ The boath of Jefus Chaift was on thes & tople : Doben hos mother ware mas ma rped to Joseph, before thep came todes ther, the was founde topth cholde by the holy Booft. Then Joseph ber bulbande bes inge a perfect man , and loth to make an encample of her, toas mended to put her amape fecretly.

Mohpic he thus thought, beholde the aungell of the Lorde appered buto bom in a breame, fapinge: Joseph the fonne of Da and, feare not to take buto the Dary thp

## of 5.Matthetw.

topferfor that toboth is cocepued in her. is; of the holp good. She thati bapnge forth a

tonne, thou Chatt cal bis name Jelus for Whill. 2: b be Mall laue his people fro they frames. + actes. 4. b.

ail this was done to fulfyll that whych was poken of the Lorde by the Wionhet. Capinge: \*Bcholde,a mapde Mall be mpth Efai.7. 6. shploe, thall bipinge forthe a Conne, and they Chall call hys name Emanuel, which

is bp interpretacpon, Bod worth bs. 4 and Joseph as fone as be atwoke oute of depe, opd as the angel of the Lord bade bom: a toke his topfe buto hom, and kneto

her not tell the had brought forth her\*fpra Luc. 22.6. begotten fonne,s called his name Jefus,

The. ii. Chanter 4 When Jefus was borne at Bethe leem in Jury, in the tome of mes robe the hynge, behelde, there: Fame tople men from the Eaft to Jerufalem fapinge : Dohere is be that is boinc aprige of Jewes ? we have lene his "farre in the Kall, and are come to Mu.z.4.A.

morginabe pam-

14368

Doben Berode the konge had hearde this, he was troubled, and all Jerusalem with him : and he gathered all the chefe Drictes & Scribes of the people # alkeb of them tohers Chaift thulve be borne. and thep tapde buto him:at Bethicem in Jurp. fer thus itie writte bp the Drophet: \* and mich. c.a; thou Bethleem in the lande of Jurp, art not the leeft concerning the Painces of Ju ba:fortout of the thall come the Captapn John.7.6. that Chall gouerne my people 3 (rack

> A.II. Then:

## The.H. Chapter



Then Perode prenely called the tople 15 men, and dylpgently enquyred of them the tyme of the flarre that appears, and fent them to Bethleem, sapinge: Boo and learthe dylpgently for the thyloc. And twhen pe have founds home bryings me twosde, that I may come and twosthyppe

hom alfo. F

departed: a lo the starre which they faive in the Kaste, went before them, will it came a stod over the place where the child was. When they save the starre, they were meruelously gladiand went into the house, a found the childe with Darp his mother, and kneled downers morthypped hym, and opened they treasures a offered into hym gyfres, golde, frankrissince, and more. And after they were warned of Hod in a dreame that they succurred into agame to Perode, they recoursed into they

10(al.72.b

of B. Matthew.

thep: afone countre another mave. & C Dbe they were denarted beholde Athe engel of the Lorde apperco to Joseph in & breame, faring: Trole, atake the cholbe # his mother a five into Cappte and above there toll I bipage the woode : for the robe tooll feke the shpide to befrop bom. Then be arose, & toke the childe and his mother by noght. & beparted into Cappte. and mas there buto the beath of Derobe: to fulfull that whiche was (poken of the Loise by the Drophete which fapeth: \*Out Ofee. w of Cappte haue I called my fonne . Then Werede perceaupage that he was mocked of the topic men was exceding worth, and fent forth and flue all the chalore that twere in Bethleem a in all the coffes therof,as many as fuere two peares old a hader, ascorornge to the tyme touch be had biliget ip (earthed out of the toplo men.

Then was fulfylled that which was foohen by the prophet Beremp, capinge: \*On Jere. 31. 6. the holles was a bopce hearde, mornonge, wennge and great tamentación : Rachel wenpuge for her chyldren, aut wolde not

be conforted beraufe they where not. 1 Den Perode was dead : beholde/ an angell of the Lorde appered in a bresme to Joseph in Egypt, caping: arpic, and take the chibe and his mother, & go into the lat of Jirael: to; thep are bead tohich Erod Cought the thyloes tote. Then he arole by/and toke the cholde and his mother / \$ same suto the lande of Itraci.

But when he bearde that Archelaus bpd rapque 8.111.

## The in Thapter.

reapone in Jurp, in the roums of his father Bicrobe he mas afraphe to go thether. Mot mithlanopuge after be mas werned of God in a dreame be turned afpbe into the parties of Balile, a toent a broele in & eptie called Mazareth, to fulfell that which Judic. 13.4 toas fooke by the prophetes: the Chathe cal

ico a Masarite. F

The tif. Chapter. M thole bapes John the | Bantif 2 Wart.r.a. Muke.3.a. came and parached in the topidernes of Jury Caping: Mepens, the Johns, D. kynadome of heaven is at hande. \*mar.I. b John, 1.b. Thes is be of whome it is woken by the TEla.468 Wrophet Elap which lapeth: The borce of a treer in the toplocrnes, prepare the

Lordes wape, make his pathes frapaht. This John had his garment of camels

4. Rears b beere, and a appolit of a fkonne about his TMar.I. a lopnes. + Dis meate was locuftes a topio 4.re. 140 houp. Then went outero hom Icrusalema all Jury and all the region rounde aboute Jozdan, and there baptpled of hom in lose

Dan, confessonge they (punes. 4

4 Dohen be lame many of the Whari's fes a of the Savuces come to bes baptome Enke.3.b. he lapde buto them: \*O generacion of bis pers, who hath taught pou to fic from the bengeaunce to come? Bang forth ther fore the frutes belongpinge to repetaunce: and fe that pe ones thrinke not to fave in pour Clues: we have abtabam to our father . For I lave buto you, that God is able of thele flones to raple by chploze bus to Abraham. Euen no me 18 the are put bn

#### of S. Matthew.

to the rote of the trees : to that cuerp tree Marc. 7.c. whiche bipngeth not fouth good frute , is Luke. 3.b.

bemen botone and call into the frie.

J baptpee you in water in token of reseas are. 1. a pentaunce; but he that cometh after me, 16 L uke.3.c. mpghtper then I, whose those I am not John.1.d. woithp to beare. De thall baptpee you with the holp Good and with frie: "which Luke.3.c. hath also his fan in his hande, and will pourge his floure, and gable the wheat in to his garner, 2 will burne the chaste with bungencheable frie. I

A Then came Jetus from Galile to Jordon ban butoJohn to be bapticed of hym. But Warc. 1.6 John forbade hym, sayinge: Jought to be bapticed of the and commest thou to mer Jesus answered a sayo to hym: Let it be so now: For thus it becommeth be to fulfyll all rightcousies. Then he suffeed hym. And Jesus as some as he was bapticed, Luke. 3. d. came strapsht out of the water. And so the John. 1.e. uen was open ouer hym, and John sawe † Esa. 42 a the spirit of God bescende lyke a doue, and dial. 17.b. light byon hym. And so, there came a charc. 1.b. boyce from heave, saying: † This is my be Muke. 2.d. loued some in whome 18 my delyte. 4. 2.10e. 1.d.

The tij Chapter. 4
Den was Jelus ied awape of the chare.r.b spirite into woldernes, to be text Anke.4.d ted of the deuell. And whe he had falled fourty dapes and fourty npghtes/he was afterwarde anhungred.
Then came to hom the tempter and lapd:

If thou be the sonne of hod communde that these sons be made bread. De ans

a.iuj. Cipcred

## The.iii. Thapfer



Deute. 8. a not loue by bleade-oncly, but by energ Luke. 4. a. worde that proceedeth out of the mouth

Sapt. 16.0 of Bos.

Then the deupli toke hom by into the holy criticand let hom on a popule of the temple, and lapte but o home of God, cast the let downe for it is plained, and the control of the control o

ouer the, and topth theps handes they that holde the by, that thou dathe not the fote agapuste a Rone. And Jelus lapde to ham It is mitten also. Then that not

Deut.6.c. hom: It is written alfo: \* Thou Galt not

Luke.4.b tempte the Lorde Bod.

The despit toke hom by agapne, and is ledde him into all creeding hoe moutanne, and the worlde, and the worlde, and all the glorpe of them, and tapde to him: All these will I gene the, of thou will fall doune, a world on me. Then land Ielus buto him: Anophe tatan. For it

of S. Matthew.

to writere: \*Thou thate worthpp the Lorde Deut. 6.6. the Bod, a him only thate thou ferue. Then and ro. 8. the deupl left him, and beholde the angels Luke. 4. b came and ministred buto him.

Methen Jelus had hearde it at Jhon in ar.i.s was taken, he departed into Galple and left Mazareth, and went and dwolt in Caspernaum, which is a citie byon the fee, in the coolles of Jabulon and Meptalim, to fulful that which was spoken by Esap the prophet, saping: \*The lande of Jabulon & Lap. 9.6. Meptalim, the wape of the see beyonde Jordan Galple of the Gentyls, the people which sat in darchnes, sawe great spakt, and to them which sate in the region and

C from that tyme Jelus began to flyne.

C from that tyme Jelus began to preache Matt.3.a. and to lare: + Repent, for the kyngbome of + Mar.1.8.

beauen is at hande. 6

4 \*As Jesus wasted by the sec of Ga Ante.3.4. lple, he sawe two beetheen: Simon which was called Potter, a Andrew his brother, caspinge a netre into the see, for they were spuhers, and he sape with them: Folowe me, and I will make you the street of men. Jere. 46.6 and they strapght waye lefte they nettes, Eze. 46.6 and folomed him.

And he went forth from thence, saive other two brethre, James the found of Zebede, and John his brother, in the Chippes with 3cbede their father, mending their nottes, a he called them. And they without tarringe lefte the Chipp and thir father, Luke f. b.

and folotoed hpm. &

4 And Joins went aboute all Balple,

The b. Chapter

ecachinge in their fpnagoges, s preaching the golpett of the kongbom, and healed all maner of lycknes, and all maner byleales amonge the people. and his fame freb abroade throughout all Spria. and they brought buto bom all focke people that weretaken with opucrs befcales and grp. pinges, and them that were poffelled with beuple , and those which were lunatyke, a those that had the paliperand healed them. \*and there folowed him a great nombre

Darc.3.a. of people from Balple, + and from the ten crties, and from Jerufatem, and from Jeway, and from the regions that lye beponde Jordan.

The.b. Chapter. 4 Dhen he latte the people, he foet 3 bo in to a mountagne, and tohe he was fer his disciples came to him, and he opened has mouth,

and taught them, lapinge: \*Bleffed are the Muke.6.b. poore in forpte: for theirs is the kingdome Elap.66a of heaven . Bleffed are they that mozne: for they Chal be conforted . Bleffed are

the mekerfor they Mall inheret the earth. Jere.31. C. Bleffed are they which thonger and thurk for rightemelnes: for they mal be fylled. Bleffed are the mercyfull : for they Mall obtann mercy. Bleffed are the purc in bert! for they Mall Ce Bod. Blelled are the peace makers: for they Chall be called the chylore of Bob. Bleffed are they which fuffre perfecucion for rightewelnes Cake : for theirs

1. Det.z.c. is the apnadome of heaue. \*Blelled are pe s.c. a.4.c, touen men reuple pou, and perfecute pou,

anto

of 5. Matthew.

and that failly fave all maner of empli fape inges agaput pou for mp fatte. \* Retopce detes. S. and be alab, for greate is pourectvarbe in headen: + for fo perfecured they the 1020 phetes which were before poure dapes.

15 4 De are the fait of the earthe:but pf the marc. 9. fait haue loft his faltnes, tohat can be fall luk. 14. @ ted therwith : It is thence forth good for Leut. 2. C. nothem.but to be call oute, and to be trea ben buber fore of men. Je are the light of the world. A creie that is fet on an hol can not be hpb: \*nether bo men lpaht, a cabell, and put it binder a bullhell , but on a cans Luke. 8.c. delapetie, sit loghteth all that are mithe houfe. Let poure locht fo Chone before me \*that they mare fe pour good weakes, and 1.10ct.z.c. glorify pour father which is in heave. L

C + Thomke not that Jam come to destrope the laive, or the Dropheres :no. I am not come to deftrope the but to \* fulfoll them. ffei truelp I cape buto pou, trill heaue and carth perplibe, one pote of one trtle of the and.z.c.

marca.b and.II.e.

lam Chall not Ccape, toll all be fulfpiled. Doholoeuer bicakethtone of thele leat Elai.40.0 commaundemetes and teacheth men fo.be Malbe called the leaft in the kongdome of Esechas heaven. But toho lo ever oblerueth & teacheth the fame Gralbe called greate in the

Apnadome of heaven. F

matt. Y.b. 11uc.16.h # Taco.z b

4. for I fave buto pou, creept poure rightewelnes ercebt the right etvelnes of the Scribes and Whariles , pe cannot entre into the kyngbome of heaven.

Erob.to.e

D . De haur herochotoit was fapo buto the Leuit.18 > of the olde tome: \* Thou thait not kell: for Deut.f.b.

who

The . b. Chapter

Poholoener kplieth , that be in baunger of tudgement: But I lape bind pou, toholor ner is angry with his brother, chalbe in baunger of indocment. DO boloeuer fareth buto bis brother Racha Oralbe in Daunger of a countel. But who focuer layeth : Thou fole, Chaibe in Dannaer of bell fore:

Therfore when thou offreit the apfre at the altare | and ther remembiel that the brother bath ought agapult the leue there Job.42.b. thone offerprice before the altare tanb do the wave fraff, and be recorded to the bie ther, and then come a offre the astre. F

Lake.12.a + \* agre with thone aduerfary quickipe. wholes thou arte in the mave with him. left the advertary delpuer the to the insge, and the mode despuerthe to the mint ther: and then thou be call timo prefor . Des relp I lape buto the thou Matt not come oute thece, tril thou have paped the bisermoft farthynge.

De have herde how it toas Capp to them & of olde tome: Thou thalt not commer abs wourry:But I Cape buto pou, that who fos cuer loked on a topfe , luftpinge after ber, hath committed advontry with hez alreby

in his bert.

\*DO herfore of the right eve offende the. plucke him out, and call him from the betteritis for the that one of the membres presents then that the hole boop ande be call into bell. also of the right hande of fend the cuthim of and caft him from the better it is that one of the mebres periffhe the that at the boop chill be raft theo bel

Erob.20,6 Mom .T3.C Acchi.41 C 70b.31.8.

Warc.9.g

#### of S. Matthew.

It is lard: Do locuer put aware his topfe, tet him geue her a teftimonpall alfo Den. 24. a of the devorcement. + But 3 cape bnto pou: † a)at.19 a wholoever put smare his topfe leccor it Warc. to.b be for formicacion ) caufeth her to breake Auk. 16.c. matromony . and tohofocuer marpeth ber that is benozled breaketh wedlocke.

agapne pe hauc herde hoto it was fard to the of old tyme: \*thou Chalt not fortwere Leui.19.c. thy Celfe, but thalt performe thone othe to Bod. But I Cap bnto pou: ftocre not at al: Jacob.c.c. nether by beauen, ffortt is Boddes feate: 12.10a.6 & noz pet by the carth, for it is his fotc fole: Elap.66 a nether bp Jerufalem , for it is the optie of Mat. 23 . C. that greate konge:nether Chalt thou fweare by the head, because thou caft not make one where beere or black But pour commu nicacion (halbe,pc,pc:uap,nap. for whatfoener is more then that, commeth of eupl.

Be haue hearde bow it is lapde: \* an eye frod. zr. & for an epe,a toth for a toth. But 3 fape bns Leui. 24 D to pouthat pe refplt not tozonge. But inho Deu.19.0 focuer gene the a bloto on the weght cheke, Tukc.6.6. tourne to hom the other . and pf any man will fue the at the law and takeawaye the core / let hom have the cloocke alfo . and tohofoener topli compell the to go a mple/ go with bym twayne . Beue to him that afterh and from him that wolve bozowe.

tourne not amave.

5 4 Behane hearde how it is fapde: \*thou Leuf. 19.0 thait loue thone nepabbour , & hate thone Dit.zz, D. enemp. But I Cape buto pourlous pour enc mpes. \*Bleffe them that courffe pou. + Do IRom. 12.6 good to them that hate pour Dap for them | Leui. 198 mhich

## The bi. Chapter

thich do pou tolonge and persecute pour that pe map be the chyldie of pour father that is in heaven: for he maketh his some to arpse on the cupil, and on the good, and sendeth his repn on the cutte and unique.

Luke. 6. D \*Jfor pfpe love the, which love pour what retvarde thall pe have? Wo not the publicans even for and pf pe be frendly to pour brethich only, what fingular thing do per anke, 19 a Do not the publicas like tople? \*pe Chall therfore be perfect even as pour father.

tobich is in heaven, is perfect:

The.bi. Chapter. 4 That pede to pour almes. That pe 3: geue it not in the fpaht of men, to the intent that pe wold be fene of them . Ozels pe get no remarbe of pour father which is in heane. MD hen to euer therfore thou geneft thyne almes, thou thalt not make a trompet to be blowen before the, as the proceptes be in the fpnagoges and in the ffretes, for to he prapled of men. Dereip Tape buto pou. they have they rewarde . But when thou boott thone almes, let not the lefte hande anow tohat the right had both, that thene almes map be fecret; and the father tobich feeth in fecret Wall rewarde the opelp. Le

4. Re. 8.e. And when thou prapet, \*thou thalt not 15. E(ap. 19. d be as the proceptes are: for they love to fand and prape in the spragoges/s in the corners of the firetes, because they woolde be sene of men. Dereip I sape but o pour, they have their rewards. But when thou 4. Re. 4. f prapell \*entre in tho thy shamber/and firetes.

rop

## of S. Matthew.

the doze to the, a prape to the father which is in fecrete: and the father which feeth in

fecret. Itali remarde the openip.

\* And when pe prape, \*bable not muche, Elap.r.d. as the Bethe do: to: they thincke that they thalbe herd, for their much bablinges lake: Be pe not lyke them therfore. \* For your Kom.s.d. father knoweth wherof pe have neade, bestore pe afke of him; after this maner there fore prape pe.

\*Oure father which arte in heaven, has Luke, 11.0 lowed be the name. Let the hengdome come. The woll be fulfelled, as well in earth as it is in heaven. Gene be this day oure daply bread. And forgene be oure treatpastes, even as we forgene oure trespaters.

And leade be not in to temptacion: but deslipuer be from entil. For thene is the kengs bome and the power the glore for ever.

Amen. For and per pethall forgene other Wat. 13.0. men their trespates, pour heavely father ware. 9.0 thall also forgene pour. But per pe well not forgene men their trespates, no more thall poure father forgene poure trespates.

A Moreover \* when pe falle, be not fad Alap.53.a as the proceptes are. For they diffigure wat 9.b. their faces/that they might be senc of me Jorc.17.b. how they falle. Derely J fay but o pou, they have their rewards. But thou, when thou fallest/anoput thyne head, and waste thy face, that it appears not but o men how that thou fallest but but o thy father which is in secrete: and thy father which secrete (hall rewards the openly.

De that pe gaddze pou not treasure bpo

the

The bi. Chapter

the earth, tobere ruft and mothes corrupte and where theues breake through & Geale. Mune. 12.0 But gaodie pe treatures together in bea-

Ecli.zz.d, uen , where nether ruft noz mothes coze rupre, and where theues nether breake bo. no: pet deale. for where fo cuerpoure trea furcis, there woll poure herte be allo. &

The loght of the body is thone eve. Luke, 11.8 Dherfoze pf thone epe be fyngle, all the body Malbe full of light. But and yf thone ere be twocked, then all the body Chalbe ful of darchnes . Doherfore pf the lyaht that is in the, be barckenes : howe greate is

that darchnes?

Luke. 16.b + \*flo man can ferne rivo mafters. for D ether he Chall hate the one s love the other: or els he Chall leane to the one and belople the other:pe cannot ferue Bod and mame

Luke. Z.d mon. Therfore I fape buto pou, the not cas refull for poure lpfc , tohat pe Chall cate, or 10 (al .55.0 what pe Chall ozpneke, noz pet for poure be 1.10ct.5.b

by , tohat pe (hall put on . 3s not the lyfe moze worth then meate, and the body moze of balue then rapment? Beholde the foules of the avertog they fotoe not nether reepe, not pet carp into the barnes: and pet poure beauenly father febeth them. are pe not moche better then then?

arapeb

\*Which of you though he toke thought ske.12.0 therfore, coulde put one cubpt bnto his fa ture: and tohp care pe then for rapment: Conspose the lylies of the felde, hom thep growe. They labour not , nether fpinne. and pet for all that, 3 Cape buto pou, that cuen Solomon in all his ropalte was not

#### of S.Matthew.

araped, lyke but o one of these. Wherfore pe Hod so clothe the grasse, which is to days in the felde, to motor Malbe cast into the fournace, shall be not muche more bo the same but o pour, o ye of tytle sapthe

Thereore take no thought, saying: what thall we eate, or what shall we drinke, or where while we have after all these thinges do the geniples sche. For your heavely father knoweth that we have nede of all these thinges But rather sche pe ford the kningdome of God, and the eightwesness theref, and all these thinges. Thalbe ministred but you 4.

Care not then for the morotoe, for to mo rotoe dape Chall care for it felfe: fufficient

buto the dape is the trauaple therof.

condemned' for as pe inage, to Rom.z.a. Chall pe be inaged. And with what Luke, 6.d.

measure pe mere, with the same shall it be measured to pou agapne. \*NOhy feels thou Luke.6.f., a moate in the brothers epe, a perceauelt not the beame that is in thene owne epe.

Or who sapest thou to the brother. Suffre ine to plucke out the moate out of thene epe, and beholde a beame is in thene cwine epe. Ypotrete, spike cast out the beame out of thene epe out of thene epe and then thair thou se clearly to plucke out the moate out of the brothers epe.

Seue not that which is holp to dogges, nether call pe pour pearles before copner

3

icit:

## The bis. Chapter

left they treade them buder their fetel the other tourne agapuft you, a all to ret you.

Alke, and it Chalbe gene pou. \* Seke and B Tere.29.C. John . 16. f pe Mall fonde. Knocke, w it Chall be openet Luke. II.b buto pou . for tobo lo euer alReth recens ueth, a be that leketh fpndeth, and so bpm that knocketh it Chalbe opened. Is there any man amonge you which pf his fonne afted hom bread, topil offer hom a ftone? On pf he afked fpfthe, wold he profer him a fernete If pe then which are cupil can geue to poure chploze good apfres, how muche moze Chall pour father which is in heand gene good thinges to the that alke hom?

\*Therfore tohatlocuer pe toold that men Aclist.b. Tohi. 4.c and do to pou, cue fo do pe to them. This

Tuke.6.c. is the lawe and the Dophetes.

\*Enter in at the Grapahte gate:for topde \*Luk.13 e is the gate, a broade the mave that leadeth to destruccion:and many ther be tohpeh go in therat. But ftrapghte is the gate, and narofoc is the ware which leadeth buto luferand feathe there be that funde it. 4 \*Beware of falle Prophetes, which C

Deut.13.8

1.30hn 48 come to you in thepes clothenge, but in wardly they are rauchping wolues:pe that knowe them by their frutes. \*Do men aa Mukc.6.g ther graves of thomes:'or fpages of bip. res: Eue fo enery good tree bringeth forth good frute:But a corrupte tree bipingeth

Dat. rz.c. forth eupl frute. \* a good tree canot bringe forth bad frute:nor pet a bad tree ca bringe

Marcis b forth good frute. \* Enery tree that brine Luke.3.c. geth not forth good frure, chalbe hetven botone, and call into the fire. IDherfore

bp

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by their frute pe Chall knowe them.

Mot all they that fape binto me, \*Loide, Mart. 25. b. Moide, Chail enter in to the kyndome of Linke. 6.g beauen; but he that both my fathers will aud. 14.6. whych is in heaven. A Dany will fape to one in that dape: Loide, Loide, have we not in thy name prophecyed in thy name have have call out deupls: And in thy name have

bone many miracles: and then toil Iknote ledge buto them that I neuer knetwe the.
\*Departe frome pe tookers of iniquite. 10(al. 6, b

Doboloeuer heareth of me these same, Luke.13.b ges, aboth the same, I woll lyke him but a luke.13.b ges, aboth the same, I woll lyke him but a luke.13.b gene mā which buplt his house on a rock: Auke.6. § and aboundance of rapus desceded, and the suke.6. § subdes came, and the wondes blewe a bet boon that same house, a it fell not, because it was grounded on the rocke. And whose ener heareth of me these same as follow man, Jacob.1.b the not, thalbe lykened but a follow man, Jacob.1.b which buylt his house word same as aboun dece of rapus desceded, a the suddes same, a the wondes blewe, a bet boo that houses and it syll, and great was the fall of it.

and it came to palle, that whe Jelus had ended thele lapinges, the people were altonped at hisdoctrine. \* for he taught the as wark. 1.5

one hauping power, a not as the Scribes. Aukc.4.6
The viif. Chapter.
When he was come downe from the mountapne, muche people followed hym. And beholde, there mare.1.d. came a teper, a worthypped hym, Muke.5.c. sapinge: water, pe thou wilt thou cans

tapinge: coaler, pe thou wilt thou canti make me deane. And Jelus put forth hes b.u. bande.

The bir. Chapter

hande, and rouched hom, laping: I koll, he thou cleane, and immediately his lepioly was clenled. And Jelus lapde but o hom: Leui.14-16 Se thou tell no man, \*but go a Mewe the led fe to the prieft, a offer the gefte (that Wolfes comaunded to be offred) for a writes

bn'e them. &

Auke. 7.a. 4 and when Jelus was entred timo is Joan. 4.g Capernaum, there came but o hom a Centurion, and belought hom. Caping: Walter, is greuoully papied. And Jelus land but o hom: I will come, and heale hom. The Centurion a nimered and lapoe: Sp. Jam not worthy that thou thuldelt come budge.

Plal. 1:60 mp roie, but speake the woode only, a mp seruaunt thalbe healed. For I also mp selfe am a man subject to the authorptpe of ano ther, and have souldpers bnoor me, and I sape to one, go, and he goeth: a to auother, come, and he cometh; and to mp seruaunt, do thus, a he doeth it. When I clus heard that, he marveled and sape to them that followed hum: Werely I sape but o pou. I have not founde so great fapth: no, not in I sael.

Auke. 13. 6 c mp roie, but speake the more founde so great fapth: no, not in I sael.

Auke.13. f I cape therfore but o pout that many that! Clap.41g come from the eath well, and that reft with Abraham, I case a Jacob in the kpingdome of heaven: and the thildren of the kpingdome thalbe cast out into better darch ues, there thalbe tweppinge and gnastinge of thethe. And Jesus lapde but the Centurion: Do the wape, and as thou belevist to the it but the. And hystermaunt was heated the telefe came boure.

\*And

#### of S. Matthew.

Aand then Jelus met into Weters houfe, Darke.v.e. and fame has topues mother lyinge facke Luke.4.6. of a feuer, and touched her hande, and the feuer left her: and the arofe, and monps

ftred buto them.

Dohen the eue was come, thep brought buto hom many that were polleffed worth beupls. and he cafte out the fupres mpth a worde, and healed all that were focke, to fulfpll that whych was (poken by Elap as the Drophete , Capinge : \* The toke on hom Elap. 53.6 oure infirmities, and barc oure fichnelles. 1.40ct.z.b

Dohen Jelus lawe muche people about bom he comaunded to go over the water. and there came a Scrpbe, and Capde buto hpm: \*mafter, 3 topil folote the whyther Luke. II. @ foener thou goeft. And Jejus lapde bnto hom: The fores have holes, a the byides of the aper have neftes, but the fonne of man hath not wher on to reft hps head. Another that was of his disciples capde buto hom: Luke, 9.8 \*Dafter, fuffre me frift to go a burpe inp father. But Telus tappe buto bom. folowe me and let the dead burpe the dead .

4 and he entred into a Chyppe, and hys disciples folowed hom and behold, there Marc. 4.0 arole a great tepell into the fce,in fo much Luke. 7.c. that the Choppe was covered worth waves, and he toas a depe. And I ps disciples came to hom, and atvoke hom, fapinge: aafter fane bs. we perpffhe. and he fapde to them: Dobp are pe fearfull, O pe of Iprie farth? Then he arofe, \*a rebuted the topndes & Job. 26.0. the fee, a there folomed a great calme. and plat. 1076 the men maruepted & Cap'e: Dohat man is

b.III.

The.ir. Chapter

thes, that both windes a fee ober bim. F Datt.s. a. \*and whe he was come to the other (pot, D Tuke. S.D. into the countre of the Bergelites, thet mer hom two postesteb of deupiles tuhpch came out of the graves, a toere out of mes fure fearce, to that no man mpaht go by

that wave. and beholde they cryed out laps matt. f.g. ing: \*OJelu thou lonne of God, tohat haue Luke. S.D. toe to bo worth ther arte thou come horher

2.Co2.6.c. to tozment be befoze the tyme be come? and there was a good wape of from the a

Matt. S.d. \*areat heero of Ctopne fedping. Then the de upls belought hom lapinge: 9f thou call bs out, fuffre bs to go oure toape in to the heerd of fromc. and he lapde buto the Bo poure mapes. Then went thep but, a des parted into the heerd of mone and behold the whole heerd of supne was carped with biolence headlyinge into the fee, and perpffed in the mater.

\*Then the beerdmen fleed a went thep? mapes in to the citic a tolde cuery thinge. and what had fortuned buto the poffelled of the deupls. and beholde, all the cotte came out, and met Jelus : and when thep Actes. 16 & fatoe hpin, thep befought hpm to departe

out of their coaffes.

The.tr. Chapter. 4 Den he entred in to a Opppe, and a paffed ouer a came into his chone cytic. And to they brought to hym \*a man fpcke of the pallie, lpinge Luke.5.d. in hos bed. And tohen Jefus fate the faith of them, he lapbe to the lpcke of the pallie, Sonne be of good there, the franciste fore acuen

Marc.z.a.

of S. Matthew.

wend the. and beho to certapne of the Scrie bes lapbe in the felues: This man blafphe meth. and when Jelus lawe their thoughtes he lande: Otherfore thomake pe cupil in pourtierres: DD herer is eafper to Cape: Thy fpnnes be forgenen the, or to fapciarple, # walke: That pe mave know that the fonne of man bath power to forgene fpnnes in earth, then fapoe he buto the fyche of the palipe: \*Arple, take by thy bed, a go home actes. i.b to thoue houfe. and he arofe, a beparted to and.9.f. tos owne houfe. and tohe the people lawe marc.z.b. te they maruepled a glopfped God tohpch Luke. s.c. had geuen fuche power to men. . . F

4 and as Jelus paffed fouth from thence, he fatoe a manipt at recepupance of cu-Rome, named Datthew, and fapde to hpm: Folowe me. and he erole, a folowed hom. and it came to paffe as be fat at meate in hps bonce : beholde many Wubipcans and formers came and fate bottone allo topri Je

fus and hes Difciples.

\*DOben the 10 harifes fatoe that they Capoc to hps Dplciples: who earcth poure mafter with Dublycas a fynners: Dohen Jelus hearde that, he lapoc buto them: The tohole neade nor the DbpCpcpon but they that are freke. Go and learne what that meaneth:\* I have pleasure in mercy, a not in offrpnge for I am not come to call the Ofec. 6.c. rpghtetwes,but the Conners to repentance. Mat. 12. 4. + Then came the Disceptes of John to him, faping: "10h y bo toe a the Wharifes Watt.6.r. Jelus lapbe buto them: Can the meddpinge Mart.z.c. 2114 b.iiij.

John.s.b.

The tr. Chapter

the programe as longe as the happgrome is topth them? The tyme will come when the happgrome chalbe take from them, and then chall they facte. No man peceth at olde garment with a pece of newe elother from the garmet, a the rent is made greater. Nether do men put new typne into obdecles, for then the bellels breake, and the topine runneth oute, a the bellels perfil. But they potoze new topine into new bellels, and to are bothe saued to gether. It

Date.s.s. \*beholde ther came a certaph ruler, wood Luke.s.f. Mypped hom, laping: Op doughter is cuen

now discased, but come a lay thy hand on her, and the that lyne. And Jesus arose and ware. s.e. followed him with his Disciples. \*And be-

Auke. s.f. holde a woman whych was discased with Acust. 15.c an pliue of bloude twelve peres, came behinde hym, and couched the hemme of hys besture: so: the sappe in her selfe: pf I mape touche but even hys besture only, I chalbe

fafe. Then Jelus tourned hom aboute, and behelbe her, fapinge: Daughter be of good conforte, the farth hath made the fafe. And the was made whole cue that fame houre.

Marc 5.0. \*And when Jelus came into the rulers nukes.g. house, and thatwe the ministress and the people ragping, he sapet with her Get pour Hepeth. And they laughed him to scorne. As some as the people were put forth, he wet in, a take her by the hande, and the mapoe arose, and this was norse through our all that land.

Znh

of 3 Matthew.

and as Jelus departed thece, tho blime men folowed hpm , cepinge and fapinge: O thou loune of Dauid hatte mercy on be. and when he was tome home, the bipnoe came to hpm. and Jefus Capuc buto them: Beleue po that 3 am able to bo thps: and they fapoe buto him: 92 Lorde. Then touthed he their epes, Caping: \*Accordpinge to Watt.8.b. youre farth be it buto you. and their epes were opened. and Jeius charaed the fapinge : Se that no man knowe of it. But they as fone as they were departed. fpieed abroade bps name through out all the lande.

As thep went out, beholde thep brought marc. 4.8 to hom a bome man pollelled of a beupil . Luke 11.6 and as fonc as the deupli mas caft out, the domme (pake. And the people meruepled faping:it was neuer fo fene in Ifrael. But the Whariles Capoe: the calleth out beupls Bat. 12.b.

by the power of the chefe deupil.

marc.s.b.

and Jefus wet about all crtics and tounes teachpinge in their fpinagoges, a pies thing the glad ty binges of the kingbome. and healinge all maner (peknes and bpf eale amonge the people. But when he fam the people, the had compation on them, Marc.6. b because they were pyned aways, and frattered abroade, euch as Wepe haurnge ne

Onepher be.

CHE

Then lapde he to his difciples Thether Marc. 6.1 neft is great, but the labourers are fcatoc: Do herfore prave the Lorde of the haruel. to fende forthe labourers into his haruel.

The.r. Chapter,

The.r. Chapter

Entre.6. b

nd he called his twelve Disciples buto him, a gave them power over buclene spices, to cast them owe, a to heale all maner of sickenesses,

and all maner of opleales.

The names of the twelve apolics are thele: The fyill, Simon called also Peter: and Andrew his brother, James the sonne of Zebede, and John his brother, Whilip and Bartholomew, Thomas & Matthets the Publican, James the sonne of Alphe, and Lebbeus other topic called Taddeus, Simon of Canane, and Judas Juarioth,

which also betraved hom.

\*These trocked opd Jelus send, a commun ded them, sapinger so not into the wapes that leade to gentple, a in to the cityes of the Samarkans enter pe not. But go rather to the loss week, sapinge: The kongdome of heaven is at hande. Heale the spike, clense the levers, rapse the bead, caste oute

Actes.8. d the deuple. Freip pe haue receaued, freip 13 Garc.6.b geut agapne. Pollelle not gold not Pluer, Luke.9.a. not braffe in pourc gridels, not pet ferip

nether Moes, not pet a flaffe. For the work
T. Tim. s. c man's to too the to have his meate. Into
what some repries of counce he shall come,

duke.9.a. abode toll pe gothece. And when pe come and.10.a. in to an house, salute the same. And pf the house be worthy, poure peace shall come by it. But pf it be not worthy, pour peace

Wall retourne to pou agapne.

and

of S. Mattheto.

and wholoener Mall not receaue pou, not Barc. 6.10 mill heare youre meachpnac: tohen pe des acres.13 @ parte out of that house or that corie, Chake of the bufte of poure,fere. Trulp 3 fape bnto pourit Malbe eafier for the land of 3000 ma & Comorra in the Dave of indgement. then for that cotio.

\*Beholde fende pou forth as thepe amog Luke, to & wolues. Be pe therfore tople as ferpentes. and innocent as dones. \*Beware of men, Dar.13.b. for they that delpuer pou bp to the coun Luke.zr.e cels, a Mall Courge pou in their spnago- Joan. 16.4 ges, and pe Galbe brought to the head rulers a kpnges, for mp fake, in wienes to

them and to the Bentyls.

\*15nt when they delpuer pon by, take no charc. 13 b thought how or what pe Chall Cpeake, for Auke. 12.8 it Mallbe gene pou, ene in that fame houre Erob.4. 8 what pe thall fave. for it is not pe that speake, but the forpre of pour father which fpeaketh in you. \* Che brother (hal betrape With.7.b. the brother to bead, a the father the fonne. And the chplosen that arple agaput their fathers a mothers, and thall put them to beath: and re thall be hared of all men for mp name. \* But he that endureth to the chat. 24.0 ende Galbe faueb.

\*Dohe thep perfecute pou in one cptie, mat.tz.c. Ape pe to another. I tell pou for a truthe, actes. 8.0 pe that not fpnpthe all the cottes of Ifrael and 14.8 epil the Conne of man be come. + The bilip + Luke. of ple is not about hps mafter:noz pet the feruaunt aboue his lorde. It is prough for the discipple to be as his mafter is, a that the fernaut be as his loade is. If they have

#### Wheir Chapter

taffed the Aorde of the house \* Beelzebuts how muche more that they call them of his housholde so: feare them not thereoze.

Marc. 4. c. \*There is no thrug to clotte, that that not luke. 8.6. be opened, and no thruge to hrd, that that and. 12. a. not be knowen.

Do har tell pou in derkenes, that speake pe in lpghe. And what pe heare in the care

Auke. 12.a that preache pe on the house toppes.

\*\*And feare pe not them which kell the body, and be not able to kell the soule. But rather feare him, which is able to delirope both soule \* body into hell. Are not two sparowes solde for a farthyng? And none of them dothe light on the grounde, soph out poure father. And now are all the heeres of pour heades numbred. Feare pe not thersore: pe are of more balue then

manp sparowes.

Datt. 8.d. "Woholoever therfore chall knowledge D. Luke. 9.c. me before men, him world I knowledge alsund. 12.b. so before mp father which is in heaven. But whosoever chal denve me before men, him world I also denve before mp father

Luke.12.b tohpch is in heauen.

Thinke not that I am come to sende peace into the earth. I came not to sende peace, but a swearde. For I am come to set a man at variaunce tagapust his father, the daughter agapust her mother, and the daughter in lawe agapust her mother in lawe. And a mannes foes chalbe they of hips owne housholde.

Auk.14. c \*the that loueth the father of mother mojethen me,18 not mete for me, and he that

of 5. Mattheto.

that foucth hys fonne oz baughter mose then me, is not mete for me. Ind he that taketh not hos croffe and faloweth me, is mat . 76.2 not mete for me. \* Be that fyndeth hpalpte Mart.s.e. Chall lofe it; and he that lofeth hps lpfe for Luke.12 b

mp fake, Chall fonde it.

\*De that recepueth pou, recepueth me, # Luke.9 c. he that recepueth me, recepueth hpm that Joan.13.6. fent me. De that + recepueth a Dophet in +3 . Bea. the name of a lozophet , Mail recepue a is.b.c. Doophetes retoarde. and he that recepueth arpanteous man in the name of a rpan. reous man, Chall recepue the remarde of a rpahteous man . \* and toholoeuer Mall att. 9.f. geue bnto one of thefe iptle ones to bunke a cuppe of colde mater only in the name of a discepte:3 tell pou of a trueth, he Mall not lote hos remarne.

The.r. Chapter. Mo it came to palle, that when Tes fus had made an ende of commaun dpnge his twelve disciples, that he Departed thence, to teache and to

preache in their cpries.

4 Doben John beinge in prefon hearde the workes of Christ, he cent two of hps of Cciples, & Capde buto hpm: art thou he that mail come, or thall too loke for another? Je fus answered and sapor buto them: Bo, & metwe John what pe have hearde and fene. \*The blonde le,th; halt go,the lepers are dap. 35.6 \*and the glad tpdinge is preached to the poore. and happy is he that is not offended Elap. 61 a be mt.

The ri Chapter

Luke.rr.d \*And as they departed. Jefus beant to fape buto the people of John. Tofe mhat. thent be out into the toplogrues & ment be out to fe a rede Maken torth the monde? other what went pe out forto fe: a man cla then in Cofte rapment? Beholde , they that weare Cofte clothing are in kinges houles. But what met pe out forto (e-'a Wronhetet Me 7 fave to voul more then a Drophete: Dale. 3.a frithps is he of whom it is miptte: "Bes hold. I Cende mymclenger befige thy face.

marc.I.a.

mhich that prepare the ware before the. Is + Derelp T fave buto you, amonge the cholozen of wemen arofe there not a greas ter then John the Baptift. Morteptftabing he that is leffe in the kyngdome of heaven. is greater then he. from the tome of John the Bantil hytherto the kynadome of heas uen Cuffreth biolence, and they that go to it topth brolence placke it buto the. \* For all Like. 16. C the Wipheres and the lame prophelped bu to the tome of John. and also pepe topli re cepucit, this is belias which chulb come.

Muke. .a. John.s.b. fluke.78

mala.3.d. De that hath caresto heare,let hun hearely 13ut toherbato Chall I lpken thps gene C racpone It is loke buto cholosen which cot in the market, and call buto their felomes. and fave: DDe have proed buto you, and re have not daunced: me have mourned buto pou, and pe have not foromed. For John came nether eatpinge not bipnitpinge, and they Capethe hath the deupil. The conne of man came eatrng and dipnhpuge, & thep lape:beholde a gloured a drinker of topne. and a freude buto publicans and (puncrs. Meuer

of S.Mattheto.

Micuerthelater topfoome is tultified of her

chylozen.

4 Then began he to bubsapo the cityes, Luke to. in the mhych molt of his myracles mere bone because they mended not. Mobe to the Choralin, too be to the Bethlaida : for of the moracles whyche were thewed in pou, had bene done in Tree # Sibon, thep had repented longe agone in fack cloth & althes. Deuerthelelle 7 fave buto von it Chalbe eafter for Trie and Sidon at the daye of judgement, then for you. and thou Capernaum, which are left be buto heave. malbe brought bowne to hell. for pf the mpracles which have bene bone in the had bene thewed in 3000m, they had remarned to thes dape. Meuertheleffe I cape buto pount malbe eafter for the land of 3000m in the daye of subaement then for the. L

A arthat tyme Jelus antwered a lapde:
I praple the O Father, Lorde of heads and
earth, because thou has hyd those thynges
from the wyle and prudet, and has opened
them but o babes: even so father, for so it
pleased the. fall thynges are given but o Mat. 28.8
me of my father. \*And noman knoweth Luke. 10.8
the Sonne but the father; nether knoweth John. 3.0.
any man the father, save the Sonne, and \*John. 70

he to whome the Sonne woll open hom. 8.b.10.b.
Come but o me all pe that laboure a are
lade, a I wol case you. \*Take mp pocke on Ecli, 6. d.
pou, a lerne of me, for I am meke a lowly
in herte: a pe Gall spude reste but o poure
loules: for mp pocke is easy, a mp but 1. John. sa
den is light. I The. rg. Chap. H

at

# The ri. Chapter



parc. . d C that tyme Iclus went on the Sa 3 both dapes\* thorow the corne, and hys wisciples were anhongred, a begato \*plucke the eares of corne, peut.23.d a to eare. When the Phariles lawe that,

they lapde but him: Beholde, the disciples do that whech is not lawfull to do be not the Saboth dape. He lapde but the Haue, pe not reade what Dauld ded, whe he was anhongred, a they also whech were weth hem? \*Poid he entred into the house of Bod, a are the halowed loues, which were not lawfull for hem to eate, uther for the which were with hem, but only for the Poiceles, Or have pe not reade in the law, how the Poiceles in the temple breake the Saboth dape, and per are, blamclester. But I sape but opon, that here is one greater

Osce.6 b. what the fample DO herfoze of pe had woft Osce.6 b. what the fapinge meaneth. \*3 require merce of S. Matthew.

mercy a not facrifice:pe toold never haut sondened the innocentes, lofo; the fonne ofman is Lorde enemotithe Sabath Dape.

and he departed thence . and went into their magage:and behaloe, there was a man whych had his hande biped bin, and thep affect hom, fapingerigs it latefull to Dar.9.b heale bpo the Saboth Daves becaufe thep Oler.6. t. mpght a ccufe hpm. and he lapbe buto the-Dobpeh of you molde it be, pf he hadden Mene fallen into a pette on the Saboth dape, that wolde not take hom, a left hom out and how mache is a ma better then a mene: DD herfoze it is latoful to bo a good bede on the Saboth Dares. Then lapde he to the man: Stretch forth the band. and he Bretcheb it fosth. and it mas made whole

agapue lpke buto the other.

20.05

\* Then the Wharifes went out, t helpe War.3. # a countell agarnst hom, hom thep mrate John, se. q delfrope hom. DOhen Jefus unetwe that he beparted thence, a muche people folomed hpm, and he healed the all, and charged the that they ayuld not make hym knowen to fulfpit that which was woken by Elap the Daophete, which fapeth : \* Beholde inp Ela.42.6 sholde, whom I have cholen, in whom my Coule belpreth. I topl put mp fprete on him, and he Chall Chette indigement to the gens tpls. De Chall not Grene, he Chall not crpe, nether Gall any man heare hpe bopce in the Areres, a broled rede fhal he not breake, . and (mokynge flare thati he not quenche, tell he fende forth indgemet bnto bictor, a in his name that the gentple trufte. b

Then.

The ris. Chapter

Luke. 11. 4. Ted topth a deapth, tohpen to as both bipno and persone and he healed hym, in fo much that he which was blom and bome both fpake and fame and all the people were amaled and lapoc: "Is not this that Conne of Danid HBut whe the Wharifes heards C)ATC.3.C that, thep capoe: The Eclow asputh the des Luke. IL.C uple no nother more out but by the helpe

Carri

of Beelse bub the chiefe of the beupls. But Jelus knew they toughtes a lapoe to them: Euery apagome beupbeb touthin it felfe, halbe brought to naught. . Dether that any citre or houthold heuroed agaput it felfe cotpune. So pf Satan caft out Sa can then is he beupded agapuft hom felfe. Dow Gall then hos kringdome endure: al fo pf 3 by the helpe of Beelzebub caft out C benpis, by tohote helpe do poure chplopen call them out. Cherfore thep thatbe poure indges But pf 3 caft out the deuple by the spirite of God , then is the hongdome of Bod come buto vou?

Ether how can a man enter into a ftroge manes house, a protently take aware hos goodes:excepte he full bynde the Gronge man, a then Coorle hos houle! 4 the that is not worth me, is acapult me and he that gathereth not worth me, feattereth abrobe. Doherfoze I fape bito pou, all maner of fpine and blathemp Galbe forgenen bis to men, \* but the blafphemp agapuft the Spirite, Ball not be foigeuen buto men. and whofocuer freaketh a worde agapna the Soune of man,it malbe forgout bem. 25 mg

#### of 5.Matthew.

But who foener focaketh agaput the holp Bolle it Mail not be forgenen bem nether in the worlde acther in the morle to some. \*Æther make the tree good, and hos frute good alfo:02 cls make the tree eupli. and hos frute eupli alfo. \*ffoz the tree is knowen by hys frute. O generacton of by pers how can pe cape well when proure felnes are cupl. \*Out of the abound accot Oar.s.d the herte the mouth (peakerh, A. good man Luke, Iz. b outofthe good treafure of hps herte bline gethifouth good thinges. and an eupl man out of hos cupil treasure, bapingeth forth euplithinges. But I fape buto pou, that of suery poell toose that men thall have footen, they Chall gene acoures at the daye of tubacmet, thos by the mosbes thou it ale be suffrence: and by the wordes thou Chalt be condemned.

Then andwered certapne of the Geris Muc.T. bes and of the Pharifes, faring: + Dafter, War.s.b we toolde farne le a spane of the. We ans Swered and Sapoe to the. The cupil and aduouter ous generacyon feketh a franc, but there hall no fpgne be geuen to them, faue the fugne of the Potophet Jonas. \*for as Monas mag thic dares and the mpattes in the whales bely to thall the Sonne of man be the bayes and thre nyghtes in the berte of the earth. The memof Minue that War. 9.8 rple at the dape of indacmer with the na epon, a condemne them: foz\*thep amended Luc.9. at the preachpinge of Jones. and beholde, agreater then Jonas is here. \* The quene of the four h wall rpfe at the dape of more

C.U.

m ent

# Che.riff. Chapter

ment topth thes generaceon and that con bemos thesto; the same from the bitermost parties of the troites, to heare the topse bome of Salomon. Ind beholds, a greater

then Salomon is here.

Marc.3.d Luke.7.c.

While he per taked to the people: beholde his muther and his methen fode
topenout, defringe to speake with him.
Then one sape but him beholde the mo
ther and the biethien same without, defr ringe to speake with the De answered and
sape to him that colde him: Who has me
mothers of who are my diethien and he
firethed fouth his hande offer his siste
ples, and sape: Beholde my mothers who
biethen. For who does not my farthers
will which is in heaven, the same is my
biother, spiter, and mother.

marc.4 a

The fame base thent Jefus out of the house, and lat by the see spot, and muche people resource but by the see spot, and muche people resource but he went and

#### of 5. Matthew.

fat in a Copper, and all the people flodeon the More. and he Chake many thinges to them in fimilitudes CapinaciBeholde, the fomer met forth to lome. and as he fomed. fame fell by the toapes froe, a the fotoles came, and benoured it bp. Some fell bpon Roup grounde, where it had not muche earth, and anone it fpronge by , because it had no bepth of carth and whe the funne was bout caught heat, and for lacke of ro tunge ippobled awape. Some fell amonge thornes and the thornes (pronge by and thuned it Darte fell in good ground, and brought toth goal frute: tome an hundied folde fome legtie folce tome there folde. DDhofacuer hath cares to heare, let hom hearc.

and the disciples came, a sapoe to home 15 DDlip weaken thou to them un parables? De antwered and lapde bitto the:\* It is ge uen buto pouto knowe the fecretes of the apugdome of heaven, but to them it is not acuert for wholocuer bath to ham Chalbe geuen and be Mall haue aboundance. But whaloeuer hath not from hom Chalbe take -ware cuen that he hath Therfore weake 3 to them in limitindes : for though they te thep te not: and hearping thep heare not. mether bnoerlande. And in them is fulfplled the prophety of Clapas, which Capeth: lieth ens. see-\*130 prh the eares pe than you. not buder Canbe, a topth the epes pe ... fe, and that not percepue: For thes peoples herre is weren groffe: and their cares are built of hearpnes and their eyes have they cterco 6.111.

## The. rin. Chapter

sloted Lett they Chuld le topth they's evenil beare topth thep; cares, and Chuld binber-Cande topeh theps herres, and be com

ted, that I mpaht heate them.

\*But bleffeb get Poure epes, for ther to, and poure estes, for ther heate weeth ? fave buto bou. that many 10 tophetes, and spatteous men haue dell'ied tole thele thinges which pe le,a hant not lene the a to heare those thinges which peheare and have not hearde them. "Deare be ther fore the Cimilitabe of the Comer. DOholoe mer heareth the toosbe of the hongbomeis buderftanbeth it not, then comerhthe entit man, and taketh awape that tohpen foas Towen in hos herte: and thes is he inhere mas fotpen by the mare free But he that was fowen in the flour grounde, is he tohpeh heareth the morbe of Bob, a anone topth tope recepteth it per hart he no rote in hom felfe, and therfore bureth but a fea fon for as fone as tribulacion or perfectis pat .6.b.cion arilate becaule of the too roe, by and by he falleth. We that was fower amongs thornes , is he that heareth the morte of Bod, but the care of the tool be, and the difceatfulnes of eyenes choke the worder and to is he made bufrutefull. The tohpen

is lotpen in the good grounde is he that heareth the morbe, and buberflanbeth st which allo beareth frute, and bringerh forthe, some an hundred folde a some sprep

folde Cometherte folde to inch die of Another fimilitude put he forth botto the. Dar.4. 6. faringe: 1 \*Chehrugbonic of heautus LPRE No Mario.

of 5. Matthew.

the bato a man tohich fotoed good feet in his feide. But tohple men Aept there came his foo and fotoco tares among the toheate, and toent his toape . Dohen the blade toas fpronge bp, and had brought forth frute, then appered the tares allo ... Then came the leruguntes to the houldele ber, and capbe buto him: Sp; foivebelt not thou good feed in the cloffe, from tohence then bath it tares! We fapbe to them: the enuious man hath bone this. Then the fernanntes fapte burg him: wild thou then that we go and toebe them out? Bur he fapo nap, left tohile pe go about to twebe out the tares, pe plucke by allo with them the tobcate by the rotes: let bothe grotve together tel baruelt come, and in tyme of haruck, I will lape to the repers, gather pe fpill the cares, and bonde them in Meues to be biet:but gather the tobeets into mp barne.

Another parable he put forth buto (Dar 4.h them, laping: \* The kingdome of heaven Luke, 13.6 is like buto a grappe of multarb leed, which a man taketh a loweth in his felos, which is the leeft of all leedes. But when it is growen, it is the greatest amog perbes, and it is a tree: lothat the brodes of the aper come and bylbe in the highes

ches of it.

\*The hingbome of heaven is lpke buto Luke. 13.0 tenen which a woman taketh a hpoeth in tuke. 13.0 tip peckes of meele, tril all be teneneb.

Alshele thinges (pake Jefus bnep cho

The rin Chapter

marc.3 c. people by similitudes, and without similitudes spake he nothing to them, to fulfyll
that which was spoke by the 10 topher, say
ing: \*I will open my mouth in imilitubes, and will speake forth thyinges tohich

haue bene Repte lecrete from the begpus

mping of the two;loe. 4. Then fear Iclus the people atware.

and came home: \* And his disciples came but him, saping: declare but o by the simi stores of the felde. Then and stores he a sape to them. He that soweth the good seed is the some of man. And the felde is the worlde. And the childe of the kingdome, they are the good seed. And the tares are the children of the worked. And the enempe that soweth them; is the desupt. The harnest is the ende of the world. And the repers be the singels. For even as the tares are gathered a breat in the specific so shall it be in the ende of thes worlde.

Apoca.146 \* The some of man Gall cende forth has Angels, and they Gall gather out of has kangdome all thanges that offende, and F them whiche bo iniquite, and Gall cast

Dani. 12.a them into a furnes of free. There Chall be Sapi. 4.e twaplinge and gnallhong of teth. \* Then i, Co2. 15.f Chall the infte men Chone as bapgit as the Comme in the appropriate of their father.

Doholoener hath cares to heare, let him benre.

Agapte the hyngdom of heaven is luke buto treature hynde in the feloe, the which a man fundeth and hyderh; and for tope theref goeth and felleth all that he hath

## of 5. Matthew

barb,and bpeth that felde.

Agapne the kongdome of heanen is ifte to a marchaunt rhat feketh good scarles . Aubiche tohen he had founde one precious pearle, toent and folde al that he had, and

bought it.

agapne the kingdom of heaven is lphe buto a nette caft intothe fee,that gathereth & of all kyndes of filhes: tobich toben it is full, men bratoc to lande, and fotte, and gather the good into beffels, and caft the bad awape. So Gall ir he at the ende of the wealde. The angels Chall come ouic & fcuer the bad from the good, and Chall call them titto a furnes of frie: \* there wal be wapling and qualling of teth.

Tefus favde bnto them. Dnderftande pe all thefe thouges? They fapte: pe Logot. Mat. 22. Then Capbe be buto them: Therfore cuerp and 15.6 \*Scribe which is taught buto the kong. dome of beauen is loke an Loutholder. whiche barngeth forth out of his treasure

thinges both new and olde.

and it came to palle tohen Jelus hab fi Dar.6. willed thele fimilitudes, that the bepar- Muse. 4-6 ted thence, and came into his ofone cound tre, and taught them in their fynagoges, in fo muche that thep were allonged and Dar.6. .. fapbe: tohence cometh al thes toplbome # Joan. c.c power buto him? 3s not this the carpenters fonne: Is not his mother called Da. eprand his brethren be called James and Jofes and Simon & Judas? and are not his Cifters al here toith be: 200 bence barb be all thefe thonges ! And they were offen-

## The rim Chapfer

bed by him. Then Jelus Capbe to them: # Diophete is not without honoure. Cane in his otone countre, and amonge his otone! Ronney And he did not many impractica there for their bubelefes Cake.



Dar. 6. b. Luke.g.a.

The ruit Chapter. Ethat tome Berode the \* Tetrarcha heard of the fame of Jelu and fapoc buto his feruountes: this is John the Baptift. We is rpfen acapac from beath a therfore are luche mp racies mought by him. for Berode had taken John, and bound him, and put hom in preson for Derobias fake, hys brother Leul .18.c. Whilips toite for John Card buto him: \*is is not lawful for the to have her. and whe be mold have put bom to death, he feared Dat. 11. b. the people, \*becaute thep counted him as a Wienhet.

But inhen beredes brith bard toas come, the panables of Borodias baunico ANG

of S. Matthew.

befoie them and plealed merode. \*DObets Car. 6.8 fore he promiled with an otherhat he wald gene her tohatloener the molde ale. and Bille bering informed of her mother before, fapbeigene me bere John Bapeilles head in a platter. And the king losofted, fleuerken thouch face also at the ta ble be commaundeb it to be geuen her: and tent and beheaded John in the prefor and his head tons brought in a platter and genen to the daumitell, and the blought it to her mo thet. and his describes come and toke by his body a burped it: s wet s rotoe Jeins. 11 Minen Jefus hearde that, he veparted thence by Chippe inte a befere place out of Luke.9. the waive. and when the people had beard War. 6.0 theref, they folomes hom a fore oute of eliept epties. And Jelus went forth and fame muche people, a his berte Did melte Suon them wand he healed of them thefe that tooke fiches Dobon even was come, his disciples came to bym. Capinge : thes is a deferte place, and the dape is fpent: let the people beparte, that thep mape go into the totones, and bye them bicalles . But Iclus Capbe to them: They have no neade to go amaye. Saue ne them to cate. Then farbether bute hom: IDe have bere but frue loves and sive fildes. Ind he larder baying them byther, and he comannoed the people to fie detone an the gralle, & telle the true louse and the two filles, a loked by to beaut, and bicked, and brake, a gaus the louis to his disciples, and the disciatomich.

## The riin. Chapter

ples gave them to the people. And thep bid all cate, and were sufficed. And thep gethe red by of the gobets that remapned ribaskees full. And they that are, were in no breabout bethousand men, b. spot wemen and children.

Tand Arenght tware Jelus made his disciples enter anto a Asippe, a to goo over John. 6 b. before him, while he sont the people away. Ware. 6.6. And as sone as he had sent the people away. Anke. 6.6 twape, he twent by into a mountaine alone to praye. And twhen night was come, he was there him solfe alone. And the shippe was note in the middes of the see, a was took with wancs, for it was a contrary londer. And in the fourth warche of the myght Jelus came bail them, walking on the see. And when his disciples sawe him walking on the see, they there troubled, saying: it is some sprice, and crued out for

pe not afraged,
peter answered him, and saptignatter,
ps thou be he, byd me to come but the on
the water. And he sapticome and tohe poe
ter was come downe out of the thippe, he
tvalked on the water, to go to Jetus. But
twhen he saw a myghty wonde, he was afraged. And as he begains to sinke, he
teped saping: maker save me. And immerdiatly Jetus stretched forth his hand, and
caught him; and sapt to him; O thou of
lyttell sapt, where to be them down.
And assone as they were some time the

feare. And Arreght ware Jelus hahe but to them, laping be of good cheare, it is 3.

of 3.30 atthew.

Miove the tornde ceales. Then they there were in the thippe, came and worthipped him, laping: Of a truthe thou art the found of Bod. and when they were come ouer. they went into the lande of Benegarerb . and whe the men of that place had know ledge of him, thep Cent out into all that countre rounde about, and brought buto Dare. 6.4 hpm al that were licke, and belought hum, Luke.s. b. that they might touche the hemme of his befure only. And as many as touched it were made lafe.

The.rb. Chapter. 4 Den came to Jelus Scribes and Chariles from Jerulale, laping: Marc. 7.1 the readicions of the elbers ? for thep welle not their handes tohen thep tute bied. We answered and sappe buto them: toby bo pe alle transgrelle the commaundement of God, thosow pour traditios! For Bod commannoed, laping: bonoure thy father and mother: and he that Erod.za. curffeth father or mother that fuffer beath. Deus .b But pe fape, cuery man Gall Cape to his father of mother: that which thow defpa rell af me to belpe the with, is grue Gab: and to that he not honoure his father or his mother. And thus have pe made, that the commandement of God is without effecte, through poure tradicions. Ppocri Ela. 29.0 tes, toel prophetied of you Elapas, laping: 3 ere. 33. 9. This people orameth nee bate me toith their mouthes, and honoureth me with their tippes, both be it their berres are farre

# The the Chapter

facee from me : but in bapne they toos Onione me teaching bottrines, tohich are notheng but mens preceptes.

and he called the people buto hom, and fand to them: heare and buderflande. That

whiche goeth into the mouth Defpleth not the man, but that which commett oute of the mouth octpleth the man.

Then came his disciples, and saple buto hom-Dercepuelt thou not hom that the Dharifes are offended in hearyng this far ing: De answered and lapde: \* all plantes which my bequenty father bath not plans ted, Chal be plucked by by the rotes . Let them alone, they be the bir not leaders of the bipnoe. If the bipnoe leade the blinde,

both thall fall sitto the byche.

Then antwered Weter and fapt to hime declare buto be this parable. Then fande Jefus : arc pe pet without budcellanding? percepue pe not, that what lo euer goeth in at the mouth bestendeth botone into the belp, and is call out into the draught: Bat thole thenges whiche procede oute of the mouth, come from the herr, and they petile the man. for out of the berte come entl thoughtes, murder, breakping of wedlorks tohoroom, thechie, falle hitnes berene blafphempe. Thefe are the thonges which befpie a man But to eate with bitmalben bandes, defpieth not a man.

4 and Jefus went thence, and beparted into the coffes of Trie and Spho. and beholde a woman which was a Cananite same out of the fame cooftes, a crpch buto 1167

D41.7.6

of S.Matthew.

tipm faping:haue mercy on me Loibe thos Sonne of Dauid, mp Daughter is pyteoully bered with a bemil. and be gaue ber neuer a toozbe to anfmer. Then cam to him bys bifciples, and befought him, faping:fende ber amare, for the foloweth be crying. De anfwered, and fapte:\* 3 am not fent, but buto the look thepe of the houle of Ilrael. Tuke. ro. b Then the came and toothipped hym, fap- mar. 7.6 ing: Walter beire me. De antwerco and fapoer it is not good to take the child ens bredde, and to caff it to bogges. She an-Owered and Capbe: truthe Lorde, neverthes lette the borges eate of the cromes, which fall from their mafters table. Then Jelus answered and lapde buto ber : O woman great is the farth be it to the cue as thou delpreft. and her banabter was made whole cuen at that fame houre,

Then Jelus went awape from thence, Dand came ne bnto the fee of Balile, and Dat.s.a went by into a mountagne and fat botone there. and muche people came buto hpm, hauping with them, halt, bipnoe, comme, mapmed, and other manp: and caft them downe at Jelus fere. And he healed them, in Comuche that the people wondred, to le the domme (peake, the mapined tohole, the Ela.53.4 halt to go, and the bipnoe to fe. and thep

aloufved the Bod of Mrael.

Then Jefus called his difciples to him. and lapde : 3 hane compallyon on the prople because they have contynued topth me now thre dapes, and have nought re eater and I will norict them departe fa-Bong; leffe thep perifte in the mape. and

The. rb. Chapter

his disciples land buto him: tohence Guis the ger (o muche bredde in the toul ernes, as thuib fuffple Co greate a mulestabe: and Belus lapde buto them: hoto many louce haue per and thep lapte: leuen,a a featus title filtes. And he commaunded the people to fit doune on the grounde, and toke the fenen lones, and the filties, and gaue thankes, and brake them, and gaue to his disciples, and the disciples gave them to the people. And they bid al care and mere luffpled. And they take by of the broken meate that was lefte fenen balbets fult. and pet they that are were.iiii. D. men. bely be wemen and children . And he fent awaye the people, and toke Chippe, a came into the parties of magbala. The rbi. Chapter.

Mark.s. b John.6.b. Luke.12.g.

Jona.z.

Den came the Pharifes # Sa-Duces, and Did tempte hom, delp. ring hom to Chefoe them Come figne from beauen. De anfwered and lapde buto them. \* At even pe lape: toe Mall have fapre webber, and that betaule the fape is reed a in the morning pe fape. to dave Chalbe foule trebber, and that besaufe the flive is cloudy and reed ! O be ppocrites, pe can difcerne the fathion of the Chresand can pe not difcerne the fignes of the tymes? The frowarde nation and abnoutrous Ceketh a fpgine, and there that no nother figne be genen buto them but ane figne of the \$10 zophet Jonas, to lefte he them and beparted.

and inher his disciples were come to

the

## of 3 Matthew

the other Cyde of the mater, they had fore worten to take breet touth them. Then Jefug fap be brito them: Take bebe and be tware of the tenen of the Pharifes and of the Sabuces. Zab thep thought in them felues faping: becaufe toe baut brought no mend with be. Whe Iche bnberflobe that helapde bate theio pe of litel farth. tohe are your mondes cumbred because ve have brought no biced! Do pe tiot pet per repue nether remeber thofe. b.loues inhe there were.b. men, and how many bathers to he ve to? Dether the but loues whe there toerc. 4 (1) me a boto many balkets woke pe tor Lohp perceyue pe not then . that I fpake not buto pon of breed, when Trappe beware of the leuen of the Whari. tes and of the Sabuces. Then buderftode they how that he bad not them beware of the leven of breed: but of the bottrine of the Charices and of the Saduces.

C + Mohen Jelus \* came into the coaftes Dart.s.c. of the citie tohich is called Celarca 10ht Luke.9.b. tippt, heafked his difciples, faving: who bo men Cape that 3 the Conne of man ame They (appe: Come fave that thou art Thon Bantift, Come Deitas, Come Jeremias, oz one of the Orophetes. De Capbe buto the: but whom cape pe that I am Simon Wer ter antwered & lapbe:\* Thou art Chaife the fonne of the lining God and Jefus an Ewered a Capbe to him:happp art thou Si mon the fonne of Jonas, for flelhe & bloud hath not opened buto thethat, but my father which is in heuen. and I cape allo STATE OF buta

Luke.ir.

The rbi Chapter

anto the that thou arte Weter, and & buon this rocke I toill bapive mp cogregacion; and the gates of hell Chall not preuaple agant it. and I wil gene but the the kepes of the kingdom of heaven: whatfor ner thou bynbeft boon carrb . Gatt be bounde in heanem and toharloeuer thou loofelt on carth, Grathe touted in heaue. F

mar.s.D Auke.9.c.

\*Then he charged his billiples that then Guibe tell no man, that he was Jefus Chift. From that tome tout Jefus began to thethe his diftiples, both that he mult go bnto Berufalem, & fuffer many thinges of the elders and of the hpe Witeffes, and of the Scribes, and muft be Apiled, a rple agapne the thyade bape. But Weter toke him a Cybe, and beganto rebute him fape ing: Walter fauer thp fette, this Balt not some buto the. Then turned be aboute. Capde bnto Deter: Come after me Satant thou offendelt me, becaufe thou fanourel not godin thinges, but tookloly thonges

mar.s. D.

"Jelus then lapoe to his dilemtes:If any Auke.9.c. man will folotoe me, let hpin fogfake hpm felfe, and rake by his croffe, and folotive me for wholocuer will fanc his lofe that loofe it. and to hologuer wall loofe his life for my lake Gail finde it. Dohat Gall it proffet a man, though he Chulde tornne at the tohote world pf he tole his atome louler Or els tohat Chall a man geue to rebeme his foule agapne with all. for the fonne of man Chall come in the glosp of his father, with his angels: and then Ball he remarde enery ma according to his nebes. Detelp

of S. Matthew.

Dereip I fave bnto you, fome there be as mong them that here flande, which Grall not talke of Dearb, till ther final fe the fonne of man some in his kynadome.



The. rbif. Chapter. mar.9 .a. nd after fie dapes Tefus toke the Luke.o.d. ter and James & John his brother. biought them byinto an hpe mon tapne out of the mape, and was transfigured before them: a bis face bio Mine as the funne, a his clothes mere as what as the light. and behold there appered buto them, Doles & Delias, talkyng with him. Then antwered Octer, & lap) to Iclus: matter here is good berng for bs. If thou wilt , let be make here, iff taberna cles, one for the a one for Doles, s one for Delias. whyle heper loake behold abright (Dat. 3. b cloude Gabotred them. Ind behold there Dar. I. h. came a borce out of that cloude Capinge: 9.8

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The. roff. Chapter

this is my beare forme, in tohom I belyte. heare hom. and when the Outoples heard that, they fell on thep; fascs, and there fore atraped. and Jelus came, and touched the, and lapde:apple and be not afraped. and when they loked by they fame no ma faut

tapne Jelus charged them faping: fe that

Jefus onelpe. and as they came botone from the mon-

pe Weive the bilion to no man, butpli the fonne of man be rifen agapue from beath. 4 Aud his Difciples alked of him faring: \*100 hp then lave the Scrpbes, that Belias Dar.o.b. mult fritte come? Jelus anfwered, a fapos bato them Belias hall fpif come, and reflore all thonges. And I Cape buto pou that Belias is come already, and they knewe bem not;but have bone bnto hem, tohat toener thep lufted. In iphetople Chall-allo the Conne of man luffre of them. Then the biscoples percepued that he spake buto the of John Baptiff. and whe they mere come to the people, there came to bom a certaphe man, and kneled doune to him, a Capd: (Dafer have mercy on my Conne, for he is lunaticke: and is lose bered. And oft tymes Dare o.c. he falleth into the fpae, a oft into the that Make. 9.c. ter. \*And I brought hom to thy bifepples, and they coulde not healt hom. Jefus an-Swered, and Card: O generacpon fapthles

and croked: how long thall 3 be with you? How long thall I fuffer pour bapage hom hotherto me. and Jefus rebuked the beupli and he came oute of hom. and the cholos mas bealed even that fame boure. L

Cheu

of 8.99 atthew.

Then came the Disciples to Jelus secretelp, and sapociaDhy could not we call him out. Jelus sapo but the Because of poure unker. Jelus sapo but the Because of poure unker. Jelus sapo but the but pour pour pe hath fapth as a grane of mustard seed, pe shuldes pout these mountages, remout hence to ponder place, and he shulde remous mous nether shuld any thynge be bupostly ble for pour odo. Powe be it these know goeth not out, but by prayer and sattynge. As they passed the type of salle, Jelus sapoe but othem: the sonne of man shall sat. sale, he betraped into the handes of men, a they sar. s. d sall hell spin, and the thyroc dape shall he luke.

eple agapue. And they folomed greatly.

4 and when they were come to Capernaum,thep that were wor to gather polte monep,came to Weter, and Capo: Doth pour matter pape tipbute: De lapde:pe. and tohe he was come inte the houle, Befus fpake fpalte to hom Caping: What thinkelt thou Spmont of tohome do the Spinges of the earth take tribute og polle monepiaftheps chplozen,og of ftraungers- Deter fapoe bnto hpm: of Araungers. Then fapt Jefus buto hom agapue: Then are the chilozen fre. Deuertheleffe,left toe Gulde offende themigo to the fec, and caft in thine angle, and take the fplhe that fyzite cometh bp, \* when thou hall spened has mouth, thou malt fpude a pece of twentpe pence ; that sake and pape for me and the. 4

The phiti. Chapter. 4

The. rbin. Chapter.

r.b. Mukc.o.f.

bnto Jelus lapinge: \* toho is che greatelt in the kpngod of heaned Belus catted a shill hato bom fet bom in the middes of them.

War.to.b. fapbe: Derely I fape buto pou: \* excepte pe Luke.10 tourne, a become as choloren, pe can not enter into the hongo of heaven. Do ofoes uer therfore huble hom Celfe as this cholo. thelame is the greateft in the approbom of

beauen. and whospener recepueth suche a Luke, 17.8 child in my name, recepueth me. But toho focuer offende one of thefe titelons, tobich beleue in mett mere better for hom that a mplitone to cre banged about hos necke. that he were drouncd in the depthe of the fee. Do be buto the world because of of. fenles. Dom be it. it ca not be anopbed but that offences thalbe geuen . Denertheleffe too be to the man, by tohome the offence co

meth.

100 herfore of the hande or the fote of tende the, cut him of, a caft him from the. It is better for the to enter unto lyfe haire or mapmed, rather then thou Guldet bas upug two handes or two fete,be caftei nto everlationg forc. and pf alto thone eve ofa fend the plucke it oute and call it tro the? It is better for the to enter into lofe toith one cpe, then hauping two cres to be cafte into hel fpre. Se that pe belpple not one of thele litelones. For I lave buto pou, that in heaven there angels alwayes benolde the . face of mp father tobich is in beaue. We # the founc of ma is come to faue that which

Dat.b.c.

#### of 5. Matthew

to lost more chinke perif a ma have an his bieb (heve and one of the be gone altrape, baceh he not fene wenty a noneth the moil C vapus a go a loke that one tolich is gone afteaper\* If ie happen that he fpnbe hpm, Luke, if. bevelue I lave buto pout he recorfeth more ofthat Orene then of the nputpe and npne which went not aftrap. Que fo it is not the topli of poure father in heaven that one of thefelitations thulde perpilie.

+ mezeouer \* pf tip brother trefpace Luk.17.8. agapuit the, go, and tell hom bos Faute be. Leui. 9,6 twelle hom, and the alone. If he heare the, Eccl, 19. b thou hall toone the brother: But of he hear the not then take per with the one or two, that hin the mouth of two or the witnet Jacob. s.b. fes, all thenges mape be fablished. 3f he i. Cop. 13.0 Heare not them, tell it buto the congrega. Deby. to. con tof he heare not the congregacpon, r thebom as an Weathen man, and as a Dublican. Dercipe 3 Cape buto pou, what-Weuer pe bende on carth Mathe bounde in heane and tohatloeuer pe loule on earth. Galbe lowced in heaue. agapuc 3 cap buto pouthat pf two of pou dial agre in crtb boon any maner thynge, what loeuer they Wall belprest Wall be acuen them of my father which is in heaven. For where two or this are gathered together in mp name. there am 7 in the middes of them-

Then came Weter to hom, and fapdimafer hotoe ofte mall I forgene mp brother. pf he lyme agapult me, leue tomes! Telus Capbe buto hpmt Tape not buto the fruen trines, but leventy tomes leven tomes, &

D itti + Thertone The roin. Chapter

therfare is the kongdome of heaut live new buts a certaine kong which wolve take acountes of his fernauntes. And what he had begon to rethen, one was broughts buts home home we because he had nought to raicutes two me because he had nought to pape, hos maker commaunded hom to be folde, and hos wofe, and hos cholden, and all that he had, and papment to be made. The fernaunt of doune, and belongin him laping: Sir, gehe me resporte, a I woll papit every white. Then had the lord potte on that servaunt, a lowfed hom, and forgane

hom the bet.

And the fapte fernaunt tvent oute, and fourbe one of hos fciomes whiche augute him an hundred pece, and laved handes on hpin, and toke hpm by the throote Carinact pape me that thou oweft. and hps fellowe fett dotone and befought hpm, faping: baue pacience touth me and 3 topil pape the all. and he toold not but went a cafe home iuto piclon, cell he Chulde wape the det. DO hen his other fellowes fame what was done, they were beip forp, and came & tolo buto thepr lorde all that had happened. Then hys lorde called hym and Capo buco hpm: O cupl fernaunt: I foreauc the al that det becaufe thou prapoeft me: was it not merc alfo that thou Gulbelt have had come pallpon on the felow, euch as I had petie on the and hos loade toas wrooth, a delpuered hom to the laplers, toll be mulde

Watt. 6.b pap al that was due to hom. So the work. War. 11.b. Chall mp beauenly father be bato pour

creept

of S.Matthew.

ercept pe foggene with poure harte, cache

The cir. Chapter,

Od it came to palle, when Jelus had fphillhed those layinges, he gat him from Balile, and came into the cookes of Jetop beyonde Jordan,

and muche people follotoco hom, a he hea-

led them there.

Will.

then came buto hom the Wharifes, Dar.to.8 tempepinge hom, and faving to hom ? 36 it laipfull for a man to put awape hys topfe for all maner of caules: De antwered and Capo bato them: Dauc pe not rebbe home that he\*whiche made man at the begpn Beneliz npug,made them man and, moman a Card: \*for thes theng, thall a man leve father # Ben.z. b mother, and cleue buto hes topfe, and ther Ephe. f. C. twapne Galbe one delhe. DO herfore noto 1. Coz.6.3 thep are not twapne, but one fledy. Let not ma therfore put a funber, that which bob hath couppled together. Then lapbe thep to him:tohp bys Woles coment to gene a telli Den.14.8 monpal of opuorlemet, a to put her awape? De lapde buto them: Doles becanle of the hardnes of pour hartes Cuffered pou to put amape pour mpues but fro the beginning @ar.io. it was not co.\*3 Cape therfore buto pou, tohofoeuer purteth atwape his topfe(ercept it be for formicació) a marteth another,brea keth treblocke. and toholoener marieth her which is druozled, bocth compt admoutip.

Then lapbe has bilepples to hom: of the matter belo betwene man and topfe, then is it not good to marp. De lapbe buto the:

D. b.

all.

The tir. Chapter

all men can not atware touth that fabinge: faue thep to tohome it is genen. There are chaft, which were to borne out of they mo there belly and there are thate, toutch be made of me. and there be chaft, which have Wart. 10.b made them felues chaft, \*for the kpugdom Luk. 18.c of heavens take. De that ca take it, let him take it. \* Then mere brought to hom pong theldien, that he chulo put tips handes on them and marc. and the disciples rebu-Aco them. But Jefus Capoe: fuffre the chold Ozen. a forbpo them not to come to me: for to luche is the kongdome of heauen . Tin

when he had put hos handes on the he beparted thence.

and behold one came, & land buto him: good matter, what good shouge that 3 bo, that I mave have eternal lyte be faro buto hom: tobis cattelt thou imp goodethere is none good but one, a that is Bod. But rf thou wilt entre into lpfe Repe the commaundementes The other tapde to hom! c. which and Jelus Capd: breake no twedloke will nor:Reale not:beare not faice mitnes: honoure father and mother:and love thine nepahbour as the cele, and the ronge man fapo buto hpm: ] hauc obleruco all thele thonges from mp pourb, what lacke T per? a) ar. ro.c. and Jelus lapo botto hpm\*pf thou tolt be perfect, go & fell that then halte, & gene it to the poore, a thou Chalt have treafure for heane, a come a follow me Dohe the poor ma heroe that faying he to et atoay mours urng for he had great pollettrons.

Duen Jeins lapo bito his diffibles De 1 reip

Luk.19.c. and Iz.d

of S. Matthew.

rely I (ape buto poutit is harde for a ryche man to enter into the kyngdom of heane.

Ind moreover I (ap buto poutit is calvet they a camel to go through the epe of a ned Chart e. le, then for a ryche man to enter into the Luke.13.e kyngebome of God LD hen hys disciples heard that, they were excedingly amaked, saping who then ea be sauch Ielus beheld the, a said buto the with me this is bupos Char.r.d. sible, but with God althiges are possible. Luke.13.c.

A Then answered Heter, a sape to

bym:Beholde, we have for laken all a followed the, what chall we have: Jelus land unto them: Derely I lape to poutwhen the sonne of man chall sorte in the searc of hys mapelite, pe which followe me in the secon generation chall sitte also byon rij. searcs, and indge the twelve trybes of Israel. And whosever for laketh houses, or brethen, or or soften, or hall encepue an hundred folde, a chall inherer everlathing lyfe. It change that are fyrste, shall elste, and the late that he for the

Or the kengdom of heaus is leke buto an housholder, which wente out early in the mornig to beer la bourers into his busepard. And he agreed with the labourers for apsupa day, a sent the into his busepard. And he were about the them house, a saide other the bing phel in the marketh place, a say buse them: go ye also into my benepard a while them: go ye also into my benepard a while

# The .rr. Chapter



toener is ryght, I topli gene pou. And they went they to are agains he to ent sute as bout the liste and inputhe houre, and dyd liphetople. And he toent out about the elementh hours, and founds other flandings ybell, and lapbe but them: Why fland prehere all the day poell. They lapbe but in the lapbe to them: go pe also into my by nevard, a to hat love is ryght, that thall re recover.

When even was come, the love of the byneparde lapde but o hys flewards cal the labourers, and gene them thep; her, her gunning at the lafte, tyll thou come to the frift. And they which were hyred aboute the elementh hours, came and received einer man a penp. Then came the frift, luppolying that they fluid receive more, and when they had received at, they mure and when they had received at, they mure mured against the good man of the house; laping:

of 5. Mattheto.

apinge: Thete lafte hade mought but one houre, and thou half made them equall buto be, whiche hanc borne the burthen anh

beet of the bave.

De antipered to one of them faping:fred I bo the no warnge bybdeft thon not agre with me for a penny? Cake that tohiche is the bute, and go the toape: 3 well gene bus to this laft, as muche as to the. Is it not tatofull for me to be as me lofteth toith mpne owne: 3s thone epe eupli becaufe 3 am good? So the laft Galbe fyill, and the Muke. 13.4. Total Chalbe lafte. for many are called and mar .10.6 featoe be cholen. L

4 and Jelus afcended to Jerufalem, & toke the rij-discipples a part in the wapc, a Capde to them. \*Behold we go bp to Jerus Dar. To.c. falem, and the fonne of ma (halbe betraped Luke.16. buto the chiefe Wzieltes, a buto the Scribes, a thep Chall condemne boin to drath, and mail delpuer hom to the gentple to be mocked, to be Courged, a to be crucifped: and the thyroc dape he Chall tple agapne.

4 Then came to hym the mother of 3e bedes chplozen with her Connes, \*worthip Dar. To.s. pping hpin and delpiping a certapne thping ochpm. and he cayde buto her: what wilt thou haue! She (apd bnto him: Grant that thefe mp two Connes map fit, the one on the epahe hande, a the other on the lete

hande in the Rengdome.

Tefus antwered and tapde: He toot not what pe afte. Tre pe able to bunke of the cuppe that 3 thall brinke of, and to be ban tiled with the baptrme, that I walbe bap-

The rr. Chapter

effed twith: They andwered to hom. that we are. and he farde buto them. Me Chall bipnke of mp cup, and Chall be hapipled with the baptpme that 3 Chalbe haptifed with. But to fpt on my right hande and on mp loft hande, is not mone to gene . but to them for tohom it is prepared of mp father. H

War.ro.

\*and when the tenne hearde this , thep. difdanned at the rimo beetheren: But Tefus called the buto hpm, and Capde: \* 39c know that the loades of the gentple have bomte nacron ouer them. and they that are great erercple potocr ouer them. It Mall not be to amonge you. But wholoever woll be great among poulet hom be poure minte fter and wholosuer woll be chiefe let hom be pour ferugunt, cuen asthe Conne of ma Dar. o.g. came, not to be minifred buto, but to mis nifer, and to geue hps lpfc for the redemb.

HATES

coon of many. L and as they departed from Biericho. muche people followed hom. \* and behold Warc. vo. g two bipude men littping by the way lide, Mun.17.8. tohen thep hearde Jelus paffe bp, cryed fap inge: Thou Lozd the Conne of Danid haue mercy on bs. and the people rebuked them because they Gul be holde thepa prace. But they cryed the more , lapinge: hane mercp on be thou Lord which arte the fonne of Dauid. Then Iclus flode fipfl, and called them, a sapocitohat topil pe that I anibe bo to pou: They fapoeto hom : Lorde thet

War.10.g. oure eres mape be opened. \* 3clus had compellyon on them, and touched there

cpe s

#### of S. Matthew.

epes and immediately theps epes recepueb focht. and they followed hom.

> The tri Chapter. When thep Dietve mpe buto Jern Dar.Ir.A. falem, a tocre come to Bethoha-Luk.19. t. ac.bnto mounte Olpuete : then

Cent Iclus two of hys belcoptes, faringe to them: So into the totone that beth ouer agaput pou, and anone pe that funde an affe bounde, and her colte touth herslofe them and bipinge them buto me, and of any man lave ought bute you, lave rethat the loade hathe neade of them : and Branght ware he topli let them ao. at this mas bone, to fulfplt that whiche toas fpoken by the Doophete faping: Tell ve the Daughter of Spon: beholde the Apng co. Ela.62. D. meth bnto the, mehe and littpnge bpon an 3acha.9 b affe and a colte, the fole of an affe bled to John.1 .c) the packe. The dicepples went and opd as Luke.19.\$ Jelus commaunded them, and brought the

affe and the colee, and put on them thep? slothes, and fet hom thereon. and manpe of the people (preed thep; garmetes in the mape. Other cut domne braunches fro the B trees, and Gratved them in the toape. Toseouse the people that went before, a thep alforbat came after cried faping: Dofanna to the forme of Danid. Bleffed be he, that cometh in the name of the Lorde, Bolanna

inchebpeft. 4 + and when he was come to Jerufale all the citie was moued faring: who is thys? and the meople lapbe: this is Belus the

Otophete of Masareth a citte of Baltley 103

### The tri Thapter

And Jesus wer into the temple of Gods.

Ank.19.G in the temple, and our threve the tables of the monp channers, and the crates of them that folde boues, and sape to them that folde boues, and sape to them that folde boues, and sape to them the folde boues, and sape to them the folde boues, and sape to them the folde boues, and sape to them to of themes. And the bly not and the half came to hom in the temple, and he heated them.

Mohen the chiefe prieftes and Scribes fate the marueplies that he opd, and the thildren cryinge in the temple, a faringet Polamna to the fonne of Danid, they old dapned, a fard but o humbearest thousands thelefape-Jelus larde but o them: pe, have pe never redde, the mouthe of babes a fuckelpinges thou halte orderned papeles and he left them, and toent out of the citie buto Bethanic, and had he abrarage

there. F

In the morning as he returned into the citie agaphe, he hungred, a lipped a fogge tree in the wape, and came to it, a founde nothings therou, but leves only, and lapo to it, never frute grotice on the hence for wardes. And anon the figge tree to libered awape. And when his dilepples law that they maracpled, laping. Down fone is the fogge tree topodered awape. I clus dulivered, and lapoe buto them: Werely I lape C

Mat. 7.0. buto pou, pf pe thall have farthe and thall Luke. 17.a nor bour pe thall not only do that whiche I have done to the frage tree: but also pf p e thall tape buto thus mountains stake

thy

10(al.s.a.

Dar.ir.c.

of S. Matthew.

thy Celfe awaye, and call thy Celfe into the fee,it that be bone . \* and whatfoeuer pe mail acke in praper (pf pe beleue) pe (hall

recepue it.

+ \*And tohen he toas come into the #.15.b temple, the chiefe Prieftes and the elbers Car.II.d. of the people, came buto bem as be mas Luke.zo. teaching, and fapoc; by tohat aucrositie boell thou thele thinges ? a toho gaue the this power? Jelus answered a capde bus to them: I also will alke of you a certapne quettion, which pe pe allople me, I in ipke. tople will tell pon by what auctoritie 3 bo thefe thouges . The baptome of John whence was it? from heaven or of men ? Then they reasoned among them leines Caping:pf we Mall Cape from beauen, he will tape buto be: why oid pe northen bes leue hom ? But and pf we Chall Cape of men, then feare toe the people. \* for al me Qat. 14 helde John as a prophet. and thep antwes red Jefus and lapd: MDe cannot rell. and he likewife lapd buto them: nether tell 3 pon by tohat auctorite 3 do thefe thiges. &

Dohat lape pe to this? 4 a certapne man had troo founcs, and came to the elber, a fapde: fonne go and twoske to dape in mp bineparde. De answered and sapo t. 3 will nor:but afterward repented and toent. Then came be to the feconde, s fapb tpkewple. And he answered a sappe: 3 will Spatpet went not. Whe ther of the twapne did the will of the father! and thep lapd buto him: the firft. Jefus rapo bnto them: Werely I cape buto pouthat the publicans

Dar.tr.b. John.14 b

The.rri. Chapter

about. a made a torne nielle in it. a bilt a

tomer, a let it out to bulbaome, a toet in-

so a Graung countre. And when the come pof the frute Detwe meare, he fent his fer-

and thet arlottes that come into the kings bom of God before pou. \* for John came but o pour in the mape of rightewclues, so pe beleved hom not. But the publicans se the harlots beleved him. And petpelthough pelawe it imere not pet moned with repentance, that pe might afterward have befored him. For there another limitance. There was a certapue hoursolver, thate. Fr. b which plated a binepard, whedged it rous

Muke.pp.b Cla.v.a Oler.iz. d

uauntes to the hufbandmen to recepue the frutes of it. and the hulbandmen caught bis feruanntes. a bet one billed another, & Boned another. Agapue he fent other fera nauntes, mo then the first: and thep fere ued them iphempic. But laft a fall, be Cent bute them his owne fonne, faring: chep will feare my fonne. But whe the hufbad. men fatoe the fonne, they fayd amog them Ben. 37.0. felues. \* This is the hepretcome, let be his bim, a let be take bis inheritautice to out selues. And thep caught him a thinft hom out of the binepard, a flewe him. When the losd of the binepard cometh, what mil he do with those busbandmen. They fava buto him; he will cruelire deftrope thofe euil persons, a wil let out his binerarde buto other bulbandme, tobich chall belps ner bim the frute at tymes coueniet. Telus

ecriptures: The Cone which the \* hylders

Mal.117. faid buto them: ded pe never reade in the

refu

of 5. Matthews.

feb.thefame is fct in the principall part of the corner, this was the lordes boing, a te is meruelous in our cres. Cherfore lave I binto pou the kingdome of Bod Balbe ta-Ben fro pou, a Galbe genen to the Betils, which wall being forth the frutes of it. \*and whologuer that fall on this ftone, he Bach. rz. e. Chalbe broke but on mholocuer it (hal fall boon, it will grinde bein to ponder. and when the chiefe prieftes and Wharifes hearde thele Cumplitudes, they percepued that he fpatic of the. \* And thep wet about John. 7.0 to lave bandes on him, but they feared the people, because they roke bym as a 1010. The rrii. Chapter

to them agapne, in fimilitudes, lap ing. & The kpngdem of heaven is like bute a certapne king, which Luk, 24.0 marved his Conne, and fent forth his fernauntes, to call them that were bod to the toedopna. & they molbe not come. agaphe he fent forth other feruauntes lap ing: Cell them whiche are bodben : beholde 3 haue picpared my binner, mpne open and my fatiginges are kylled, and all thruges are redy come buto the mariage. But thep made leaht of it, a went thepa mapes: one to his ferme place, another about his marchaundile, the remnaunt toke his fernauntes and intreated them bagodip, and Actoe them. Lib he the kyng bearde that, he was wroth, and fene forth his warrpers and bestroped these wurthe sers, and brent by thepa citic.

Mo Jeins anf wered, and Chake bn.

Ches

The.rrii. Chapter

Then Capbe he to his Cernauntes: the wedding was prepared, but they which were bidden, were not worthp. Go pe ther fore out into the hee mapes, and as many as ye finde bid them to the mariage. The Cernauntes went out into the hee wapes, and gathered together as many as thep could finde, both good a bad, and the wed bing was furnished with geles. Then the king came in, to befet the acites, a loved there a man which had not on a weddping. garment, & Capde bato him: Frende, boto fortuned it that thou camelt in hither, and hall not on a webdig garmer and he mas euen Cpcchlette. Then Lapde the king to h minifere take & binde him band a fote, call him into brier barchnes, there Chatte trepping and analying ofteth. For many are called and feme be cholen.

A\*Then went the Pharices and toke that. It a. confell how they might tangle him in his wordes. And they tent but o him their bills mich therefore formances.

ples with Perodes lernauntes, fapinge: Luke.20.0 \*Master, we knowe that thou art true, a teachest the ware of God truly, nether savel for anyman, for thou consideres not mennes estate. Cell be therfore, how thus kest thou. Is it lawful to gene tribute but to Celat or not: Jesus perceved their with kednes, a lapte! Ohp tente pe me perporties? Let me se the tribute mones, and they toke him a penny. And he sape but them: tohose is this I mage a superscripte on: They sape but them; Celars. Them

of S. Matthew.

The that which is Celars, and gene burd Bod that which is Boddes. & DDhen thep beated that, thep marueled, and left

him, and went there toave.

The fame bape the Sabuces came to Car.Yz. hem (which laperhat there is no refurrer, Luke .: o.t cion)and athed him laying: \* Daller, Dofes babe, pfa man ope haupng no chyl act.23.b. bien that the brother mary his myte, and sple by feed buto his brother. There were with his feuen brethren, and the firlie maried & deceated touthout iffue, a lefte his topfe buto his biother . Apketopfe the fetonde and the three buto the Ceuenth. Lall of all the woman oped allo. Now in the re furrection whole wate that the be of the feuen? Hoz thep all had her Jelus ant mered & Capbe buto them: \*pe are Decepued & Car.12.b buberflade nor the Criptures, not pet the potper of Bod for in the refurrecció thep nether mare nor are marped, but are as the angels in heauen.

as touching the refurrection of the bead: have pe not redde what is lapde bus to pon of Bod, which farth:\* 3 am abzas frod. hams God, and Ifaacs God a the Bod of Jacob. God is not the God of the bead but of the liurna. And tohen the people hearde That they there allonged at his doctrone.

# When the Whartles had heard, how what he had put the Saduces to Cplence, thep brewe together, a one of them which was a bottour of late, afkeb hom a quethon, tempting tom and lapinge: mafter which is the chiefe commaundemet in the lawer £.111

The erin Chapter

Den. s.b. latve-Jefus Capbe to home Laue the Lous the God with all thene herte, with all the toute, and with all the mente. This is the tirft and chiefe comaundement. Ind there Mcui. re.b Rom. 13.c is another lphe buto this. . Long thene Balat 5. b nepboure as the felfe. In thele ting com-Jacob.z. b maundementes hauge all the latte nithe Prophetes . White the Pharifes were gathered together, Jefus afked them, faying: Dobat thinke pe of Charle Dobole Mat.xz.d. fonne is be: They fapte buto bym , the then docth Dauis in Cmite, calf him Lorde

faping: The Lorde lapde to my Lorde, lit enempes thy fore folc. If Danid call him Lord: how is be then his Conner and none could antwere him agarne atvoide: nether durft any fro that day fouth, alke him any mo quellions. L The griti. Chapter

benfpate Telus to the people, # 3 to his disciples Caping: The feri hes a the Whariles fit in Moles

Leate. 31 therfore whatfocucrebey brd. pon obferue, that obferne a

ffai. To. 8 Muke.II.f

at .1 00

Den.17.b.

Do: but after their twoikes do uer, for thep Cape and do not. \* Bether bende heup bur thens and arcuous to be borne, and lep them on menes (honiders: but they them felfes will not beane at them with one of they fingers. al they workes they bo, for... so be lene of me. Thep let absode their phi lacterics, and make large borbers on their garmentes and loue to fotte bppermelle at feates, a to have the chiefe Cates in the 1.47

#### of 5. Mattheto.

Anagoges, and gretinges in the markets,

and to be called of men Mabbi.

\*But pe that not infre your felues to Jaco. 1.81
be called Rabbi, for one is pour maker,
that is to wit Christe, and all pe are breather. And call no man pour father byon
the earth, for there is but one pour father,
s he is in heaven. Be not called makers,
for there is but one pour maker, and he
is Christ. He this is greatest among you,
that your fernaut. \*But who so ever erat unk. 14.5.
feth hiself, thalbe brought towe, s he that and 18.5
hibleth himself thalbe eralted. No be but
to you scribes a 10 harists, procrites, for

re thatte by the kongdome of heaven bes Luke. I.g. for men; \*pe pour Celues go not in, nether

fuffre pe them that come to enter in.

Mobebnto pon Scribes and Whari . fes, procrites, pe denou re torobotoes hou-Ces: and that buter a coloure of pravinge longe prapers, wherfore pe frai recerue the greater damuacion. III o be buto pow Scribes a Pharifes procrites, which co. palle fce s lao, to brig one ingo pour belefet. stohe he is brought, pemake him two tolo moze the chpin of bell, then pe pour lelues arc. EDG be bato pou blinde gpdes, which Cape: who Coener Oweare by the temple at is nathring, but wholoener fweareth by the golde of the temple, he offenbeth. De foules a blinde, whether is greater, tie gelbe of the teple that fantifieth the gold? 2nd wholoener (weareth by the aulter, ir to nothing but toholocuer fweareth bythe Offring that lyeth on the auter offenbeth.

The rin. Chapter

He foules a blinde, whether is greater the offering, or the antire twhiche cancerfreth the offering? Whiofocuer therfore Civeareth by the autre, fiveareth by it, and by all that there on is. Ind whofoeuer fiveareth by the temple, liveareth by it, and by hym that divelleth therein. And he that fiveareth by the feate

Mat.s.f

Luke. 11. f \*100 o be to pou Scribes and Idharifes
\*100 o be to pou Scribes and Idharifes
ppocrites, which teth ment, angle a commen, and leave the warghtier matters of
the lawe busone: indgement, mercy, and
farth. These ought pe to have done a not
to have left the other busone. He hipude
gedes which strayne out a guat, and swalowe a cammell.

Mo be to pou Scribes and Whariles processes, which make clene the otter five of the cuppe, and of the platter: but within thep are full of bipbers and excelle. Thou blinds Hharile, clenfe fruit the innespoe of the cup and platter, that the outespde of

them mape beiclene alfo.

Auhe. 11. f \*Do be to pou Scribes and Chariles procrites, for pe are lpke buto paynted tombes which appere beautiful outward, but are within full ofdead bones, a of all fifthpues. So are pe, for outward pe appere registeous buto men, when within pe are full of procrife and iniquite.

Luke, ir.g (es procrites e gone buplo the tombes of the prophetes, a garnifte the levulchies of the rightcous, and lape :pf we had bene un the baves

#### of S.Matthew

bapes of oure fathers the toolde not have bene partences with them in the blow of Thetre. buto your felues, that pe are the chilo je of them which killed the Prophetes. fulfpil peliketoile the meafure of poure fathers. De ferventes a generación of bipers, hoto Quit pe Cape the bampnacion of hell?

4 \*DD herfore, behold I fend bnto pou Mat.to b Daopheres, tople men & Scribes, ofthem Luke.11.9 pe that Bill & crucifpe;and of them pe that John.16.4 fcourge in pour fpnagoges , and perfecute & ct. 6.4 from citte to citie, that boo you map come al the righteous bloud that was Oced bpo the earth, fro the bloude of the rightcous Ben.4.b Abel, buto the bloude of Bacharias the z. Paralt. Conne of Barachtas, who pe fleto bertvene 24.8 the temple a the aultre. Derely 3 far buto you, all thefe thynges dall light boo this generacion. \* Jerufalem, Jerufalem, tohich Luke. 13. @ kollest 10 20 phetes, a stonest them whiche are f nt to the : how often wolde I haue gathered thy chploze together, as the hone gathereth her chpekes \*bnder her winges, 4. Elb. T.s but re wolde not:\* Beholde pour habita. plai. 9.6 cion Mal be lette buto pou befolate. for 3 Cape to pour, pe Mall not fe me hence forth, pfal. 1180 toll that po lape: \* bleffet is he that coms Luk.19.6 meth in the name of the Loide.

The rritig Chapter. Do Befus went out, and departed mar. 11. 8. from the temple: \* a his Difciples Luke.zz.b came to hum, for to Gretoe him the Ephe.s. b. buploping of the teple. Jefus fande 1, Co. s. b. bato them: Se pe not all thefe thonges ?

Dereip

The rriif. Chapter

Dercip I Cape buto you: there Chall not be here left one flone byon another, that Chat Make. 19.8 not be caft botone. \* And as he far, bpo the mout Olinete his difeiples came buto him fecretly Saying: Tell be who thefethinges Mal be, a tohat figne Chalbe of the coming nof the ende of the toosto? and Jeins an-Ephe. b. b. Owered and laps buto them: \* Take hebe that no man becepue pou. for many Gall some in my name, fapinge: 3 am Chaffe; and thall becepne many. He thall heare of marres, and of the fame of marres, but fe that pe be not troubled. for al thefe thines mult come to paffe, but the ente is nos 4. Claria pet. \* for nacion Mal rofe acapuft nacion e realme agaruft real me:s ther that be pe filece, hoger & erthquakes in al quarters. all thele are the begrininge of forotoce. \*Then Mail thep put pour to trouble, # Mare. Tt. h Luke, 21,6 Mail kyll pou, & pc Chalbe harco of all na cions for my names Cake . 3nd then Gall 30an.15.c. many be offended, that betrape one ano ther and thall have one the other. and mas up fail i prophetes Mall arple, and Mall be cepue many, And because iniquite Ball hau the typerhand, the toue of many that 15 abate. But he that enqureth to the ende .. thelame Chalbe fafc. \* and this glad troin Dat to: get o fri,e kyngtom (hatbe meachen in all OST. 13.4. the woulde, for a wyrnes buto all nacios. and then Gail the ende come.

mar.13. b. \*100 hen pe therfore (val lie the abliomi Luke. 21. b star ion that berokeneth defolacion, woken Lake. 21. b of by Daniel the Orophet, kade in the holp Lake. b placellet hom that reacth is indestances. of 5.Matthew.

Then fet them tohich be in Jury, flye into the mountagnes. and let him which is on the house toppe, not some boton to fee any thong out of hos house . Dether let hom' Tobich is in the felde returne backe to fet she this clothes Do fhalbe in those dayes to them that are with childe, a to the that gene fucke. But prape that pour flight be not in the iminter, nether on the Saboth Den.iz. Dave Forthen Chalbe grest teibulacion, Aiche as tras not from the beginning of the mosto to this tyme, nor thalbe. De and ercent those banes thulb be thorrened, there Buld no flett belauch:but for the cholens Laber those dapes Chalbe Chertened. Then ef aup man matt lave bute pour mat. 13.6 lothere is Chuft, or there is Chail beleng Luke. 17-4 annot, for these that apple faire Chailtes. and falle Diopheres, \*and thall bo great Deut. H.a. miracles and roondies. In fo much that if K Were pollible the berie checte thulbe be becepued. Take hide, I bane tolde pourte. fore. DO herfore of thep and fap buto pout beholde the is in the defert go not forthi beholde beie in the feeret places, teleue not. for as the lightening cometh out of the Ead, a mineth into the laDefit fo Matt @ar. 15.6 the commeng of the fanne of ma be. \* for Luke 17.8 Toherelaeuer a bead harkas is, ene thither toil the egels reforte, Immediatip \* after (Far.13.6 the tribulacions of those bapes, thall the Lutte, 11.6 tunne be berkenet, a the mone dal nor go Tochi. ue her light, a the flarres Coal fall fro hea uen athe powers of beene that move, and

then Mel appere the ligne of the Conne of

MILE

COD

The rrb. Chapter

man in beaue, Jud then Chal all the hente bes of the earth motione, and thep frail fe the forme of man come in the cloubes of Dan. 12.a heaven with power a greate glopie. \* and 1. Thef. 4. We mall tende his angele tout the greate borce of a trovet, a ther Chal gather together his cholen from the Coins mindes

fro the one ende of the tooslo to the other. \*A carne a fimilitude of the fidge rrest

when his braunches are per render a bus Luke. zr.f leues (prog, pe knowethat fommer is npe. So likewofe pe, tohe pe fe al thefethinges be pe care that it is neare ene at the boice. Werelp I Cape buto you that this general cion thall not palle till all thete be fulfet teo. Deauen and carth Mall peritte Dbin mp wordes that above. But of that dape and houre knoweth no man no not theigh gels of heaven, but my father only.

\*as the tyme of floe was to lyke tople Bene. 7.b (hall the commpng of the fonne of ma be. Luke.17.f for as in the Dapes before the floud: thep bid care and bunke, marr & were maried, even bato the dape that Roe entred into the Minpe, and kneme of northing, till the Houd came and roke them all atbape. So that allo the comminne of the fonne of ma be Then two Galbe in the feldes, the one Malbe recepued, and the other thalbe refu fco, two that be grindping at the mplt, the one malbe tecepued, and the other Mabe ectuted. Two in a bed the one malbe recep Luke. 12.c Web a the other refuten. \* Date therfore, becautepe know nor tohat hours pour infe fter wil come. Of this be fure, that pfthe

GOOD

Car.13.c

of 5.Matthew.

good ma of the house knews what houre apo. 26.0 the a not luffre his houle to be broke bp. Therfore be pe allo scope for in the houre be thinke he mold not mil the fonne of ma come. If there be any farthfull fernaunt & mpfe, whome his mafter hath made ruler ouer his houdholde to geue them meatein featon connenient; happy is that Ceruaunt mhom bis mafter (when be cometh) (hall fpnde fo boing. Werely 3 fape bute pou, he Cha imake him ruler ouer al his goods. But and pf that euill fernaunt thal fape in his herte: mp matter will befer his commpna, and beapnne to Impre his felowes, pe and to cate and to brinke touch the bron. ken: that feruguntes mafter will come in a Dave tohen he loketh not for him, and in an houre that be is not mare of,and will beupde hom, and geue hom hos retvarde twith procestes. and there Chalbe trepping and anathrna of teth.

The.rrb. Chapter. 4.

Den the kpugd om of heave thalk be lipkened butto ten birgpus, which toke their lampes, a went to mete the bipdgrome: fpuc of them were folithe, a spue were wife. The solithe toke their lampes, but toke none ople with them. But the imple toke ople with them in their bessels with their lampes also. While the bibgrome tarped, all slombled and slepte. And even at mponight, there was a true made: behold the hindgrome cometh, go out agapust hym.

The rrb. Chapter

Chen all thore birgins arole, and brepas red their lampes. and the folithe farbe to the tople: gene be of your opte for our lam pco-go out. Butthe tople anfrocred lapma: nor lo left there be not prongh for be a pon, but go rather to them that fell amb by for pour felues, and while thep wene to becthe budgrome came: and they that were redp, ment in with him to the web. bong, and the gate was Gur bo. Aftere mardes came also the other birgins , sape ing: Dafter mafter open to bs. But be an 18 Owered, # Capbe: Werelp 3 Cape buto pour 3 knowse nor you. Do atche therfore, for pe knows nether the dave not pet the hours when the Conne of man Ball come. +

4 Likemile as a certapue man redpes take his journey to a fraunge countre, cal ted his fernauntes & belinered to them his goodes . and bute one be gave frue talentes, to another two a to another one; to enery man after his habilite. a Grepabt toape departed. Thin he that recepued the fone taicutes, went a bellomed them and wanne other four talentes. Aphetopic he that recepued two gapned other two. But he that recepued that one, went and opg. ged a pet in the earth, and his his mafferg Anke. 16.8 money. \* After a long feafon the lozde of thofe fernauntes came and rekened with them. Then came be that had recepued fine talentes, and brought other frue talentes Caping: Walter thou beipuerebit bute me foue ralentes : behold 3 haue gapned with: them true talentes mo. Then bys mafter farbe

of 3. Matthew.

faybe buto bym: 20 ell good fernannt and Eaptheull. Thou halt bene fapthfull in littell. I will make the ruler oper muche:ens tre in into the mafters ione. Also betone recepued tho talentes, came and Capbes Watter thou belpueredt bute me two tas lentes: beholde, 3 hane wonne two other talentes withthem. Ino bis malter farde buto hpm: Well good feruaunt e farthe full, thou halt bene fapthfull in littell, I mill make the ruler ouer muche, go in ins

to the mallers tope.

Then he tchiche had recepued the one talent came and fapte: Wafter, I confpoes C red that thou walt au harde man, which repell where thou loweoff not, and gathes reft twhere thou Grameoft not, and was therfore afraped, and went and hod the talent in the earth; Beholde, thou halte thone owne. Dis malter antwered and Capbe buto bym: Thou cupil fernaunt and Clowthfull, thou knewelt that I reve tohere I fowed not, and gather tohere, I Bratved net, thou oughteft therfore to haus had my money to the channeers, and then at my commyng Quibe 3 haue recepued myne owne with bauntage. Take theres foze the talent from him, and gene it buto him which had ten talenzes. for buto eues ry man that hath Malbe geuen, & he Mall have aboundannce, & from him that hath not, Chalbe take awape, euen that he hath: e caft that buppofitable ferua fit into\* bt. Qar.4.6 ter barchnes, there Chall be weppng and gualding of setb. 4 Mblen

The.rrb. Chapter

\*IDDhen the source of man cometiffs:

a. The Lid his gloppe, and all the holp angels topply hym, then thall he sit by on the seate of his glopp, and before him thalbe gathered all nations. And he thall separate them one from another, as a thepherde demoeth the thepe from the gootes. And he thall set the thepe on his right had, at the gootes on the lyste. Then that the thing sape to them on his right hande: Come be blessed children.

Mat. 20. b of mp father, inheret pe the kongoo \* presectar. 58.b. parco for you from the beginning of the worlde. For I was anhongred, a pe gaue me me meate. I thursted, s pe gaue me drinke.

I was herbourieste, and pe lodged me. I

stele. 7.d was naked, a pe clothed me. \*I was ficke, and pe vifited me. I was in preson and pe came buto me. Then that the rightcous an swere him, saping: Walker, when sawe we the anhongred, and feed the dot athurs, and gave the drinked when sawe we the herbourselfe, and lodged thed or naked a clothed thed or when sawe we the sief or maked a clothed thed or when sawe we the sief or preson and came but the and the king that answere and sape but then derely I sap but o pour in as muche as pe have done it but one of the leest of these mp brethed, pe have done if to me.

Then Mal the kping fave buto them that Mat.7.b Malbe on the lift hano: \*Departe from me. Ruke. 13.f pe courfed, into enerlasting free; whiche. Es.30.g is prepared for the deutif and his angels. Apoc. 19.b for I was anhungred, and pe gave me no meate. I thursted, and pe gave me no brinke. I than berbauriesse, see longed me.

HOE

of 3. Matthew.

met. I was naked, and pe clothed me not. I was speke and in picson, and pe bispeed me

Then that they also antivere hym, saying water, when save we the anhugred, or athurde, or herbouricste, or naked, or speke, or in preson, o do not minister but o the. Then that he answere them and sape: were I say but o you, mas muche as pe do it not to one of the leed of these, pe do at not to me. \*And these that go into ever-John. s.s. lasting paper; and the ryghteous into life eternals.

The explication that the state of the state

that after two dapes that be eather, and the some of man that be dequered to be crucifred. Then assembled together the chiefe Prickes and the Scribes and the elders of the people to the palice of the type Pricke, cailed Capphas, and helde a counsell, how they might take Iclus by sut relip and kyll hym. But they sappe: not on the holye dap, lest any bysoure arple amog the people.

When Iclus was in Berhand, in the houle of Simon the leper, there came boto hom a woma, which had an alabatter bore of precious opniment, and powered it on the head, as he late at the bourde. ED hen his discriptes lawe that, they had indignation faringe: what neded this wast: This evaluent myght have ben well folde, and

Qar.14.0 Luke. 7.6

genen

The arbi. Chapter

genen to the poore. Dohen Jelus budges Bode that he land unto them will trouble pe the moman: She bath wought a good Dent.15.c. tworke, boon me. . \*For pe chall haue pore folche almapes with pourbut me chall pe not have atmapes. and in that Obe cafted thes opniment on my bodge, the and it to burpe me toth at Dereip I lave buto pou. mherefoeuer thips Bolpell malbe preach D throughout all the worlde there diall alfo this that the hath bone, he tolbe for a mes morpail of her.

Then one of the twelve called Judas 76 15 carioth went bnto the chiefe paictes: and lapde: What topli ve acue me: \* # 7 mpil mar. 4 b belpuer fipm buto pour'and thep appopus Ankc.24.8 red buto hom theate pieces of Cilucr. and

from that tyme he foughte opostunitie to

betrave hom.

Car.r4.b

\*The frest dapr off there bread the difere Luke. zz. a ples came tol cius, Caping bato himitobere. ivilition that we prepare for the to cate the patchal tamber and he laps igo into the citre to fuche a man, and Cape to hum, the maller faverhimv tome is achande, I will. Hene more efter arthy house with my bis epples. And the diff pples opd as Jefus had appoputed the , a mane redp the cafterlah.

1987: 14.C John. 13.6

Mone the eue roas com be late boune Luke.zz, b with the ris. and as they byd care, he Capde Dereipa fap unto panitnarone of pou that betrap me. And they were excepted forous full, a begane encry one of the to lap tintotom: is it I maker be antwered a Capbe: bathar deppeth hys hande with me in the

# of 5.99 atthew.



C Diffe thefame that betrap me. \* The Conne walm, 40 of man goeth.as it is written of hem:but mo be to that man, by whome the funne of man (halbe betraped. It had ben good for erat man,pt be had neuer ben boine. Then Indas which betraped hom antwered and Capons it 3 mafter: De faid buto himithou hafte fapde. As thep bpb eate, Jefus toke bread and gaue thankes, brake it, & gaue it to the bicoples, and Capte: \*Cake, eate, t. Cor. m.e thes is my boop. and he toke the cup, and Luke.zz.b thanked, and gaue it them, faping: brinche Gar 14.6. of it cuery one. For thes is my bloude of the new tellament, that Chalbe Chebbe for manyc, for the remission of synnes, Trave buto pou: I toyll not bipuke henceforche of thes frute of the bone tree, butpil that Dapz, when I thall dipule it new with pon in mp athers kpngedome.

and when they had fapte grace, they went out uno mounte oliucte. Then fapo

E.u Beine

### The proi. Chapter

Tefus bato them: all ve Chalbe offended by me thes neght. for it is written:\* 3 well Buch. 13.c. Compre the Grepe berbe, and the Grepe of the flocke Chalbe fcattered abzode . But after Jam rolen agapne. I mpil go before pon into Balile. Deter aufwered and farb bnto homithough at men Mulde be offended by the , pet molde 3 neuer be offended. Jelus lapde buto hpm: Derelpe I lap buto the, that this same night before the cocke crowe thou Galt denpe me thiple. Weter capde buto hpm. \*363 Gulde de with the. pet wolde I not benpe the. Aphetopic alfo Capac all the disciples.

Dar. Tt. C. 30hn\_13.0



Then went Jelus with the into a place, D which is called Wethlemane, & lapo buto the discepties: fpt pe here, totple 3 go, and prape ponder. and he toke with hom Deter and the two fonnes of Bebede, and began Der 13.b. to ware forowfull, a to be in an agonye. John #2.0 Then fapte Jefus buto them: tmp foulets

of S.Matthew.

bend even buto the beath. Tarp pe here: # matche with me. and he wet a lytel apart, and fell flat on hpe face, and praped, faping:O mp father, pfit is pollible, flet this Anke. The cuppe paffe from met neuertheleffe, not as mar. 4. I wol but as thou wylt. and he came buto the difciples and foundethem alleve and fand to Weter: what . coulde pe nor watche with me one houre watthe and prape, that pe fall not into temptacpon, \* The Coste Balat.c.c is willpnge,but the flelhe is weake.

\*The went aware once more and praped, Dara4.8 fapinae:O my father, pf thys cuppe canot palle atvape from me, but that 3 dapnhe of it, the mell be futfplied. and be came, and founde them affepe agapne, for thepr epes merc heup. and he lefte them and mente as garne, and praped the thyrde tyme, faringe the fame wordes. Then came he to hps Dis Exples and lapde buto them: Sleve hence forth, and take pour reft. Take hebe, the houre is at hande, and thefonne of men Chalbe betraved into the handes of funnecs Ryfelet be be goinge: beholde, be

is at haude that Mal betrape mc. \* Dhile mar, 14.8 he pet fpake: lo, Judas one of the rif.came, Luke.za.

and with hom a greate multitude with (weardes and flaues, fent from the chiefe prieftes and cloers of the people . and he that betraved hein, had genen a toben, Capinge: who foeuer I kpffe, that Came is he. lape handes on hom. and forth with all he came to Jelus, and Capbe:haple Cafter: # Apffed hym. and Jefus fapd binto bpin:fret loberfore arte thou come. Then came thep

f iti

ana

#### The rrbi. Thapter.

and laped handes on Jelus, and toke hom.

Dar.14. c. \*And beholde, one of them which were
Luke.22.6 with Jelus, Aretched out hos hande a dane
John.18. b hos (wearde, and Aroke a fernant of the
hoc priest, and Anote of hos eare. The lape
Jelus but o hom: put by the (wearde into

Sene. 9 a hos Acathe. \* for all that lapde hande on John. 18. b the fixed de Chall perply with the fixed of

Epther thynkest thou that I can not note pape to mp fachet, and he Mall zene me mo then .ru. Legios of angels? But how then Muld the scriptures be fulfylied: for so the multitude: pe become out as it were but a these, with sweardes and saues so to the me. I sate dapely teachinge in the temple amonge pou, and pe toke me not. All this was done that the scriptures of war. 14. 5, the Prophetes might be fulfylied. \*Them

Nuke. 22. Fall the disciples fortibke him a Led, And Iohn. 18. b they toke Jesus, and leede him to Caiphas the hip prieste, where the Scribes and the elders where assembled. And Opter follo. A twed him a farre of, but the hip priestes pallace: a went in, and sate with the scri

wauntes to fe the ende.

The chiefe Prictes and the elders, a at the councell, to ught falle witnes agapute Jelus, farto pur hom to death, but founde none: in to muche that when manpe falle witnestes came; per founde they none. At the last came two falle witnestes, a lapd: This felowe lapde: I can destrope the temple of Sod, a buplde it agapu in the days of And the chief prict wrole, a lapd to him:

### of S. Matthew.



enswerch thou no thrunge "How is it that these beare witnes against the "put Jesus helde tips peace. And the chief priest answered, a sape to him: I charge the in the name of the living God, that thou tel be, whether thou be Chief the some of god. Jesus sape to him: thou has sape, afterest held I sape but o you hereafter that i pe se the some of man, spettings on the right hand of power and some in the cloudes of the skee.

Mar.14.g Luke.22.g

Mar.14.g Luke. zz.

\*Then the hye pricke rent hys clothes faring he hath blashemed, what nede we of any mo witnesses? Beholde now ye have heard his blashemy: what thynk pe? They answered and sappe: he is worther to doe. Then spat they in hys face a buffered him with fistes. And other smore him with the palme of they have on the face, saying exell be then Christ, who is he that smore the?

Oceev fate withoute in the palace. And a

The rrbis. Chapter

bamlell came to hom, fapinge: Thou alfo mall with Jelus of Balile, but he denped before them all, faping: 3 tweet not what thou capelt. When he was gotte out into the poorche, another wenche fame hom, a Capae buto them, that were there: This fee lowe was also with Jelus of Magareth. and agaph he denped with an othe, that he knewenot the ma. and after a whole came buto hom they that flode by, and fapde bus Dar.14. g to Deter, \*furely thou art euen one of the: Luke.zz.f for the fpeache bemapeth the. Then bes John. is. c ganne he to courfe and to Cipeare, that he knetve not the man. and immediatly the cocke krewe. and Weter remembred the wordes of Jefu, which fapae buto hom:bes fore the cocke crowe, thou that benpe me thepferand went out at the dozes a wepte

Muke.zs.a

buterive.

The rbii. Chapter. When the mounting was come, al a the chiefe micftes and the elders of the people holde a countaple agapult Jelus, to put hi to beath. and brought hom bounde a delpuered him

bnto Doncius Dplate the Debite.

Then when Judas which betraped him. fame that he was condemuned, he repêted hom felfe, a brought agaph the rep.plates of Colucr to the chief Ducites and elders, Capinge: I have Conned betraping the innotent bloude. and they layd: tohat is that to be? Se thou to that And he calle boune the fpluer plates in the temple and pepare ted and went and hounge hom felfe.

of S. Matthew. and the chiefe preftes toke thefpluer

places and lapout is not laufull for to put them into the treasure, because it is the pipie of bloude. And they take counfell. # bought with them a potters felde to bury Braungers in. DOherfoze that felde is called the felde of bloude, butpli thes Dave. Then was fulfpiled, that whiche was spohen by Jeremy the Dropher, Caping: a they toke.rrs. (pluer plates, the paple of hom that was valued, whome they boughte of the children of Ilraell, and they gave them tos the potters felde, as the Lorde appopul ted me. \*Jefus fobe before the bebite: and Dar 17.8. the bebite alked hpm, lapugesart thou the Luke 23 a Aprige of the Jewes! Jelus Capo butp him: John. rg. f. Thou fapelt. And when he was accused of the chiefe pricites and elders, he answered nothpinge. Then capbe Wilate bito hom:

to never a worde, in Co muche that the Des bite marueplied greatlye.

At that featt, the debite was wont to befpuer buto the people a prefoner , tohome thep woide delper the had then a notable prefoner called Barrabas. and when they were gathered together, Dilate Capo bito them: mhether well pe that I gene loofe mar. r. a. bnto pou, Barrabas or Jelus mhich is cat John.18. c led Chaide: for he knewe well, that for en upe they had delpnered bom.

hearest thou not, boto manpe thonges thep lape agapult the? and he aufwered him

Dohen he was fet doune to geue indes ment, hps topte fent to hpm, lapinge: haus thou nothpage to do with that tufte man.

#### The rrbn. Chapter

Dar.15.a. For 3 haue Cuffered many thynges thes Euke 23.c. bap in a breame about hom. "But the chiel Jahu. 15. a prieftes and the cloers had perfinaben the people that they Wall athe Barrabas, and e Wutoe bestrop Jelus. Then the bebite an-Plvered and Capbe buto them: tobether of the twanne moll be that I det looke buto Pon: and thep faid: Barrabas. 10 ilate fapo buto them: what Wall I bo then with Jea fus tobich is called Chaille They all fava to hom:let hom be crucifpeb. Chen fappe the Debite: what envil hathe be bone: 2nd they creed the more favinge: let hom be crucifped. DO hen Wilare lawe that he preuaples nothpinge, but that more bufpines was made he toke water and wathed hos handes before the people, laping: 7 am innocent of the bloud of this just perfon and that pe mail fe. Then answered al the people,and fardethys blonde be on bs, and on

Muke.21.6. bute chpidzen. Then let he Barrabas tole

ucred hour to be crucitped.

Then the fouldioners of the behite toke Jelus buts the comen hall, a gathered buts to hom all the company. And they firpped hym, and put on hom a purphi roobe, and platred a croune of thomes, and put boom hys head, and a rede in hos ryghte hande; and botted they knees before hym, and mocked hom, laping: haple kning of the Jewes; and spitted boom hom, and toke the rede, and smote hom on the head.

and when they had mocked hom, they we toke the robe of hom agapue, and put his

DEPRE

# of S.Matthetu.



otone rapmente on hom, and feed hom amape to crucifye hom. and as they came oute thep founde a man of Cpien, named Simon hom thep compelled to beare bes croffe. and tohen they came buto the place called Bolgotha(that is to lape,a place of ad mens (culles)ther gave hom bineger to brinke mengled touth gall. and tober he had tafted therof, he wolde not hapnite,

Doben they had crucifped him they parted hos garmentes, and dod cafte lottes. to fulfpli that was tpoken by the Drophet. 10 fal. 27.0. \*They deup ded mp garmentes amonge Bar.15.6, them and boon mp befture bod sal lottes. and they fate and matched hom there, and they fet by ouer hys head the cause of hys Death wiptten. This is Jefus the Aprige of the Jemes. \* And there mere two theues crucifeed with hom one on the right hand and another on the lefte.

**Eber** 

# The .rrbif. Chapter



They that passed by recupled hym, waggenge them heades and caping ethou that
bestropest the temple of God, and buplocs
it in this dayes, caue thy seise. If thou be
the some of god, come down fro the crosse.
Appendix also the hye pitestes mocking
hym with the Scrybes and elders, sapes.
We saved other, hymselse he cannot save.
If he be the kiping of Israell, let hym now
come downe from the crosse, law we tiple
belove hym. We trusted in God, let hym delipner hym now, pe he will have hymsels
he sape: I am the some of God. Thatsame also the themes whiche were crusy
keed with hym, cast in hys tethe.

From the litte houre was three dathernes over al the land buto the urnth houre.

And aboute the uputhe houre Jelus creed with a loude bopce, lapinge: Eli, Eli, Plal. 21. a lamalabathant. That is to lape: A work

Par.15.f. GOD, mp GOD, why hatte thou forla-

of S. Matthew.

ken mer Some of them that ftode there. when they hearde that land: This man cal leth for Delias and Branght toape one of them ranne and toke afponge, a fplled it full of bineger, and pur it an a rebe', and gaue bom to bionke. Other Capbeilet be let be fe, whether Welias well come a belyuer hym. Jelus cryed agapne with a loude

boyce, and pelded by the gooff.

and beholde the baple of the temple mar. 15,0. bed rent in twapne from the toppe to the Muke. 21.\$ bottome, and the earth bpd quake, and the fones bed rent, and graues bed open, and the bodges of many laincres, which flepte, arofe, a came our of the graues after bys refurreccion, and came into the holy citie. and appered buto many. \*Dohen the Cen turion and thep that were with hom, wat . War. 15.6. chpinge Jefus/fatve the earth quake, and Luke.23.g thole thinges which happened, they feared greatly, layinge :Of a furete this mas the Conne of Bod.

\*And many wemen were there, behol. War.17.d. bynge hym a farre of, which followed Jes Luke.23.9 fus from Galile, mpniftringe bnto hpm: amonge which was Wary Wagdalen, and Wary the mother of James and Joles, and the mother of Bebedes chilozen. \*Doben Dar.17.d. the even was come, there came a rpche ma Lake.23. of Arimarhia named Jofeph, whiche man John.19, alfo was Jefus difciple. De went to Dila. te and beaged the body of Jefus. Then this late commanded the body to be belpuered.

and Jefeph toke the body, and topapped it

as a cleue ipnuen cloth, and put it in hes

The rrbif. Chapter

netve tombe, which he had hetven out, end in the rocke, and rolled a great flone to the doze of the counches, and ocparted. and Par. 15.d. there was warpe wagdalene a the other Darp (ittying oner agapult the Countchie. The nexte bape that folomed the pape of preparyinge the Sabuoth, the heefouctes and Whartes gar them felues to Wilate and Capde: Spi, we remembie, that thes Decepuer Capo, whole he per was alpue. After thre bapes I mpll arple agapne. Coms mande therfore that the fepulchie be made fure, butil the thord dape, lefte paraducture hps dicepples come, and acate hpm atoap, and fare buto the people, he is ryfen from the death, a the last erroure Gall be trosse then the fratte. Wplate fapoc bnto them. Take watche me Go a make it as fure as ye can. And they went a made the Cepulcre ture with marche me a legled the Rone. He Ti e.rrbuj-Chapter.

Mar.17.a Fuh.24.a Zohn.20.a

De Sabboth dape at euen which dauneth the motoweafter the lab a both, warp wagdalene and the other warp came to le the lepulschie And beholde there was a great earth quake. For the angeli of the Loto deleded from heaven, a came and roulled back the Rone from the doze, and late boon it. Hyps contenaunce was lyke lyghtnynge, a hys rapment where as inoive. And for feare of hym the kepers were allonnyed, and beateme as dead men.

Mar. 16. b \*The angel answered a sape to the wee kuk. 24. a men, searc pe not. I know e that pe seke Jes

MS

## of 5. Mattheto



the wouch was crucified: he is not per he is rplen as he land. Come, a ce the place where the Lorde was put: and go quickly and tell has discipled, that he is rplen fro death. Ind heholde he worll go before you into Galile, there pe that the him. Lo I have tolde you.

A \*\*And they departed quickly from the Mar. 16. In sepulchie with feare and greate tope: and department to the feare and greate tope: and department to be properly depositely depositely department to tell hypotheples: be holde Jelus met the, laying: All haple. And they came and held him by the fete, a ware supposed hym. Then capde Jelus bits of their depositely depositely

The rivin Thapter

farge moncy buto the fouldiers, fapinger Sapethat hps bilciples came bp npaht, & Role bom amape tohple pe flepte. and pf eniscome to the rulers earcs, we wil peale hpm , and laue pou harmeles. and thep toke the money, abid as they were taught. And thes fapinge is nopled amonge the

Temes buto this dave. &

+ Then the ri. dicepples wente aware into Balile, unto a mountapne tobere Je. as had appointed them. and when thep Der. 36.d. fathe him, thep \*mozinipped him. But Come of the doubted and Iclus came and Chake buto them, Caping: All power is gene buto me in heaven, and in earth. Bo therfore, # teache all nacpons, baptilping them in the

name of the father, a of the Conne, and of the holpe Bootle : Teachinge them to observe at thinges, what Soener 7 commannord pou. and lo. 3 am touth you al mare, euen butpil the ende of the mezibe. F

> There enbeth the Bolpell of Saput Dattheme.

# The first Chapter

of 5. Marke.



the beginnpage of the golpeli of Jelu Chaile the fonne of Bed, as it is written in the 1020 pheres: \*Behold, I fend mpmclengerbefore thp face which that prepare thp map before the. The

Dala.3.8. mat.xx.b Luke.7 -B

Ælaie.rr.4

bopce of a creer in the mildernes: \*prepare pe the mape of the Lord, make his pathes Grepght. John bid baptile in the toilbernes, & preache the baptime\* of repetaunce tot the remillion of finnes. and al the labe Bat.3.4 of Jurie, and thep of Jerulalem went out Luke.3.4 buto hom, and were all baptiled of him in the rouer Jozdan, confessinge their finnes. John was clothed with camelles hepz, # with a girdel of a Chyn about his topnes. and he bid cate \*locuffes and wild honp, # preached, faping: A ftronger then I come meth after me, whole Opoe latchet 3 am B not worthy to flounc dofone and buloule. I haue baptifed you with water: but he Mal baptile pon with the holp gooft.

and it came to paffe in those dapes that Jelus came from Majareth,a citie of Bas tile: and was bartiled of John in Jozdan. and allone as he was come our of the was ter, John fame heauen open, and the holp gooft descend pna boon hom, tike a doue. and there came a boyce from heaue. Thou

art mp bere Conne in fubom 3 belpte. Dat.4. \*and immediatly the Cpiete Damehim Muke. 4.4

into

cuto milbernes: and he mas there in the milbernes, ri. Dayes, and was tempted of Geta, was with wilde bealtes. and the angels minifred haro hom. after John mas taken. Telus came into Balile, presching the golpell of the kongbome of God a laying! Che tome is come a the sping. bome of God is ar banbe, revent & beleue the golvell. \* As he walked by the fee of Balile he latte Simon a Andzett his bro ther, callinge nettes into the lec. for thep mere fichers. and Jefus Capbe buto them? Folome me, and I will make \*pou fichers of men. and ftrarght ware thep forfoke theps nettes a folowed hom. and when he had gone a littell further thence, he fame James the fonne of Zebede, and John has brother, euen as they were in the Chyppe menbyng their nettes. and anone be cals led them. and thep left their father Bebebe in the Chippe with his hozed feruguntes. and went thep; ware after hom.

Oat. 7. d. Make.i.c

J.61.399

And they entred into Capernaum, and Areyght wave on the Saboth dayes, he entred into the spinagoge and taught. And Cothey merueled at his learning.\* For he taught them as one that had power with

hpm, and not as the Scribes.

and there was in they. Spungoge a man bered with an viciene (pirite, that exped, saying: Let be, what have we to do with the thou Jesus of Majareth? Arte thou come to beltrop vs. I know the what thou art, enë that helpone of God, a Jesus sebuked him, sayinge, Polde thy peace and some

#### of 5.Marke.

come out of him. and the buclene fpapte tarc hom and cried with a loude borce, s came out of hom. and they mere all ama. sco, in lo muche that they demaunded one of another amonge them felues, fapinge: what thing is this .\* What newe doc Wat.g. trine is this? for he commaundeth the nuic. +. . foule fpirites with power, and thep obep

hom . and immediatly hos fame (preco abrode through out all the region bordes

epna on Baltle.

and forth with, allone as thep were come out of the Spriagoge, they entred into the boule of Symon and andrew, with Jas mes & John, and Spmons mother in law lap licke of a feuer, and anone thep tolde hpm of her. and he came: and toke her by the hande and lifte her bp : and the feuce for loke hy; by and by, and the mynitred onto them. and at cuen when the funds was doune, they brought to hrm all that were oplealed, and them that were pollel. D fed with deuils. and all the citie gadered together at the doze, a he healed many that were licke of owers offeales, \* and he call out many deuis, & laffred not the deupis to fpeake, because they knewe hym.

and m the mounpage berp early, Jefus Carc, j.b. arole a went out into a folitarp place, and there prayed, and Symon and they that were with hom folowed after hom. and when they had founde hom, thep Capde bn. to hom: all men feke for the. and he fapo buto the: Let be go into the next tounes, that I mave preache there alfo: for truly 3

Luke. 4.0

g.11

# Che.f. Chapter

same out for that purpole. And he prease thed in their Sinagoges, throughout all

Balile and call the beuils out.

Pat.7.8

\*and there came a leper to him, beles ching hom, and kneled downe buto hom. and lapde to hom:pf thou wilt, thou cannch make me clene. and Jelus had compaffion on him , and put forth his hande . southed him, a farac to him: 7 wil be thou elene. and affone as he had footen, imme-Diatio the lepioly beparted from hom: and fent him awaye forth with, a fapte bute bem: Se thou fare nothping to any man. but get the hence, a theme the felfe to the Diefte, and offer for thy clenfynge, thole thinges which woles comaunded for a te Aimonialt buto them. But helallone as he was departed began to tel many thinges, and to publiffe the Debe, in fo muche that Jelus coulde no more opely cutre into the sitie, but was without in befert places. and they came to him fro enery quarter. The.if. Chapter:

Mat.9.a Make.bi.d free a feive dapes, he entred into Capernaum agapne, he it was nop fed that he was in a honfe. And anone many gathered together, in to muche that note there was no roumeto eccepue them, no not fo muche as about the doze. And he preached the worde, but one field of the pallie, borne of fower me. And there came but him that broughs one lithe of the pallie, borne of fower me. And because the pould not come upe but him for prease, they but our to the role of the house where he was, and when they

of S. Marke.

had broken it open, they let botone the bed toherin the licke of the palipe lape . 200 hen Jelus faire their farth, he farde to the fiche of the pally: Conne the finnes Luke. 5.8

are forge nen the.

and there were cortapne of the Scribes Citting there, and reafonying in their hertes: how doeththis felowe to blasphemp? DD ho can forgene frnnes, but Bod enip? and immediatly when Jelus bercepued in his forpte that they to reasoned in them felues, he fapoe buto them: Why thouke pe fuche thinges in pour herres: Do hether is it eafper to fape to the firke of the pale freithy finnes are forgeuen the, or to fape, arple take by the bed, and waike: \* That pe mape knowe that the fonne of ma hath Mat. 94 power in earth to forgeue finnes he fpake Luke.s. buto the ficke of the pallie: I lape buto the arple and take by the bed, a get the hence into thone of ne houle. and by and brite arote toke bp the bed, and went forth before them all, in to muche that thep were all amales, and gloufped Bod, laping:tue neuer lawe it on this fallton.

and he went agapue buto the Cee, and al the people reforted buto him, a he taught them. And as Iclus paffed by he fato Les up the Conne of Alphep fit at the recepte of suftome, and farde tinto hom: folowe me.

Cand he arole and folomed hpm. \* and it Dat.9.b came to palle, as Jelus Cate at meate in Luke. c.f. his house, many publicans a synners sate xb. E at meate allo with Jefus this bilciples. For there were many that folowed hom.

g.Hi

# Che.n. Chapter

same out for that purpole. And he pressibled in their Sinagoges, throughout all

Balile, and call the Deuils out.

Pat.7.8

\*and there came a leper to him. beles ching hom and kneled downe bute hom. and lapde to hom: of thou wilt, thou can ned make me clene. And Jelus had compallion on him, and put forth his hande. southed him, a farac to him: 3 wil, be thou elene. and allone as he had Conen, imme-Diatio she leprofy Departed from hrm: and fent him awape forth with, a Capbe buto bem: Serbou fare notheng to any man. but get the bence, a Metoe the felfe to the Diefte, and offer for thy clenfynge, thole thinges which Motes comaunded for a te Aimonialt buto them. But helallone as be was benamed)began to tel many thinges. and to publitte the occe, in to muche that Jelus coulde no more opely entre into the sitie, but was without in befert places. and they came to him fro enery quarter. The.if. Chapter:

Make.bi.d

free a feive dapes, he entred into Capernaum agapne, a it was nop a fed that he was in a house. And a anone many gathered together, in to muche that now there was no roumeto eccepue them, no not so muche as about the doze. And he preached the toolde, but one licke of the palite, boune of folder me. And hecause the pould not come upe but dim for prease, they but was, and when they she house where he was, and when they

of S. Marke.

had broken it open, they let botone the bed toherin the licke of the palipe lape. DOhen Jelus faive their farth, he farte Luke. 5.0 to the licke of the palip: Conne the linnes Luke. 5.0

are forgenen the.

and there were cortagne of the Scribes Citting there, and reafonying in their hertes: hom doeththis felowe to blathhemp? Do ho can forgene frnnes, but Bod enip? and immediatip when Jelus bercepued in his forpte that they to reasoned in them felues, he fapoe buto them: Why thpuke pe fuche thinges in pour herres: Do hether is it eafper to fage to the firke of the pal-Epethy linnes are forgenen the, or to lape, arple take bo the bed, and waike: \* That po mape knowe that the fonne of ma hath Mat. 9-10 power in earth to forgene finnes he fpake Muke. 5. 2 buto the ficke of the pallie: I fape buto the arple and take by the bed, a get the hence into thone ofone house. and by and brie arofe, toke by the bed, and went forth before them all, in to muche that thep were all amales, and glosifped Bod, laping:the neuer lawe it on this faction.

and he went agapue buto the Cee, and al the people reforted buto him, a he taught them. And as Iclus paffed by be fato Le. up the Conne of Alphep fit at the recepte of euftome, and farde tinto hom: folowe me.

Cand he arole and folomed hpm. \* and it Dat.9.b came to palle, as Jelus Cate at meate in Luke. g. E. his house, many publicans a Conners fate rb. at meate allo with Jefus & his bilciples. For there were many that folowed hom.

C.Hi

The. i. Chapter

And when the Seribes and Charifes law him eate with publicans and Cinners, they Capde but his discriples: How is it, that he eateth and drinketh with publicans a synucras. When Jelus heard ethat, he sapbe but them. \* The woole have no neve of the Philycion, but the sicke, I came not to call the rightwyle, but the synucrs to

repentaunce.

and the disciples of John and the Ohaeries did fast cand therfore came a saper but ohem. Why do the disciples of John a of the Oharices faste, and the disciples fast not. And Jesus saper but othem: Can the children of a wedding faste, while the briogrome is with them as longe as they have the bridgrome with them, they cannot faste. But the dayes will come when the brodgrome Calbertaken from them and then thall they faste in those dayes.

Allo no man loweth a piece of new cloth we bitto an olde garment, for then taketh he aware the newe piece from the olde, a fo is the rent worlde. In lyketople, no man powerth newe tome into olde bellels: for y fine bo, the newe topne breaketh the bellels, and the topne runneth out, a the bellels are marred. But new toins mult be

potozed into new beffels.

Dat.12.8,

Dat.9.b

Muke.s.f

\*And it chainsted that he went thought the come feldes on the Sabboth dayerand his disciples as they went in them wave, beganne to plucke the eares of coine. And the Oharises sape but hom: Behelde, why do they on the Sabboth dayes that which

tobichis nor latoful: and he lapde to the: have ye never rede tohar Dauid Did tohen be had nebe, a toas anhongred both he # they that were with him- Dow he wet into the house of Bod in the papes of abiathanthe he poriett, and bio este the halo, toed loues, which is not lawfull to eate. but for the Wrieftes only send gave allo to them which were with him: and he fapde to themathe Sabboth toas made for ma, # not ma for the Saboth. MDherfoze the fon ne of ma is lord euen of the Saboth Dap.

Mo he enered agaphe into the fpna goge, and there was a man there chat.12.80 which had a woiddach hande, and Luke.6.80 then watches hom to le, whether he wolde heale him on the Saboth Dage, that they mpatt accuse hom. and he Capde buto the man which had the widded hande arple a Cande in the middes. And he lapd to them: whether is it lawfull to be a good bebr on

the Saboth pares, or an cuille to laue lofe or kill? But thep helbe their peace. and he looked roud about on them angerly mour.

The iti. Chapter. 4

fapoc to the ma: \*fretche forth thone had, Luke,6. and he Bretched it oute. And his had mas reft ozed, even as whole as the other. 3ad the Wharifes departed, a ffrenght mape gathered a councell, with their that beloged to Berode against him, that thep might delivope hom. and Jelus auopded with his disciples to the see. In a great multitude folomed bim from Salile a fro

100

a.nr.

nrng on the blynones of their hertes, and chat.rz.b

## The in Lhapter

dat.4.b Luke.6.c Tohn.6.a.

Inrie, and from Jerntalem, a fro Idumea, a fro beponde Joudane, a they that deciled about Tree and Sidon a greate multiude: which when they had heard tohat

thruges be bpd, same buto tipm.

And he commaunded his discipled that a thippe shall be warte on him, because of the people, lest thep shall ethioung him. For the had healed many, in so muche that they preased by an him, for to couche him, as many as had plages. And when the burlene sprices save hym, they fell downs be sore hym, and exped, saying: Thou are the some of God. And he straptly charged the that they shall not beter hym.

Mat.r.a

\*And he went by into a mountagne, a called but hom whom he wolde, and they came but him. And he ordepned the rij. that they huld be with him, and that he might lend them to preachet and that they might have power to heale liknelles, and to call out bewils. And he gave Spmon, to name Oeter. And he called James the lowne of 3chebe a John, James hother, and gave them Bonarges to name, which is to lape, the founces of thounder. And Andrew a Ohilip, Barthelmetw, a Mathew, and Thomas, James the lonne of Alphep a Cadeus, a Spmon of Cane a Judas Ilearioth, which lame also betraped hym.

and they came but o house, and the people assembled together agapue, so greatly that they had not septated much as to eare bread. And tohe they that longed but o him beards of it, they went out to holde house

FOR

# of S.Marke.

Forthep thought he had bene belpde hom Ont. 27. b. felfe. And the Scribes which tame from Luke. 11. 6. Icrufalem.fapbe: De hath Belgebub, # bp the power of the chiefe beuill, caffeth out beuils. And he called them buto him, and

Capbe bato them in Cimilitudes.

Dow can Satan dipue out Satan: For of a realme be beuibeb againft it felfe, the realme cannot endure. Oz pfa boule be be neded agaput it leife, that houle canot com rinue:Sorf Satan make infurreccian a. gainft:himfelfe and be beuidet, be cannot continue, but is at an enbe. Do ma can en tre into a ftronge mans boule, and take a. toape his goodes, ercept he fpid bond that Grange man and then fpoyle his houle. De celp I fave buto pou, all fynnes fhalbe fos genen bnto mens children, and blafphemy whertouth they blaspheme. But be that bla mat. 32. fphemeth's the bolp gooft, that neuer haue forgeuenes: but is in baunger of eternati Damnacion: becaufe thep fapte, be hab an buclenc fpecte. Then came his mother and his brethren, and flobe touthout, and fent buto hpm, and called brm. and the people fate aboute hpm, and taybe buto him; beholde the mother and the "brethien feke Ben. 13. b. For the without . And he answered them wat. 12.0. Caping: DD ho is mp mother, and mp bee. Luke. S. & then? And he loked rounde about on his Difciples, whiche fete in compaffe aboute hym, and fapoc: Beholde my mother and mp brethren . for toholoeuer boeth the topli of Bob, he is my brother, my Cpller and mother.

The lin Chapter

The sit. Chapter.

Ab he began againe to teache by the see side. And there gathered to gether buts him muche people, to greatly that he entred into a ship, seat in the see, and the people was by the

Ost.13.8 Makc.s.a late in the lec, he al the people was by the lee lide on the choice. And he taught thema no thinges in limitatures a land but o the in his doctrine. Werken to: beholve there went a fower to lowe. And it fortuned as he fowed, that lone fell by the wape lyde, and the fowles of the agre came and demoured it by. Some fell on than grounde toliver it had no muche earth, and up a be lorange by, because it had not depthe of earth; but as lone as the summe was by it caught heet, and because it had not rotring wooded awaye.

and come fell among the thornes and the thornes greto by and choken it, so that it gave no frute. And some fell by a good grounde, and by pelde frute that spring and gretoe, and brought forth: some thirty solde, some sixty folde, and some any hundred fold. And he sayde but them the that hath cares to heare, let him heare.

And when he was alone, they that were shoute hym with the twelf alked hym of the funditude: And he sappe have them? \*To you is it gener to know the inplies ey of the kingdom of Gov. But bute these that are without, that all thinges be done in fimiliardes, that when they so they shall leave, and when they heave they shall heave, and so bides they shall heave, and shall heave.

Char.13.6

#### of S. Marke.

at any tyme they chulde tourne, and they fpnnes (hulde be forgenen them. and he Capde buto them: 10 crcepue pe not this (i. militude: hoto then Gruto pe bnberftande

all other frmilitubes.

The former Cotweth the morde. and they that are by the tvapes Cybe, where the morbe is fowen, are they to tchome ale Cone as they have berbe it, Satan cometh immediatip, and taketh awape the woods that mas fomen in they bertes. and likes wife they that are lowen on the stonge grounde, are thep: Which when thep have hearde the worde, ar once rece pue it with aladnes ret haue no rotes in them felues. and fo endure but a tyme: a anone as trou ble and perfecucion artfeth for the morbes fake, they fall immediatly, a they that are fewen amonge the thornes, are fuche as heare the worde: a the care of this worlde and the differtfulnes of ryches and the In-Res of other thinges entre in, & choke the woibe, a it is made bufrutefult. and thole that were fored in good ground, are thep that heare the worde, and recepue it, and bring forth frute, Come thirty folde, Come firty folde fome an hundred folde.

and he lapde buto them: \*is the canble Dat. 7.6 lighted to be put bider a bullelt or bider Luke.s. C the table, a not rather to be pur on a capet-Miche-for there is nothing lo preup, that Chall not be opened: nepther la fecrere, but that it Chall come abrode. If any man haue eares to heare, let horn heare . and he Capde buto them: take hebe tobat ve heares

The.iin. Chapter

Dat. 7.8 Luke.6.f

"Dib ith what measure ye mere, with the fame Chall it be mcafured buro pou a capne. and buto pou that heare, Bal more be aeuen. \* fos bute bim that harb, Thall it be ceuen; and from hom that hath not. Malbe taken atbape, euen that he hath.

Dat. II. b

Dat. 13.C

and he lapde: lo is the kpngdme of Bob euen as pf a man Chuld Cotoe Ceebe in the ground, and Guld flepe, and rife bp night and bare: and the feede thulb fpringe and grow bp, he not a ware. For the earth brin acth forth frute of her lelfe: first the blads then the cares, after that full come in the eares. And affone as the frute is brought forth, anone he throuffeth in the fikeli, be-

caufe the haruck is come.

and he larde: tohere buto that the liken the kongoome of Bod? of with what come parifon Gall toe compare it: 4 It is loke a Dat. 13.0. graphe of multarofced, whiche tohen it is Luke.13.0. Comen in the earth, is the leeft af all Cedes that be in the carth: but after that it is for men, it groweth by, and is greatelt of all perbes: and beareth greate biannches, fo that the fowles of the apre mape dwell bu

ber the Madotoc of it.

\*And with man p fuche similicudes he preached the morbe buto them, after as they might heare it. and without fimile tude fpake he nothy ng bnto the. But whe thep were aparte, he exposided at thinges to his biftiples. And the came bape tohen euen was come, he lapde buto them : tet bs palle ouer buto the other (poc. and thep D left the people s toke bem euen as be was in the

of 5.Marke.

in the thip, and there were allo with hom

other Guppes.

\*And there arole a great stooms of wind Wat. S.s. and dashed the wanes into the ship, so that it was ful. And he was into the street a steps on a pelowe, and they awoke hym, a saped to hym: Waster, carea thou not that we perishe? And he role by, and reduked the some, and sape with the section and the winds alaped, and there fold wed a greate calme, and he sape but of them; MOhy are pe so fearfull? How is is that pe have no sapeh? And they feared epsedingly, and sape one to another: MOhat. seedingly, and sape one to another: MOhat.

The. b. Capter. A five Cart. S. a of the fee into the countre of the luke. S. a

Babarenites. and twhen he was come out of the Chippe, there mete him out of the graues a man polleffeb of an bucleanefpitte, which had bis abpding among the graves, a no man could binde him: no not with chepnes , because that when he was often bounde with fetters shepnes, he plucked the chapnes afundre, and brake the fetters in pieces. Acpther soulde aup man tame him: and alwayes bothe night a bare he creed in the mountapnes and withe graves, and bete bym felf with foncs. Doben be had toped Jes fus starre of he ranne & toothipped him and tryeb with a loude bepre and fapte ! what bave I to do with the I clus the founc The. b. Chapter

of the most west God! I require the in the name of Bob that thou tozment me not. For he had land buto him: come out of the man chon foule Courte. and he afaco bim: Dobat is the name, a be answered faping: Op name is Legio for me are many, and be prayed bym instantly, that he wold not Cente them amane out of the countre.

And there was there upe buto the mon

tapus a great herd of Ctopne fedung, a all the deuils belought bim, laping:\* Sende be in co the herd of fwine, that we map en B ter into them. and anone Jefus gave them leave. and the buckene foirites went oute and entred into the Cippine. and the heard Barteled, and ranne hedling in te the fce. They were about two thousand frome. & thep were drouned in the fee, sthe Cwpne herd fleedes a tolde it in the citic a in the countre. And they came out for to le tohat had happened; and came to Jelus, a fame hom that was bered with the fende a had the Acgion, Crt, both clothed and in hys epaht mpnde, and mere afraped. and thep that fame it tolde them, both it had happe . ned to hom that was pollelled with the de mill: and alfo of the Cmpne. \* and thep be game to prape hpm, that he wold departe from theps cooftes. F

Huke.s.e Qat.8.0

Dat.S.D.

Make.S.c

And when he was come into the Chippe. he that had the deuill, praped him that he might be with him. Dom be it Iclus wolde not luffre him, but lapde bnto bim : 60 home in to thene owne house and to the frendes, a thethe them what areat thinges spe

#### of 5 Marke.

the Lorde harh bone unto the, and hold he bad compation on the and he departed, # beganne to publitte in the ten cines, what greate thinges Jefus had done buro bym.

and all men bid merueple. and toben Jefus was come ouer agapne

by drippe buto the other fode, muche people gathered to hrm, and he toas me buto the fee. \* 3 no beholo, there came one of the mat. ... rulers of the Dinagoge, whose name was Luke g. Jairus: and when he came hom, he felt bowne at his feee, a befought him greatly Capinge: Op doughter lieth at poput of ocath. I molde thou moldelt come and lape the hande on ber that the myaht be lafe #

line. and be went with hom, and muche people folowed hym and thronged hym.

and there was a certen moman tobicke was dilealed of an illue of bloube.rij.pea. res, and had luffred many thinges of maor philycions, and had fpent all that the had, a felte none amendement at all, but wered morte and worte. When the had herde of Jelus: We came into the pregle be binde bim, and touthed his garmeit. Fos Me thought:pf 3 mape but touche his clos thes I Mall be whole. and firepat wape her fountagne of bloud was Diped bp, # the felt in her body that the tras healed of the plage. And Jefus immediatly felt in him felt, the bertue that went out of him, e tourned him round about in the picale, and fapoe: Dobo touched mp clothes: and his difeiples tayde buto him : Seeft thou the people thrust the, a pet affect, who did touche

The. b. Chapter

southe mer and he token round about, for so le her that had done that thing. The me man feared and trembled (for the knetoe what was done within ber a the came and fell botone before ham, and roloe hym the truth of enery thing, and he capbe to her: Daughter shp fapth hath maberthe whole: on peace, she whole of the place.

Dat.9.8

\*Donile he per make, ther came led the ruler of the Sinagoges boule, certagne Luke.s.a. tobich fapo:the baughter io bead; tohp bif cafelt thou the Walter any further! Allone as Jelus hearde that toothe fpoke, belan-De buto the ruler of the Spragogebe not afraped, only beleue, and be fuffred no ma to folome him more then Weter # James and John the baother of James.\* and he tom: buto the house of the ruler of the Sp. Luke. a.g. nagoge, and fawe the toonbring: # themthat wepter wapled greatly, and went in a sape but them: tohp make pe thes a bo and twepe? The mapben is not bead. but flepeth. And thep-laught him to ftoine. Then he put them al out, a toke the father a the motter of the mapben, & them that focre twith him, and entred in tohere the mapden tape, and toke the mapden by the hande, and lapse bute by: Tabitha, cumis which is by interpretacion: mapben 3 far onto the: arple. and trepatt the mayben arole, and went on her fete. 500 the mas of the age of twelve peres. Ind thep were astamed at wour of measure. And he charged them Graptelp that no ma fould know. of it, or commanued to gene her meate.

Che

Dat.o.c

## of S.Marke.

The.bi.Chapter. 4 Mo be beparted thence, a came into bps ofone countre, and bps bifcp. Mat.13.8. ples folowed hom, and when the Aute, 4.c.

Saboth dane teas come, be began to teache in the (pnagoge. and manpe that bearde him were altonped and lapde from whence hath he thefe thunges and what topfoome is this that is genen buto hom: and fuche berenes that are tranght by his handes 'Is not thes, that carpenter chaeves fonnetthe brother of James and 30. Ost. B. C. fes and of Juda, and Symon? and are not hps (pfters here with be? and they mere offended by hym. and Jefus fand bato the: \*a 1020phete is not belppled but in hps Mat.13. 10. ofone countre, a amonge hps own kpnne, Luke, 4.3 and amonge the that are of the fame houl John s boide. And he coulde there thethe no myise sice, but lapde hys bandes byon a feine Exche folke & healed them: and he merucy

len ar theps bubelefe. F

\*Aero he went about by the tounes that gat.9.0 tape on euerp frbe,teachpnge. and he called the twelve, and beganne to fende them two and two, and gave them power oues buclene frietes. and commaunded them. char thep thulb take nothpinge bito theps tournepe faue a robbe only nether (crippe. mepther bread, nepther monp in thepr pour fes, but Chulde be Good with fandals. and that thep quild not put on two coores. Ind into an houle, there abyde toll pe beparte Luke.9. thence and inhologuer Chall not recepue

The.bi. Chapter

pou, not heare pou, when re departe there, hake of the dufte that is doner poure fete, for a wortnesse duto them. I sape verely due to pou, it chalde easter for 3000m & Bosmor at the dape of indgemer, then for that eite. And they went out, and presched, that they child repente, and they call out many deupls. And they anopated manye that were speke work oyle, and healed them.

and upnge Berode herde of homifor hps name was (pieco abiode) and fapoc: John Baptift is rplen agapue from Death, a therfore miracles are wrought by hom. C. Other Capbe;it to Delpast Come Capber it is a Diophere, or as one of the Daopheres. But when therode hearde of homine Capo: it is John whom I beheaded, he is rpfen Dat. 4.a from death agapne + \*for Berode hom Auke. 9. a felfe had fent forth and had taken John, & bounde hom, and cafte hom into perlon to; Derodias fake, whiche was his brother Whilippes topte for he had marped her. John Capde buto Derode: Ir is not fawfull for the to have the brothers topfe. Derodie" as lapde wapte for hpin, and toolde haue Rolled hom but the coulde not. for Berode feared John knowprage that he was a just man and an holp and gaue him reue rence: and when be hearde bpin , he bpd manpe thonges and hearde hom aladire.

But when a conventent days was comer theroot on his birth days made a support to the latter, Captains a chiefe ellaces of Balile. And the doughter of the layor bestodies came in and daunled, a pleased bestodies came in and daunled, a pleased bestodies.

2003

rode. W the that fate at bourde alfo. Them the Apage Capoe buto the mapoe : alke of me, what that thou wilt, and I wpl geue it. the. And he Cware buto hpr. tohatfoeuer thou Walt alke of me. 3 mit gene it the eus buto the one halfe of mp kingdome, and the went forth, a fapoe to her mother: what Mall I affer and the farde: John Baptiftes head. And the came in ftrapatt mape with hade buro the Apage, and alkeb; Capinge:3 topil, that thou gene me by a by in a chateger the head of John Baptil. And the Big was forpthow beit for hos othes fake, and for they lakes, whiche late at lupper allo. he molde not put her bespde her purpole. and immediatip the Aprige fent the hang. man, and commaunded his heade to be. brought in: Ind he wet and beheaded him in the preton, and brought hps heave in a tharger, and gade it to the mapben, a the mapben gaue it to her mother. Ind tohen bre bisciples hearde of it, they came a toke by hos body, and put it in a toumbr. F.

and the apollies gathered them felues together to Jefus, and told hom al thinges boil what they had bone, and what they o at. 14.6 had raught. Ind he sapa buto them: \*come nuke.9.c. warre lard the toploernes, a rell a topple. John.6.a. for there there many commers and goers that they had no leasure to muche as to eare. And he toente by Grippe out of the wave into a deferre place. But the people toped them twhen they departed and many knowe from and ranne a fore that a route of all after and came therefor before the,

## The bi. Chapter

Dath.o.d came to gether buto hom. \* and Jefus wes our and fame muche people, and had compallyon on them, because they were lyke Mene mbich had no Meneberd. And he beganne to teathe them many thonges.

Dat. 34.b John 6.8

\*and when the dape was note farre !: Luke.o.b. fpent,hps bifcpples came buto hpm, fapingenhis is a befert place, wato the bape is farre palled, let them beparte, that they maye go into the countrey round about & into the tounes, and bye the breadtfor they have nothing to cat. We answered a saple buto the:gene pe the to este and thep fard buto him: that we go a bre.if.c.penptooth of bread, and geue them to cate? De lapoe bnto them:how many lones have pe, go # loke. And whe thep had (crebed, thep fapo: four and two follies. And he commanuded them to make them all fit bonne by compa mpes boon the grene graffe. And they fate boune here a rome, and there a rowe, by hundredes and by foftpes. And he toke the tone loues, and the rimo friles , and loked by to heaven, and bleffed and brake the los nes, and gane them to hys discoples to put before therand the two folles he benthed among them all. And thep all bod cate and were laristyed. And they toke by thelue balkettes full of the gobertes and of the epthes. And they that are, there about four thousand men.

and Grenght wave he cauted tips difty. ples to go into the appper and to go oute Mat. 14.6. the water before buto Bethlas da , whole John, 6.6. he fent aways the people, "And affone as he had fent them atvape, he departed into a mountapic to prape. And when even was come, the Coppe was in the mipobes of the fee, and he alone on the land, and he lawe them troubled in rowping, for the impide was contrary but othe. And about the fourth quarter of the night, he came but othem, walking byon the fee, a wolde have palled by them. Whether lawe him walkings byon the fee, a two him walkings byon the fee, they supposed it had ben a sprite, and exped out: for they all fatte him, and were afraged. And amone he talked with them, and say but othem:

be of good there, it is I, he not afraped.

\*And he went by but othe into the thippe,
and the wonde cealed, and they were fore
amaled in them felues beyond measure, a
maruepled. For they remembred not, of the
loucs, because they hartes were blynded.

And they came over, and went into the lande of Genezareth, and dime by into the haven, and allane as they were come outs of the thyppe, frayght they know hym, and sanne touthe throughoute all the region rounds about, and began to carre about in bedoes all that were lycke, to the place twhere they heards tell that he was. And tohyther locuer he entred into counca cities, so billages, they land they fycke in the freates, a many as to uched hym, were late. And as many as to uched hym, were late.

The bif Chapter.

The.bii. Chapter.

no the Pharifes came together but to hom, and diners of the Scribes which came fro Jerufale. And whe they same certapus of his disciples care bread buth comon hades (that is to sape, fouth disciples handes) they for the Popularites and all the Telicos, except they washe they handes of the elders. And when they come from the max het, except they washe, they eate not. And many other thynges there be, whiche they have taken by on them to observe, as the washing of cuppes and cruses, and of brasen bester and of tables.

Then alked bom the Whariles & Scrie

Dat.17.8.

bes: tohp walke not the disciples accorbrige to the tradicpons of the elders, but 15 eare bread with bitwallhen handes. De antwered and tapo buto them : foelt prophecped Clains of pou Ppocrites, as it is wiptren: "Chis people honourethme with Efa.29.0. theba lippes, but thepa harte is farre from Dat.is.b. me: In bapne thep wordipp me, teachping boctrines, tohpch are nothpage but the commannementes of men. For pe lape the commaundement of Bod aparte, and observe the tradityons of men, as the toel-Aprice of crules and of cuppes, a manye other fuche toke thonges pe bo.

Exo. 20.6 And he tapde buto them well, pe cafte a Deut. 5. b. fpde the commundement of Bod, ro mapusciphe 6.a. tapne poure oftone tradicions. \* For Wolces Exod. 21.c fapde; honoure thy father a thy mother, a Lablio, b wholoever curleth father of mother, let him

bim bre for it. But pe lapera ma Chal lap to father or mother Corban: which is : that thou defreelt of me to belve the with is as nen Bod And to peluffre hom no moze to Do ought for hps father or hps mother, ma krnge the worde of God of none effecte, through poure owne tradicions which pe haue orberned and many fuch thrnges do re. and he called all the people buto hom. Cand fapoe buto them: herke buto mc.euery one of you, and binberflande. \*There is no Cat. 7. b. thong mithout a man that can defple hom when it entreth into hom: but those thonacs which procede oute of hom, are those which defple the ma. If any ma haue cares to heave let tom heare. and whe he came to house atwore from the people, has differ ples afted bym of the fimilitude. and he Saple buto them: are pe le without, buncre flanopuge: Do pe not percepue, that what toeuer thonge from tothour, entreth into a man, it cannot ocfple hom, because it entreth not into hps hart, but into the bellp. and goeth oute into the branght, that puracthoure all meates?

and be carberthat befrieth a man tobich cometh out of a man forfrom within , eue oute of the herte of men procede cupil thoughtes advourry fornication murther thecft, couctoulnes, trickednes, decepte, bn clennes, a a mickeb eve.blafphemp,papde. folpanes:all thele cupil thenges come fro within, and befple a man. \* and fro thece Chat.15.6, herofe and went meo the borders of Tyre and Sybon: and entred into an house

b.iii.

The.ba. Chapter

and toolbe that noman Gulo have knows.

But be coulde not be bode. for a certapue moman tohole doughter had a foule spitte bearde of hym, and came and fell at bys fete. The moman mas a Breke out of Sp rophenicia, and the belought hom, that he wolde cate out the deuit our of her don gh ter. and Jefus larde buto her; let the chils bie frift be feed. foi it is not mete to take the childrens breade, and to cafe it buto whelpes. She answered and sappe buto D Dat. M.C. hym:ene to matter. \*neuertheleffe.the tohel pes allo eate baber the table of the cholbrens cromes. And he lapde buto her: for thps faping go the wap, the deupli is cone our of thy boughter. and when the was come home to her boule. Che founde the de-

upli departed, and her doughter iringe on

the beb . @at.15.6.

4 and he beparred agapne from the coftes of Tpie and Spoo, a came buto the fca of Balile thosom the middes of the mat', 9.b. coftes of the r.cittes. and they brought bn to hom one that mas beffe and Cambied in the freche, and prapte hom to put he had boon hom. and he toke hom a fode fro the people, and put hps fyngers in hps cares. and opo fort and touched hys tounge. and loked by to heaven, and fpahted, and Capbe buto hpm: Ephata, that is to cape, be opened. and ftrepatt wape his cares mere opened and the ftrpnge of hos toungs was looted, and he spake planne. and he commaunded them, that they Bulbe tel no man. But the more he forban the, fo much

the

of 5. Marke.

the more a great deale thep publylited it. twere bevonde meacure aft onped , lapinge: "the harh bone all thringes well, and hath Gene. L. made boothe the Deffe to heart & the Dome to fpeake. L



Che.bui. Chapter. A the bayes whenthere was a be' Dat. Th. rp greate company, a hab nothing to eate, Jelus called hys bilciples to hpm, and lapbe buto the: 3 have compatipon on the people . becaute thep have now bene with me.iff. dayes, & have nothpuge to earetand of I Chulde Cend the awaye fallyng to they owne houses, they Quide farnte by the mase. for bruces of them came from farre. Ind hos difciples antwered hym: where Guibe a man haue breade here in the topidernes to fatilifye thefeed and he afted thom: botte many los ues have per Thep lapte, feuen. and he co. mannoed the people to fpt bonne on the

grounds.

The bin. Chapter

frounde. And he toke the feuen loues, gand thankes, brake and gaue to his disciples, so set before them. And they did set them before the people. And they had a fewe small fifthes. And he dicted them and commanded them also to be fee before them. And they are and were sufficed. And they toke up of the broken meate, that was left but, baskets full. And they that are, were in nomber about fower thousand. And he sent them aware.

and anone he entred into a fipp with hos disciples, and came into the parties of that its almanutha. \*And the Pharies came

Huke. 31.0 forthe, and beganne to dispute with bym, John. 6.0. sekpinge of hom a logue from heaven and temptringe hom. Ind he lighthed in hos sporte, and land who doth this generació seke a spane-Werelpe I sape buto pon, ther Ball no signe be geven buto thos genera-

Mall no figure be geven but thes generacoon. And he lefte them and went into the Mpp agapue, and departed over the water.

and they had fergotten to take breade with them, neyther had they in the Chyppe with the moze then one loofe, and he charged them, layinge: 4 Take hede, a betvare B.31.16. of the leuen of the Phanies, and of the les ube.iz.a uen of Berode. And they reasoned among them felues, fapinge: we have no breade. and when Iclus knetve that, he lapbe bns to them: who take pe thoughts because pe hauc no bread percepue pe not pet, nether buberftande: Dane pe pour herres pet blin Dedi Daue pe epes and le notiand bane pe cares and heare not! Do pe not remebies 100 hen

Mohen I brake frue loucs amonge b. .. Dotoe many balkertes full of broke meate toke pe bp. They lapbe buto tom, twelue. When I brake by among titi. D. Botte many balkettes of the leupnges of broken meare roke pe bp. They lapbe: fenen. and be fapoe buto them: how is it that pe bus Derftande not?

+ and he came to Bethlarda, and thep brought a bipnoc man bnto him, and befp. red hom to couche hom. and he caught the blynoe by the hande, and leade hom out of the toune, and fpat in his epes, and put his handes boon hom, and afked hom whether he catoe ought. and he loked bp, and capdet Ite the menitor I fe them walke, as thep were trees. After that he put hes handes agaphe boon hos epes, and made hom fee. and he was reftered to hes feght, a fame cuerpe man clearlye. and he fent him home to hips houle lapinge: nether go into the councings tell it to any in the toune. F

into the townes that lode to the citic called Cefareatobilippi. and by the way he after his difciples, Capinge tohome do men fave that I am and thep antwered: Come farc. that thou arte John Baptill, Come Delpas: and come one of the Doophetes. farde buto them:but whome fare pethat 3 Dam: \*10cter antibered and capt buto hum: thou aer berp Chat a. and be charged them, Luke. o.c. that they Guld tel no ma of it. and hebega John.6.g. multe fuffre many thonges, and Chulde be

and Jelus went out and hps disciples

repronep

The .ir. Chapte ?

erproned of the elders, tof the hor prieses and Seribes, and be kolled, and after this bases arise agapue. And he spake that saying openly. And socre toke hom a sode, to began to chyde hom. Then he tourned aboute, and loked on the distributes, and reputationally street, sayings: So after me Said, for thou saures not the thouses of Sod, but the thouses of men.

Ost .16.b. Luke.9.¢ Cub.14.f

\*and he carled the people buto him, with bps discoples also, and sappe buto them. Doholocuer woll followe me let hom tose fake hom felfe, and take by hys croffe, and followe me . for wholoeuer mpli laus tos ipfe. Chall lole it. But wholosuce Chall lote has late for mp lake and the Bolpels. thefame Mall fane it. ID har Mall it mofet a man. of he chuld topnne all the toolde # lofe hos owne foule or els what that a ma acue to redeme hys foule agayne : Dobolo euer ther fore thatt be altemed of me, and of my wordes, amonge thes advoutrous and (pufull generacyon, of hom thall the Conne of man be afhamed toben be tometh in the glospe of hos father touth the holpe Angels. And he capbe bato them: Derely 3 fape buto pou: There be fome of them that stande here, whiche thall not talle of death. thit thep hanclene the hongdome of God come with power.

Mat.17.8.

The.ip. Chapter.

Ad after.bi.dares Iclus roke the cer. James and John, and ledde the bp into an hye mountapne oute of the ways alone, and he was crank figures

#### of S. Marke.



figured before them. and his rapment opb Opne, and was made bery wapte, enen as from to tobete as no fullercan make bud the earth, and there appered buto the Wes lias with apoles:and they talked with Je. fu. and Weter antwered and Capo to Jefut Dafter bere is good bepinge for be,let be make tig.cabernacles, one for the, one for Doyles, and one for Delias. and pet he tople nor tohat he Capberfor they were as traved. And there was a cloub that thaddo theo them. And a bopce came out of the cloude. Capinge: The is mp deare fonne, Ont.3.8. heare hom. and fodenly they loked rounde and 17.6 aboute them, and fatoe 'no man morethen Luke.3.0 Iclus only with them.

And as they came bonne from the holl, Dar. 1. b. What they had tene, toll the foune of man wece rpfen from beath agapue. And thep Bente that lapinge touth them, and Demani-

and 9.c.

The.ir. Chapter

bed one of another, what the rifpinge from beath agapne thato meanc. Ino they alked him, lapinge: why then lape the terphes, that Welias mult frit come: We antwored is

Mala.4.a and lapde buto them: "Belas verely chall
Ela 13.b. fprst come and reftore at thenges. And allo
Mat.12.c. the some of man as it is written, that sufMuke.9.c. fre many thenges a Chalbe set at noughtMoreover 3 sape buto you that belies is
come, and they have done buto him, whatsome pleased them, as it is written of

hom.

And he came to hes disepples and lative muche people aboute them, and the Scrpsbes disputence with them. And fireighte ware all the people, when they beheld him were amaled and ran to hom, and saluted hym. And he sappe who the Scribes what dispute re with them? 4 \*And out of the companie answered and sappe: maker I have hrought my sounce but the, whiche hath a domme spree. And when some the taketh hym, he teareth him, and he someth, and gnallheth with his tethe, and prieth atoape. And I spake to the disciples that they shall each shall be saled hym ours, and they sould not.

De gulweres him, and lapter O generaepon tenthout fapth, howe longe that! I be with pour Powe longe that! I luffer you? Bypnge lipm buto ms. And they broughte him buto him. And allone as the logice fawe him, he tare him. and he felt bounce on the grounde waton ringe a fonituge. Ind he alked his lather home longe is it

Matt.17.6

.

a goo, tens thes bath happened hem! Ins be capde, of a chploe; and oft tymes caffeth hom into the fore, and allo into the water, to beltrope hom. But of thou canft de anpe thouge haue merche on be,and helpe bs. and Jefus fapde botto hom:pf thou couls beft beleue , all thonges are pollpble to him that beleveth. And arayahte wape the father of the chylde croed with teares, fapinge: Lorde 3 beleuc, helpe mone bne beicfe.

D Doben Jefus fatoc that the people came runnynge together bnto hpm, be rebuked the foule Couece, lapinge bnto hpm; Thou Bomme and beffe (patte, 3 charge the come oute of hom, and entre no more into hom. and the Coupte erped and rent him fore . # caine our:and be masas one that had bene bead,info muche that manpe fapte , he is bead. But Jelus caught his hande, and ipte hom botand he role. And when he was come into the houle , hps oplepples alked hom lecretelee, toby coulde not me cafte hom outer and he capde buto them : thos kende can by none other meanes come forthe, but by praper and fallynge. L

4 and they bewarted thens, and toke theps to uruce those w Baide, and he toold net that any ma fould haucknowe it. for he taught his discipples, a sapoe buto the: the Conne of ma Chalbe delpuered into the wat.rg.a handes of men, ther Chalbel hom, a after Luk.9.f. that he is hyllen, he chall arple agapue the store dape, But they white not, what ther arrament mile armeening anglapings

The.ir. Thapter

Capinge meante, and there afrapes to afhe hpm. and he came to Capernan. and when he was come to houfe, he affed them: what twas it that pe disputed betwene pou by the map. and they beine thep; peace: for by the mape thep reasoned amonge themsels pat. 19.a. ues, who and be the chiefeft, \*and he fate Luke, 9.f. boune, and called the tivelue buto him, and Capbe to them pf any man befree to be field thefame thatbe lafte of all, and feruannts buto all. and he toke a chribe, and fer tum in the myddes of them, a coke hom in hos armes and farde buto them: inhofocuer re cepueth any Cuche a childe in my name, resepueth me. and toholoeuer recepueth me, recepueth not me, but hom that fent me.s.

> John anfivered hom Capinge: 4 Walter me fatoe one callyinge oute Deuple in the name. whichefolloweth not be. a me fore have home, because he followeth be not. But Telus lapd:forbid hum not. for there is no man that Wall do a mpracle in mp mame, that can lyghtely fpeake eupl of me. Do hofoeuer is not agapute pou is on Pour parce. and toholocaur Wall gene pon a cumpe of mater to brinke for mp tames Cake becante pe belonge to Chafte, bercipe I tope timo pout he Chall not look his tree marge. and tohologuer Chall offend one of thele iprelons, that beleue in me, it tocre better for hom, that a mpiffone were hanaco about hos nethe, a that he were calls into the fee. \* DO herfore of the hande of-Cenbe the cut hom of. It is better for the to entre anto lefe may med, then banning two bandes

Dat.to.b

handes go into bell, into free that neuer Malbe queched Awheretherz morme Dicth not and the free never gooth oute. I photople pf the fore offendethe, cue hom of: for tris better for the to go baleinto ipfe. then haupinge two fete to be caft into hell. into fore that never that'se oneshed: where thepr toornie byeth not, and the fpre neuer goeth oute. Euen to pt thone epe offende the placke hom oute. It is better for the to go into the kyngdome of Sod with one epethen haupinge two epes to be east inte hell fprembere there worme open not, # the fre neuer goeth oute. L

Euery man therfoze malbe falted with fpic. \* and cuery facrifpee Balbe featoned Leui.z.d. With falt. Salt is good. But pf the falt be Muk.14.a bnfauerp, what that pe faltetherewithe Se that pe haue falt in poure felues , and have peace amonge poure Celues, one with

another.

The.r. Chapter. 4 po he role from thence, and toent into the coaftes of Juric throughe the regron that is beyond Joidan.

and the people reforred buto hem a freithe:and as he was toont, he tangute them egaphe. And the Wharifes came and afted hom a quelton, whether it were lau full for a man to put aware hes wefe : to proue hpm. And he antwered and lapo binto them: \*what byd moces byd you do? and thep capo: Goles fuffred to mapte a te Mat.19.4 aumoniall of dinoscement, and to put her awape. And Jefus antwered a Capde Unto \$18321 them:

Wie r. Thanker

them: for the hardnes of pour herteshe mote this precept buto pou . But at the firft creacion God mabethem man a moman, \*3no for this thinges fakt Chall ma Ben . 2.0 2. Coz. 6.b leue his father a mother and byde by hys toife:and they twarne thal be one flethe. So then are they noto not theyne but one ficime. Therfore what Boo had compled, Ephe.s.a

let not man Coparate.

and in the house his distiples asked him agaphe of that matter. and be fapde bito them: Doboloener putteth away his wife, and marieth another, breaketh wedlocke to herwarde. and if a moman forlake her huf band and be marped to another. De commutteth aduquerre. \* and they brought chil Been to hem, that be Choalde rouche them. a his disciples rebuken those that brought them. Dohen Jefus Came that he mas bifpleafed and fapt to them: Suffre the chile been to come bute me, and forbpedethem dot. ffer of fuche is the kyngdom of Bod. Dercip I fave buto rous tohologuer Chall not recepue the kingdome of God as a child, he chall not entre therin, and be toke them by in his arines, and put his handes bpon them, and bieffeo them.

\* and when he was come into the Mat. 19.b. wape, ther came one runnpng and kneled Luke.rs. o to hom, and alked him: Good mafter, what Chal 3 do, that 3 mape enheret eternal life! C Befus hapbe to him: DDhp calleft thou me good. There is no ma good but one, which is God. Thou knowell the commaunde encutes: breake not matrimony; byll not a

Acale

Wat-ro.b Lub.1g.0

@at.s.e

8.01.dns

Beale not theare no faile witnes! befrance no man: honoure the father and mother. De antmered a lapo to him: mafter at thefe I have obferued from mp pouth. Jelus bebeld bim, a had a fauour to him, a fard bi to him: One thing is lacking buto the: 150 a fel all that thou hall, a gene to the poore, a thou Walt hane treature in heaventand come a folome me, & a take by the croffe. But he was disconforced with that faying. and wente awape mourning, for he had arcate poffeffions. and Jefus lokeo roud about, & fapac buto his difciples : 100 hat an harde thing is it for them that hanc rys ches, to entre into the kingdome of Bod. and his disciples were altomped at hes wordes. But Jelus ant wered agapue and fapde buto them: Children both harde is it for them, that trult in roches, to entre inte the kingdome of Bob. It is eafper for a ca mel to go thosoty the eye of an neble, then for a ryche man to entre into the kingdom of Boo. and they were aftonnyed out of meacure, fapinge betwene them felues: Doho then can be laued: 3. fus loked bpo them, and Capde: DDith men it is bupottis ble, but not with God:for \* with God all 3ach. 8.6 thonges are pollible.

And Poeter beganne to lape but hym;
No, twe have fortaken all, t have followed Wat. 19.e the. Jelus answered and lapte: Werely Juke. 18.f. lape but o pour There is no man that fortaketh house, or brethien, or splices, or father, or mother, or work, other capidren.

a landes for my take, and the Golpels, till which

The.r. Chapter

which that not recepte an hidded fold note in this lyfe: houses and batthen, a litters, and mothers, and chyldren, a landes with persecutions: and in the woulde to come, eternall lyfe. Wany that are first, that be last: and the last, frust. And they were in the wape going by to Jerusalem. And Jelus went before them, and they were amased, and as they followed, were afraged.

and Jelus toke the twelue agapne, and beganne to tell them what thouges Muld happen buto hom \* Beholde we go by to 17.0.4.26. Jerusale, a the sonne of man walbe velue tuke. 17.5 red buto the hye Priestes, a buto the Sai bes, and they wal condenne hom to death,

Jerulale, a the conne of man Maibe veliue red buto the hee Priefes, a buto the Sri bes, and they Mal condepuse hum to death, a Mail delpuer hum to the gentule: a they Mail mocke hum, and courge hum, a sput byon hum, and kui hum. And the third day

be Chall rpfe agapuc.

and then James and John the Connes of 3cbede came bnto hpm, laping : Walter, we woulde that thou thu ideft do for be tohatloeuer me delpie. De lapde buto the: What wold perhat a fruid do buto you ? They lapo to tim: Grant buto be that toe map litte one on the right had, & the other on thy litte hande in thy glosp. But Jefus Sapo buto them: ye mot not what pe alke. Can pe dainse of the cup that I mal bainte of, and be baptifed in the baptime that I a Walbe baptifed in? and thep fapor buto hpm: That we can. Jelus lapd buto them: Me Chall dainke of the cup that I Chall dan he of a be baptiled with the baptime that I Chall be baprifed in : but to fitte on nip

#### of S. Marke.

right hande and on my trice hande is not mone to geue, but to them for tohom it is Dichared

\*and tohen the ten hearde that, they be Qat. 20. can to Difbapne at James and John. But Jefus called them buto hym, and fapoc to them: 9c know that they tohiche feme to

beare rule among the gentile, rapane as Dlordes ou er them. and they that be greate among them erercple auctorite ouer them. So Mall it not be among you, but wholee ucr of you will be great among you, Chalbe pour minifer. and wholoever wil be chief Malbe fernaunt bnto all . for euen the Conne of man came not to be mpniftred bn to, but to miniffer, and to gene his life for

the redemption of many.

and thep came to Dierico. \* and as he apat. ze.b. went out of Dicrico with his bisciples, a Luke.18.g. a great nombre of people: Barthimeus the fonne of Thimeus which togs blinde, fate by the hyc mayes tyde beganna. And whe he hearde that it was Jelus of Majareth, he began to crpe, ato lape; Jelus the Conne of Danio, have mercy on me. Int many re buked hom, that he Guld holde his peace. But he creed the moze a dreat deale: thou fonne of Dauid haue mercy on me. and Je fus floode fil, and commaunded him to be called. And they called the birnde, fapinge bute hpm:16e of good comfort: rpfe, he cat leth the and he threwe awape his clooke, and role, and came to Jelns. Ind Jelus an (tocred; and lapbe buto lym: Dohat wite thou that 3 be buto the: The blinde capte 1-111 bnto

## Theiri. Chapter

buto hom: wafter, that I might le. Jelus lapbe buto hom: Bo the wape, the fapth hath laued the. And be and be he recepted his light, and followed Jelus in the wape.



@at.21.a

The.ri. Chapter. Ad when they came npe to Jerulas a lem bnto Eethphage and Betha. nie beipdes mount Olinete, be fent forth two of his disciples, a sapte buto them: Co pour mayes into the toune that is ouer against you. And as foneas pe be entred into it, pe mail fpude a coolte bounde, mheron neuer man late; lole hom and bring how. And of any man lape bus. to pou: The do re fo: Sape that the Hozd hath neade of him: and Arepatt wave be will sende hom hodder. and they wente thep; toape and found a coolec tped by the Doze without in a place where two wapes. met, and they loved hym. and divers of van i them

## of 5. Mathe

them that flobe there, lapte buto them? \*tohat be pe leting the colte: and thep lapo 30hn.12. buto them even as Jelus had commandes them and thep let them go, ather brought the coolte to Tclus, and cafte thep: gara mentes on hom, and he fate boon hom . and many fpiedde their garmentes in the mape. Other cut doune bisunches of the trees, and firatoed them in the wape. and they that went before and they that mat. 21.8 Colomed cryed fapina:\* Dofanna, bleffeb be be that cometh in the name of the Lord. Bleffed be the kingdome that commeth in the name of him that is Lorde of oure fa.

ther Damb: Dolanua in the breft.

and the Korbe entred into Icrufalem & into the temple. and when he had loked round about boon all thinges, a note the cuen tyde was come, he toet out buto Be thany, with the twelve. and on the mozolo when they frere come out from Berbany, he hungred and fpico a \*figge tree a farre dat. 27. of hauing lenes, and went to fe whether he might finde any thing theron But tohe he came thereo, be founde nothing but les ues: for the tyme of tigges was not pet . and Jelus antwered and farbe to it: neuer man eate frute of the here after tobile the morto franderh. And his bisciples heard it.

. And they camero Jerufalem: and Jelus C ment into the temple, and beganne to call oute the fellers and brees in the temple. and oneithicke the tables of the mos nep chaungers, and the foles of them that Side Doucs: and wolde not Cuffre that aup 1.itti.

Whe ri. Chapter

man carped a bellell thosoto the teple. And he taught faringe buto them: \* 3s it not Mai. 16.c witten; Ap house Malbe called the house of maper buco all nations! But pe baue

mabr it a ben of cheues.

Dat.zr.b

and the Scribes & hpe Wrieftes heard it and fought how to befrop him. fer thep feared hpm, because all the people marneys led at his Doctrine. and tobe eue mas come h: west out of the citie. \* and in the mezy ning as thep paffed by, thep fatte the fiace tree bared bo by the rotes and Weter reme bied and lapbe bnto hrm: Walter, beholde, f be frace tree which thou curlebell is wid bred awaye. and Jelus anfwered a lapbe bnto the Dane confidece in God. 4 Dere ip 3 lape bnto pou that wholocuer Chall Cape buto this mountapne:take aware the Celfe, and call the Celfe into the Cec, and Chal not waner in bis berte , but Mail beleue those thinges which he faverh Mal come to paffe, what loeuer he fapeth, Chatbe bone to hpm. Therfore I Cape bitto pon, \*tobatloe.

mat.z.c uer pe defpie tohen pe piape, beleue that pe John. 16.c Matt hane it, and it Galbe bone bnto pou. D and when re ftande and prape forgene, pt pe have any thong agaput any man, that pour father alfo touch is in beauch, mape forgene you pour trespates.

and they came agapne to Jerufalem . \* and as he walked in the teple, ther came luke, 20. a to hom the bre Wiedes, a the Scriben. Dath. 21.c the elders, & fapd buto home By tohat auc toute boeft thou thefe thinges ? and toho gaue the this autorite to bo thefe thingre?

Jefus

Jeins answered and sapde dono them: I will also aske of you a certagne ching, and answere pe me, and I wil tell you be to hat auctoute I do these thenges. The dapenus of John, was it from heaven or of me. And ther thought in them selves, saping: If we shall sape from heaven he will sape, who then done from heaven he will sape, who then done from the eart we the people. For all men counted John, that he was a verye Prophete. And they answered, and sapd done them. Rether will I tell you be what auctorities I do these they notes.

The .rii. Chapter.

Mo he beganne to speake buto the in similitudes. A certapne ma plan Hat 27.8 ted a binepard, and copaled it with Muke.zo. an hedge, a orderned a wine welle. A fai. b.a

and bupit a toure in it. And let it oute to hope but husbandmen, and wente in a firaunce ountre. And when the tyme was come, he sent to the tenauntes a sermant, that he might receive of the tenauntes of the frute of the brinepard. And they caught hom, a bet him, a sent hom agains empty. And moreover he sent but them another servaint, and at hom they call stones and brake hos bead, and sent hom agains all to reupled. And agains he sent another, a hom they kylled, and many other, betings some, and killing some.

Bertp, hom allo he lene at the latte buto

The ri. Chapter

mat.zr.d Den.33.0 LBB. 20.C

them lapinger thep will fcare mp fonne. ABut the tenguntes Capb amonget them fclues: This is the hepre, come let be kill bim, and the inheritaunce that be oures. and they take him a killed him, and calle hom out of the binevard. MD hat (bal then the loade of the banepard bo? De foil come and befrope the renguntes, and let out the binepard to other. Daue pe not reade thys 10 fal. 117.c Dath.zr.D feriptures' The fone tohich the buplders ord refule, is made the chiefe fiene in the corner: this was bone of the Lorde, and is meruelous in oure eres . and thep wente about to take him, but they feared the peo plc. for thep persepued that he Chake that

> fimilitude agapuft them. and they left him and went theps toape.

Luke. 20.0

\*And they fent buto him certapne of the Dath.22.b Tharifes with Berobes fernantes, to take 10 hi in his wordes. And affone as thep were come they fand buto him: mafter toe know that thou art true, and careft for no man: for thou confederch not the beare of men. but teacheft the toape of Bon trulpt 36 ft lawfull to pape tribute to Celar. or not? Ought we to gene, or aught we not to gener De buberftode thep fimulacion and fapbe buro them : Dobp tempte pe met Bapug me a peup, that I mape le it. And thep brought it. and he lapde bitt themi: Do hole is this image and superforiptione and they capo buto him Ccfars. and Jefus answered a sapoe buto them: \*Then grie Rom. 13.6 to Cofar, that which belongeth to Cefar: pat.zz.c. to Cod, that which pertepueth to God.

and they merucyled at him. The came the Saduces binto hpm, tobich fape, that there to no refurrection. and they affect hom , faring: \* Dafter, Defes tojote bnto be,pf mat.zz. any mans brother bre, and leue his topfe Inhe.zo. behonde hom, and leue no children : that pen zo.h then his brother thulb take his mife, and repfe bo feed bato bis brother There were feuen brethren: and the first toke a topfe, a tohen he bocd left no feed behonde hom . and the fcconde toke hir and dred nerther left any (cco . and the thyrde lykemple. and feuen had her, and left no fecd behinde them. Laft of all the topfe dped alfo. In the Crefurreccion then toben thep thall rpfe a. garne, whole work mail the be of theme For leven had her to torfe. Jefus antwered and Capbe buto them: are pe not there fore becepued, and biberftande not the feriptures , nepther the botter of Bon? For when they thall rple agapue from death, thep nepther marp, noz are marp. ed:but are as the angels whiche are in bea en. As touching the Dead, that they Mali rple agapue: have ye not rebbe in the boke of moles, how in the bullte God fpake bnto hrm, Caping: \* 3 am the God of abig Gre.3.3 ham, and God of Ilaac, and the God of Ja cob. De is not the Bod of the bead , but the God of the lyupna . Me are therefore greatly becepueb.

\*And ther came one of the Scribes that Chat.22, had beard them bisputping rogether, and perceptud that he had answered them well, and alked bom; which is the first.

ef all

# The.rn Chapter

of all the commaundementes: Jelus anfine red hom: The futte of all the comaundes mentes 18:Deare 3fract: \*The Lord God,

Mar. 22.0. is one Lozde. And thou Galt loue the Lord Frod. 22. a thy God with all thy hert, and with all thy Deut. 6. a foule, and with all thy monde, and with all thy firenath . Chrs is the frate commaundement. and the feconde is loke buto thes.\* Thou Malt loue the nepghbour as

Leui. 19. 8 the felfe. There is none other commaunde

Dath. 22 0 ment greater then thele. 180m. 13.6

and the Scribe farbe buto bem: Dell €al.b.b mafter, thou haft farbe the truthe, that ther is one Bod, and that there is none but he. and to loue him with all the herre . and with all the monde and with all the foule. and with all the Grenath : a to love a mas nepabbour es hom lelf, is a greater thing then all burnt offeringes a Cacrifices. and when Iclus fame that he ansmered diferet ir, he capde buto hrm: Thou are not farre from the kingdome of God. and no man after that, durft afke bom any queftion.

and Jefus anfwered and lapd teachping in the temple: how fare the Scribes that Chailt is the Conne of Danid ? for Danid m hom felfe infbired with the holy gooftc. Dat. 22.0. fappe: \* The Lorde fapbe to mp 1 proe, fpt

Plal 110.8 on my right hande, toll I make thone ene myes thy fore Gole. Then Danid him Celfe calleth hom Lozde:and by what meanes is he then hes fonne: and muche people heard hym aladly.

and he lapde buto them in his tortrine: betegre of the Scribes whiche loue to go

in longe clothyngiand love falutacions in the market places, and the chiefe feates in the friagoges, and to fit in the oppermote roumes at featles, and denoure topdotoes boules, and that under a colour of longe praying. These thall recepue greater damnation.

And Jefus fat ouer agapud the trea furp, and behelde how the people put money into the treafurp. And many that were riche cast in muche. And there came a certapue poole wydowe, a she thiewe in two mites, which make a farthyng. And he called but o hym his disciples, and saped but o them. Werely I say but o pouthat this pole widowe hath caste more in, then all they whiche have caste into the treasurp. For they all did cast in of their superstuptes but she of her poverte, did sast in all that she had, each all her lywing.

The.riii. Chapter. 4

Md as he went out of the temple, Mat. 24. a one of his disciples sape huro him: Unke. 21. b wildings are here. And Islus anstweet and sape but o him: Scott thou these greate bupldinges: There chall not be tetre one house boon an other, that shall not be throwen downe. And as he sate on mounte Olyuete, ouer agapust the temple, Weter, and Ismes and John, and Andrew asked him secretly: Tell bs, when shall these thinges be: And what is the symethy all these thinges walked fulfised: And Islus auswered them, and began to sape

\*taket

The rin. Chapter

Mat. 24. a. take hede left any man decepue pon, for Luke. 23.b many fhall come in mp name, fapinge : 3

am Chift, and wall becepue manp.

Dohen pe that heare of warre and trobinges of warre, be pe not troubled. For cushe thinges mult neves be. But the ende is not per. For there that nacion arple as gapul nacion, and kingdom against kingdome. And there that be earthquakes in all quarters, a familyment and troubles. These are the beginnings of sorowes.

John, 16.2 \*But take pe hede to pour selues. for thep B thall brings pour by to the counsels a into the spragoges, and pe halbe beaten: pe a schalbe brought before rulers and kinges for my take, for a teltimonial buto them. And the Gospell muste triffe be published

among all nacions.

mat.To, C

\*But when they lead e you and present rou take no thaught afore hands what pe chall sape, nether pmagen: but whatsoenes is gene you at the same tyme, that speake, but the holy good. He and the brother chall bely use the bother thall bely use the brother thall bely er the brother to death, and the father the conne, athe chyloren chall ryle agaput they sathers and mothers, and chall put them to death. And ye chall be hated of all men for my names sake. But who soe wall be safe.

Mat.z4. b Luke. zr.d Dan.o g

\*Apozeouer when pele that abhominas cion that betokeneth befolacion, where is spoken by Baniel the Pozopher, stance where it ought not let him that receth his

Dertande.

of 5. Marke.

Seeftande. Chen let them that be in Jurie. flic to the mountapnes. Ind let bem that is on the house toppe not descende bowns anto the houle, nether entre therin, to ferche any thing out of his houle. and let hom that is in the feld, not tourne backe againe onto the thinges which he left behind him tor to take his clothes with him . Doho Mall be then to them that are with chilbe, a to them that gene fuche in those bares. But prape\* that pour flight be not in the Dat. 24.1 winter. for there Wall be in those bapes fuche tribulation as was not from the be aunpng of creatures which Bed created buto this tyme nether Chalbe. And ercepte that the Loto Mulo Morten thole bapes no ma thulo be faued. But for the electes fake which be hath chosen, he bath Mortened those dapes.

\*And then pe any man cape to pour 16, Mat. 24.6 here is Chaid: lo, he is there, beleue not. Mat. 24. b For faile chaites thall eple, and faile pro Luke, 17.2 pheres, and wall theme mpractes e mon-Dica to decepue if it were po Mible, eue the electe. But take pe hebe: Behold, 3 haue

metreb pou al thinges before.

\*Morcouer in those bapes, after that tribulacion, the Cunne Chall twere barke, a it) at. 24.0 the mone Chall not geue her light, and the Joel. 2.6 farres of heaven thall fail: a the powers which are in heaven, Mall moue. Ind then that thep le the fonne of man communing in the cloudes, with greate power and glozp. and then thall he fende his angels. a Mall gather together his electe from the fomer

The rim Chapter

the meribe to the other, mile and and

Make. 21. f. When his braunches are pet tenoer, and hath brought forth leuce, pe knowe there fommer is neare. So in like maner when pe le these thonges come to passe: buder sand, that it is not suen at the dozes. Descrip I sape but o pon, that this generacion shall not passe, till these thinges be done. Descrip in a carth shall passe, but mp wordes shall not passe. But of the days a the hours knoweth no mai no not the Angels which are in beauen; nepther the some him selse:

Cauc the father only.

Take hede, watche and prape, for pe knowe not when the tyme is. As a man which is gone into a fraunge countrep, which lefte his house, and goven succeptive to his servauntes, wto every man his worke, and commanned the porter to watche.

mat. 14.0 \*\* Datche therfore, for pe knowe not whe and ... 5 a the maker of the house will come, whether huke. 21.6 at ene or at midnight, whether at the focke crowing of the baunping: left if he come somethy he muld find you stepping. In that I sape water you, I sap but o all me, watche.

fter two dapes folowed Laster, s the dapes of wete bread. And the hpe Priestes and Seribes lought meanes how they mighterake him by craste, and put hym to death. But they layde: Not in the stall daye, leest any bulynes arpse amongs the people. of 3. Marke.

\* Doben he was in Bethania in the mat.zo.a. houte of Simon the leper,euen as he fate Luke, zz. at meate, ther cam a woma haupng an ala

batter bore o fornement, called narve, that toas pure and collip:a the brake the bore, and potozed it on his head. and there toere fome that were not content in them felues and Capbe: DO hat neved this walt of opnt met: for it might haue bene fold for more then thre hundred pens and be deuen bute the rose. and they grudged agapuft ber.

and Jefus (apde: let her be in reft, tohp trouble pe her ? She hath bone a good worke on me. for pe hall haur pore with you alwayes : and whenlocuer pe will pe mape bo them good : but me pe thall not haue alwayes. She hath bone that Me toulo: (the came afore hance to anoput mp body to his burping toarbe. Derety I fave bnto pou: Derefocuer this golpell Chall be preached thoroto out the whole worlde: this alle that the bath bont, thall be reberled in remembraunce of her.

\*and Judas Marsoth, one of the twelue Wat. 76 went aware bitto the he pactes, to be Luke. 21. trape him botto them . Doben thep hearde that, thep were gladde, and pompled that ther wolde geue hom money . and he lought, how he myght conucniently bes

trave bom.

and the fielle dape of fwete bread, tohe men offer the palcall lambe bps difciples fapt buto hom: where wilt thou that we to and prepare, that thou mayelf cate the Kafter lamber and he fent forth two ol bie bile

The. riiff . Chapter

bys disciples, and savde into them: Ge pe into the citie, and there shall a ma mece you bearing a pytcher of water, solome him and whicher soener he goeth in lare ye to the good man of the house, the master asketh where is the goest chambie, where 3 wall care the easter lambe with my disciples. And he will shall be you a great parsour, paned and prepared there make redy for is. And his disciples went forthe and tame to the citie, a sounde as he had savde but o them; and they made ready the Laster lambe.

mat.26.b Luke.22.b John,13.c.

\*And at even he came with the tivelue. The as they fare at bothe, and ate, Jelus sape: Werely I sape but pourthat one of you wall betrape me, whiche eateth with me. And they beganne to mome, a to sape to hom one by one; is it I: And another sape: is it I: We answered and sape but o them: It is one of the twelve, and the same deputh with me in the platter. The same of man goeth, as it is written of hom; but mo be to that man, by whome the some of man is betraped. Good were it for hom, pf that man had never bene borne.

And as they are, Jelus toke bread, bleffed, and brake, and gave to them, and lapot Take, care, thys is my body. And he toke the cup gave thanes, and gave it to them, and they all dranke of it. And he lapo busto them; Thys is my bloude of the netwe Tellamente, which is theed for many. We relye I lapo but of the poten of the poten more of these frute of the byne, but I that

Dape,

## of S. Marke.

bare that I brinke it newcin the honge Dame of Bob. and when they had farbe grace, they went out to mount Offuete.

and Jefus fape buto them: all pe thalbe offended choroto me chos neght. for it is Sach. 13.c. imitten:3 toplifmpte the Gepeheto, a the Dat. 26.e. Oce malbetcattered But after that 3 am rplen agapne. I topil go into Balticbefore pou. \* Deter lapbe bnto hpm. and thoughe all men Gulde be offended, pet toolde not luke. 22.0 3. and 3clus lapde unto hom : Dercipe 3 30hn.d 13. Care botto the this daye cuen in thes night before the cocke crowe thople, thou Galte benve me thiple. and he wake boldelper: us pe 3 analde dre with the. I will not denve the. A phetople alto favoe thep all.

\*and they came into a place named Bethlemany. And he lapde to his diccis Mat. 26.d ples Sprie here, whyle I go aparte and prape. And he toke with hom poeter, James and John and he began to mare abal theo and to be in an agoupe, and fand buto them: apfoule is bery heup euen bato the beath, tarp bert and watche, and he wente forthe a litte and fell doune on the grounde and prapro: that pf it were pollos ble, the noure myght palle from hom. and he importabha father, att thomass are por a) at. 26.0. Tyble buto the take awape thes cuppe fro me Acuerthelene not that I wollibut that Auht, zz .e thou wilt, be done.

and became and founde them depende. # faphe to Wetert Simoflepenthoui Couls dell not thou marche with me one houre? watche pe, and prape leef re entre into 8.11 temptacion

ALL WITE

#### The riin. Chapter

tempracyon, the speece is redy, but the school is the ake. Ind agapte he twente awape, a prayed and speece the same two des. Ind he returned and sounds them success. Ind he returned and sounds them success. Ind he returned and sounds them success agapte, so there were heart when the came the charte answers hym. Ind he came the chipade tyme, a sape unto them: see heart sounds. The house is come beholde the sound of man shalbe despueced into the handes of speeces. Rese by let be go. To he that bestape of me, is at hande.



and immediatly whose he per spake, came Judas one of the two clies, with hom a greate nomber of people with sweather and stanes from the hope Priostes a Serie bes and closes. And he that betraped home had general them a generall token, saying twhosener I so kyse, he it is, take him, a teade hom atoane twarely. And as some, he went shougher than to

#### of S. Marke.

hom, and favde buto him: Waffer mafter. hoffen hom. and they lapbe they handes on hpm and toke hpm, and one of the that Gode by haue out a (wearde , and finote a feruaunt of the hpe priefte, and cut of hps care.

and Jelus antwered a laybe baro the: pe be come our as buto a thefe touth fibear bes and with flames, for to take me. 3 mas Daply with pouin the remple teachynge, # ye toke me not; but that the Crintures Chulde be fuifriled . and they al forfohe him and ranne attape. and there followed him a certapne ponge man, clothed in Ipnnen bpon the bare, a the pong me caught hpmt and heleft hos ipmnen and fleed from the naked. \* and thep ledde Jelus atvap to the hpelt Patelle of all:and to hom came al the Dat. 26. E hpe Paielles, and the elbers and the Scri- Luke. 22. E bes. Ind Weter followed hom a great way John. 18.6 of even into the Wallys of the hipe priefte: and fat with the fernauntes, and warmed bym Celfe at the fuze.

and the hye Wreftes and all the county fellf ought for witnes agapuft Jefu, to put hym to beath, a founde none. Bet manye hare faice witnes agaput hom, but theps Ditnes aggreed not together. and there arole certapne and brought falle witnes egapul hom Capinge: De hearde hous Weel well bestrope thes teple made with tades, and to:thin thic dayes 3 tupit buple ar mer made tecthout handes. But they? wirnes agreed not tugether.

and the ipelt Drieft Gode by gmongeft k.iti chem

The. eb. Chapter.

them and alked Jotus, fapinge: antiberen thou nothengerboto is it that thefe brate witness agapuft the and he held hips dence and and wered notheng. Towns the heefte Oriele afted bom; and tapes buto hom: arte thou Chaife the Conne of the bleffed?

Dat. 16.f. And Jefus fapo: 3 am. \* and pe Mati Ce the Luke, 22, glonne of man fit on the toght hande of pos

toer, and come in the cloudes of heaven! Then the hpell Wrielt rentihps clothes fapoe tohat nebe ino ange farther of topt nes: 3)e have hearde blacohempe, tohat thinks perand they all gaue lentence that he was worthy of death. And fome began to fore at hour, and to couer hos face, and to bete hym with files, and to fape buto bem arede buto be. and the fernantes bot

fered hom on the face.

Luke.22.F 30hn 18.0

and as toeter was beneth in the pals lace:there came one of the wenthes of the hpelt Dick: and \* tohen the Cate Weter warmpnge homselfe, the token on hom, and lapde: walte not thou also with Jefus of Masareth: and he benned it, lapinge : 3 knows hom nor nether wore I what thou Capell: and he wente oute into the posche. and the cocke kretoe. and a pamiell cates hum, and agapne beganne to fape to them that Rade by:thes is one of them. and he benyed it agapue. And anone after, thep that flode by fapor agapue to Deterifures lee thou arte one of them. for thou arte of Balile, a the speache agreth therro. and he began to curle a to fineare, fapiug: I know set this ma of who pe fpeake andagaphe the

# of 5. Marke.

the tothe krette, \*a Weter remembred the Wat. 26. @ morde that Jefus fapde bnto hpm , befoge Luke.zz. & the cocke crotoc tiopfe, thou Galt beny me thiple, and beganne to wepe.

The.rb. Chapter. Mo anone in the batonpage the hpe mat.27.8 Drieftes belbe countel with the el- Mukc.23.0 ders and the Corpbes , the tohole John, 19.6

congregacion and bounde Jelus. & a tebbe hom atoape and belyuered hom to Pilate. and Wilate afked hom : arte thon the Apage of the Icwes: and he answered and fapbe tinto hymithou fapeft it. and the hpe Wieftes acculed hom of many thon? ges. DDberfoze Wilate alked him agarne, favinge: \* antwerell thou norhynge: Ber mat 27.8

holde, how many thonges they lave buto Luke, 23. thp charge. Jefus pet antwered neuer a

worde, to that 10 plate meruepled.

At that feaft Wplate mas mont to belpe Her at thep; pleasure a presoner: tohomeloener they toolde defpre. And there was one named Barrabas, which lape bound with them, that made infurrection, a in the infurrecepon comitted murther. And the people called buto him, and began to oclyte ac corbyna as he had euer done bnto the 301. late answered them, and sappe: IDplipe that I totole buto pourthe Arnge of the Je wes? for he knewe that the hoe Priefes had belyucred hom of enup. But the hpe Drieftes had moned the people that he Mulde rather belpuer Barrabas bnte the.

and Wilate auftwered agapne, and Capbe Mat. 27.3 buto them: \*Do hat topll pe then that I Do Luke.23.8

mith

The.rb. Chapter

with hym, whome pe call the king of the Jewes-And they cryed agaphe: crucifys hym: Opiate lapde but them: What cuilf hath he done: And they cryed the more feed memipe: Crucifye hym. And to Wilate: wyldinge to content the prople lowled them Barrabas, and delivered Jelus when he had scoueged hym, for to be crucifyed.

And the coupers ledde hom awape into the common hall, and called together the whole multitude, a they clothed hom with purple and they platted a crount of thoses, and crouned hom with all, and began to calute hom: Hayle Hynge of the Jewes. And they (mote hom on the heade with a rede, and coat book hom, and, worth pped

hpm.

and tohen they had morked hyin, they toke the purple of hyin, and put hys owne clothes on hym, and ledde hym out, to crustate. I uke 23.e passed by, called Symon of Cyzene: which came oute of the felde, and was father of Alexander and Rusus to beare hys crosse. And they brought hym to a place named Solgotha (which is by interpretacyon, the place of dead mens scoulies) and they gave hym to dynke, then empiged with myree but he recepueth it not.

and when they had crucifyed hym, they parted hys garmentes, callyinge lothes for them, what every man stude have. Ind it was about the thyrde houre, and they crustified hym. And the title of hys cause was waytten; The king of the Jewes. And they crucified

#### of S. Marke.

erucified with hom two theuesithe one on the roght hande, and the other on bos left. and the fcripture was fulfplied whiche fareth: the was counted amog the wicked, Elai.53.0

\*and they that went by raples on hom: maggrige thep: heades, and fapinge: a Dat.27.6. weetche, that deftropes the teple, and bupl- Luke. 23.6 beft it in this dapes: laue the felfe, & come boune from the croffe. Lpketopic alfo moc ked hom the hoe Wieltes amonge them let ues with the Scribes, and Capte:he Caued other men:hymlelfe he can not lane. Let Chaiffe the Apage of Ifraeti noto descends from the croffe, that we mape le a belene. and they that were crucifyed with bym, specked hom alle.

and when the firte houre was come barknes arofe cuer all the earth, butpli the upnth houre. and at the uputhe houre Tee fus crped with a loude bopce, Caping: Cloi. Eloi, lamalabathani, which is pf it be interpzeted: \* Op Bod, my Bed , tohp halte wiel. zr. a thou forlaken me. and Come of them that Gode by, when they hearde that, Capde: bes holde he calleth for Wellas, and one ranne and fylled a foonge full of byneger. # put it on a rebe, and gaue brin to brinke . fapinacilet hom alone, let be fe, tohether Des

lyas topil come, and take hom boune. But Jefus creed with a loude bopce, and gaue by the gooft. and the haple of the temple did rent in two pieces, from the top to the bottome. and when the Ceneuroon whiche Rode before hom. latte that he lo creco, and gave by the goode, be fapae:

trucip

The rbi. Chapter

truely the man was the conne of BOD. There were allo wenten a good way of be holdenge him: amonge whome was warp wagdalen and warp the mother of James the lytle, and of Joles and warp Salome; which also when he was in Salile, followed hym and ministred buto him, a many other wemen, which e came by with hym

bnto Jerulalem.

and note when might was come becaute it toas the even that goeth before the Sas borb) Joseph of arimarhia a noble councel lour, which allo loked for the kingdome of Bod, came and went in boldely buto 1010 late, and begged the body of Jelu, and Die late meruapled that he mas already bead. and called buto hom the Centurpon: and afked of hom, tohether he had ben anpe whyle dead. And whe he knowe the trueth of the Centurion, he gave the body to 300 Ceph. and he bought a lynnen clothe, and toke him doune, and wrapped him in the ipnne cloth, and lapde hpin in a Cepulchie, that was hewen oute of the rocke. and Warpe Magdalen a Warpe Joses behelde where he mas large.

Mat.zs.a. ( Luk.z4.a ( John.zo.a

The rvi. Chapter. Ind when the Saboth days was a palle, Darpe Dagdalen, and Warie Jacobi, a Salome, bought odoures that they might come, and anopus hym. And early in the moznings the nexted days after the Saboth days, they came buse to the lepuichte, who the lumne was relem. And they lapde one to another; who that rolls

Tolle be always the flone from the bois of the fepulcine and whe thep loked, they fato Low the Rone foas rolled amare for it toas a bery areat one. and they went into the le pulchie, and laive a ronge man fittpige on the ryant fobe. clothed in a long tohpte gar ment, a thep wer: abathed. \* and he lapde mat. 28, buto them, be nor afraped: pe feke Jefus of juk.24.0 Majareth, whiche mas crucpfieb. De is rp Centhe is not here. Behold the place, where they gut hom. But go poure wave, and tell the bifteples, and namely Weter : he myll to before pon into Balile: there Chall pe fe him, as he land buto pou. I and thep wet out quickly and fleed from the Cepulchie. for they trembled and were amaleb. Mether Capbe thep anpe thonge to any man,

4 Mben Jelus was rplen the motom after the Sabboth bape, he appered fpille to Marpe Cagdalen oure of whom he caft feuen deupls. And the went and tolde them that were with hom, as they mourned and meante and thoughe they hearde that he was alrue and had appered to her, pet thep C belened it not. \*After that he appeared bn. Luk.14 to two of them in a ftraunge figure , as thep walked and wente into the countrep.

for they were afraged.

naunt and they beleued them nether. & 4 After that, he appered buto the cleut as they fate at meate: a caft in they tethe their bubelefe a hardnes of herre : because they beleucd not the whiche had fene hom after hes refur rection. and he tapbe bute them

and they mente and tolde it to the reme

The rose Chapter

them: Bo pe into al the world, and preache the glad tpoonges to all creatures: be that beleucth and is baptiled, that he laued. But be that beleucth not Malbe campued.

and these tokens thall follows them, that belove. In my name they thall east out is semple, and thall speake with news tom-ges, and thall kyli serpentes. And of they diplike any deadly thonge, it thall not have them. They thall lape they, handes on the week, and they thall recover.

So then when the Loide had fooke buto them, he was recepued into heaven, and fate hom boune on the roght hand of

Sod. And they wente forth, and preached enery where. And the Roid wrought with them, and confirmed the worde with mpracles that followed.

The cabe of the Solpell of Sapure Warke.

Since of Colors Sign and conflict Three as as as one of a color of the color of the first section and a area of colors Since of the colors and confidences

# The Bolpell of Saput Luke.

Ozasmuche as many hour take in hande to comple a treates of those thonges, twhich are surelye knowers amonge by, even as they beclared them buto by, twhich from the beginning

Caime them the felues, a were ministers at the doing: I decemped allo as some as I had fearthed out diligently al thynges! co the beginning, that then I wolde wipte but the good Cheophilus: that thou mightest know the certaputpe of those thinges, wheref thou arte informed.

The fpift Chapter.

bere was in the dapes of Heros de the kpnge of Jurie a certapne do the kpnge of Jurie a certapne do the source of Ibia. And his wife was of the daughters of Aarozo her name was Elizabeth. They both were perfect before the on, and walked in all the lawes and ordinances of the Loide, that no man soulde fynde faute with them. Ind they had no childe, because that Elizabeth was barren and both were well street in age.

And it came to paste, as he crecuted the Prieses offece before Bod, as his courte came (according to the custome of the presess offece) his lot was to burne insense. And he went into the temple of the Lorde, and the whole multitude of the people

tecre

#### The in Chapter

were without in praper, whyle the incente was aburnpnge. And there appered buto hom an Angell of the Loide, flandpage on the roght froc of the gultare of inceterand when Jacharias lawe hom, he was abatabed, and feare came on hom.

5cn.18.b

and the angell fabbe buto hom: feare 18 not 3acharp, for the praper is heardt and thp topfe Chisabeth Chal beare the a Conne, and thou Chait call bys name John, thou Maire have tope and gladues, and manpe Mali recopce at hos borte. For he Malbe. greate in the fpght of the Lorde, and Chall. nepther dipuke topne noz ftrange dipuke. and he Maibe tplico topth the holpe good, euen in bys mothers wombet and many of the children of Ilraeli Malt he tourne to theps Lorde & O D. And he Gall'go before hom in the forite and power of De lias to tourne the hertes of the fathers to the children and the bubelevers to the roll Dome of the full mento make the people redy for the Lorde.

And Jacharias lapde buto the Augelly. Whereby Mall I knowe thyseleping that I am olde, and my work well Arpken in years. And the Augell autwored and lapd but to hym: I am Gabitel that stand in the piscence of God, and am fent to speake buto the; at a whew the these glad tydpinges. Ind beholde thou Chalce be bomme, and not be able to speake, butyll the tyme that these thiges be performed, because thou beleuch not my woodes, whiche chalbe fulfylled in

Thepr Cealon.

substitute subject and the

and the people mapred for 3acharias. meruepico that he tarped in the temple. and when he came out he coulde not foche buto them. DOhercbp thep percepued that he had fere come bifpon in the temple. and he beckened buto them, a remarked freach telle.

4 and it fortuned, as fone as the tome of his office was out he departed home in to hps orone houle. and after those dapes hps wife Wijabeth concepned, and hpe her felfe foue monethes, lapinge: This tople bath God dealte with me in the bayes whe be loked on me, to take fro me the rebute that I fuffred amonge men. Ind in the firt moueththe angell Sabriell was lente fro God buto a cyrie of Balile, named Majas reth.to a\*biraph foonleb to a man inhole mat.1.5. name was Joseph, of the house of Dauid, " the birains name was warp . And the Angell went in buto her, a fapd: Baple ful of grace, the Loade is with the bleffed arte thou amod memen. Doben the lawe him. Or mas abathed at his faping:a catte in ber mpnbe what maner of falutacion that Quibe be. And the Angell fapde buto her: feare not marve: for thou half fonde arace with Bod. "Ao, thou Chaire concepue in the wombe, a Chalte bearc a Conne, a Mait call Elap. 7.6.

Sob Mall geue bato hom the feate of hos

Dome Chalbe none ende.

hps name Jelus. De Chalbe great, & Chalbe Mat. 1.0 called the fonne of the hyelf. and the Lorde

father Dauid, a he Gall rapgne ouer the Gich. 4.8 houfe of Jacob for cuer, and of hys hynge, Dani. 7.8

## Thei Chapter



Then lapde Garp but the Angel: how mall this be, leinge I knowe not a man? Dand the Angell antwered and lapde but o her: The holp Good that come boom the, and the power of the hpeck that ower than bowe the. \*Therfore allo that holp thynge which that be born, that be called, the loune of Goo. And beholde, the colon Gizabeth the hath also concepted a loune in her age. And they is her little moneth, thoughe the be called barren: for with Good nothing be bupolly ble. And that have mappen of the Lorde, be it but me even as thou hate lapde. I and the Angell departed from her.

4 and Marpe grole in those bapes; and went into the mountagens that halte, into a cytic of Jurie, and entred into the house of Jacharpe, and salured Elizabeth. And it fortuned, as Elizabeth heards the saluracisou of Marp, the babe sprongs in her belly.

Clap.6.d.

of S. Luke.

and Elisabeth mas filled with the holys good, and creed with a loube bopce, and lapbe: Bielled arte thou among the toeme. and bicker is the frute of the wombe. and whence happeneth this to me, that the mo ther of my Lozde Chulde come to me : for lo, as cone as the borce of the falutacion founded in mone cares, the babe fprana in mp bellp for tope. and bleffed art thou that beleucolt: for those thruges Wall be performed whiche there tolde the from the Loide. and Wary lapde:

mp loute magnifpeth the Lorde. and mp brete retopfeth in Boo mp lautour. for he harh loked on the pore begre of his fit. hand: mayben. Behalde now from bence forth thal Lall generaciós calle me bieffed. Her he that is mightpe bath bone to me greate thinges, and holp is his name. and his mercy is on the that feare him thorom out all generations. De Meweth Grenath with his arme, he feattereth them that are proude in the imagination of their bertes. De putteth downe the might from theps feates, and eralteth them of tome beare . The fylieth the hongry with good thinges: and lendeth awape the rpche emptre, the remembreth h s mercp: a helpeth hps feruaunt Tfract. \* Cue as l'e prompfed to our fathers, Abraham and to his fced for euer. and marp above with her aboute a thie Ben. 21. monethes, a returned agains to ber omne boufe.

# flisabeths tome was come that the Ould be oclyucred, and One brought forth 216 a fonne

Thed. Chapter

a forme. And her nepghboures and her cofins heard tell how the Lorde had the web great mercy boon her, tehep recopled tools

her.

and it fortuned the epate bare: they came to circumeple the chilo:and called his name Jacharias, after the name of his fas ther. Dow be it his mother antwereb and fapoc: not fo but be Mall be called John . and they land buto her: There is none of the apune that is named with this name. and they made figues to his father, how he word have hom called. and he affice for topping tables and topote Capinge: Dis name is John. and thep maruelled al. and his mouth was opened immediatly, a his tonge allo, and he lpake lamorna God. and feare came on all them that dwelt upe buto them. and al thele faringes there noy Ced absode throughout all the hill countre of Jurie, a all they that hearde them lapoe them by in their herres Caping: Dobat ma ner of childe wall this bet ano the hade of the Leide was with him.

and his father Zacharias was fylled mith the holy good, a prophetied, faring: &

Blesco be the Lozd Boo of Iraci, \*fo; he hath bylyted and redemed has people. &

Ben.so.d

Menedic.

cus.

and hath repled by an home of faluacion buto be, in the home of his fernance Dand.

Euen as he prompled by the mouth of his holy prophetes, which were fence the morles began. That we Guld be faued fee

PNB

of S.Luke.

our enempes and from the bandes of all

that hate be.

Co fulfill the mercy prompted to our fa thers, and to remember his holy coues maunt.

\*and to performe the othe whiche he Chare to our farherabraha, for to geue be. Ben. 22.8

That we belinered out of the bandes of our enempes, myaht ferue bym withoute feare, alt the bapes of our ipfe, in fuche bo ipnes and realitemelnes as are accept be fore bom. And thou childe Malt be called the Wiophete of the breft:for thou Mait as before the face of the Lorde to prepare his mapes: and to gene knowledge of falmas tion bato bis people for the remiffion of Onnes. Through the tender mercy of oure Bod, whereby the daye foung fro an hpe bath bifited be.

To geue light to them that fate in barck mes and in Madoree of beath, and to groe oure fete into the wape of peace. And the chpide gretve and torred fronge in Cpapte. and was in toildernes, till the dape came tohen he analde Arros brin feife baco the

Tirabelites.

The feconde Chapter. + no it chaunced in those dapes : that there went out a commaunde. ment from Auguste the Emperour. that all the mealbe fhuld be tarco. And this tarring was the first, & erccuted when Syrenius was leftenaunt in Siria. and enery man went bute his owne creis to be tared, and Joseph also acceded from 1.11 Baltie The.ii. Chapter

Saite, out of a citie called Majareth, into a. Meg. 201 Jurie: buto the citie of Danio which is called Meg. 201 led Merhierm, because he was of the house and lynage of Danio, to be ta red with warp his spouled wose, whiche was with chylde.

and it fortuned while they were there, her tyme was come that the thulve be deliucred. And the brought forth her fyrik be its, gotten \*conne, and wrapped him in fwade lyng cloothes, and lapte hym in a mager, because there was no roume for them.

within the punc.

and there were in the fame region thep. herdes abpoing in the feld and watchpnæ their flocke by night. And lo the angell of the Lorde Rode hard by them. a the bright nes of the Lorde Cone round about them. a they were loze afraped. But the angell farde buto them: Be not afraped, for be . hold, 7 being you epdinges of great iope, that thall come to all the people : for buto. you is borne this day in the cotic of Dauid. a famour which is Chaift the Lozde, and take this for a franci pe that find the chil Livabled a laped in a mager and Grepghe wave there was with the angell a multis tude of heavenly foudiers, laudping 600. and faping: Glozy to Bod.on hpe, a peace on the earth and buto men recording. and it faituned, affone as the angels were cone awaye from them into heane, + tos Menherdes Capde que to another : Met be go cuen bntà Bethleem, and fe this thyng that is happened, topiche the Lorde hath

Oath.I.D

melved buto be. and they came with hall. \* founde Mary a Joseph a the babe lapoe in a manger. Ind toben they had fene it. they published abrode the laying whiche was tolde them of that child. and all that beard it wanded at those thinges b'hiche inere told them of the Mepherdes. But ana rp kept al those sapinges, a podered them in her hert. and the Gepherdes recourned prapfing a lauding Bod for all that they had herde a cene.cuch as it was told buto them.

and whe the eraht bare was come Ben. 17. 4 that the childe anulde be circumcifed, hrs name was called Jefus, whiche was named of the angell before be was concep-

ued in the mombe. F

4 13

4 and tohen the tome of their purifit Leui. 7. tacien (after the law of choles) was come Lent. 2. they brought hym to Dicrufale, to prefent hom to the Mozee, as it is written in the late of the Lozde; \* cuerp man childe that: first openeth the matrix, halbe called holy Ero.13.4 to the " erdand to offer (as it is fapo in the and.zz.d late of the Lorde) a papic of turtle boucs flum. 9. or two pongepigions. and beholde there toas a man in Dierniale tohole name mas Simeon and the fame man was ute and feared Bod and longed for the confolacion of Ilrael: and the holp good was in hom. and an antwer was geuen him of the to. ly gooft, that he thulbe not fe death, before he had cene the Nordes Chailt. and he came by infpiracion into the temple.

and when the father a mother brought List

The.i. Chapter

Acut. 12.d. cultome of the "lawe, then toke he hom by in his armes and lapd: Loide, now lettelk thought the lettelk thought being to the promes. For more epes have lene the lawour lent feo the. De hich thois hall prepared before the face of all people.

£(a.49.b 266.14.g

\*A light to lighten the Bentils, a the glory of thy people Itraci.

And his father and mother merueled at those thinges which were spoke of him.
And Simeon blessed them, and sappe boro Marp his mother: Beholde, this child that he to, a fall and resurrection of many in If rael, a signe which shalles spoke against.
And moreover the livearde stat pearse the soule, that the thoughtes of many herees

mape be opened.

And there was a to sopheritle, one amana, the daughter of Phanuel of the tepbe of Aler: whiche was of a great age; and had loved with an hulbands leven perestro her direct and the hath bene a web bowe aboute fower leave a fower peres, whiche went never out of the temple, but leved God with fallings and praper night and daye. And the lame came forth that fame houre, and prapled the Lord, and spake of him to all them that loked for redemption in Prerusalem.

And as lone as they had performed all F thyuges according to the law of the Lord, they returned into Batile to they oftene sitie Razareth. Ind the chyloc grewe and wered Grouge in supple, a was filled twith

mag

of S. Luke.

toptoome, and the grace of Soo was with

\*And his father and mother wert to Die Ero. 12. C tufalem etterp perc at the feathe of Caller. zz.c

and when he tous, rif pere olde, they toent bo to Dierulalem after the cuffome of the featte. and toben they had fulfille the barcs as they returned home the child Jefus abode Atil in Diertifale vaknotving to his father and mother. For thep fuppofed be had tone in the company, and there fore came a dapes torner and fought bym among their kincfolke, and acquaputatice. and when thep founde hrin nor, thep went backe acapne to Bicrufalem, and fought hom. ander fortuned after thre baves that they tounde him in the temple, litteng in the mpodes of the boctours, both hearping

them and polyna them. \* and al that he are Mat. 7. e. hom merueled at his wit and antweres:

and when thep came hom, thep were at Luke.4.8 tongeb. and his mether farbe buto hom: Sonne, why hade thou thus beater toyth be: 18 epolde thy father and & haue fonght the, forowenge. and he lapde buto them : Doto is it that pe fought me: DO if pe not that 3 mufte go aboute my fathers bulp. nes: and they binderftode not that laping that he fpate to them. and he went with them and came to Majareth, and was obe Dietit to them. But his mother kept al thefe thonges in her herre. And Jelus increales m inildome and age and in fauoure with Sob and man.

1007410

The tij. Chapter. Luis.

The iff. Chapter



A the fifteth percof the raigne of a Ciberius the Emperour Dontins Poplate berng leftenaunt of Ju-rie, \* Merobe berng Cetrarch of AuRe.23. & Balile, and his brother Whitin Te trach in Teurca and in the region of Traconices, and Aplaniah the Tetrach of abo line, when annas and Catphas were the hpe 10 stelles, the morde of Bod came bute John the fonne of Jacharias in the wilder ties. and he came into al the cooftes about Josdan, preachong the baptyme of repentaunce for the remillion of Connes , as it is written in the boke of the faringes of Elapas the Doophete tohiche fapetii: \*The bopce of a creer in the totlocrnes: siepare the way of the Lord, make his pathes Brapaht. Query ballep Chalbe felled and every mountagne and hill Chalbe brought lome. And croked thenges Wall be made Arerght

£18. 40. John.z.s

Dat.s.a

#### of S.Luke.

Arepghet & the rough toapes thall be made tmoth; and all flethe thall fe the faucour

fent of Bod, F

Then larde he to the people that there co meto be baptifed of him: \*O generació of Dat.s.b biners, who hath taught you to five from the wrath to come! Bring forth bue frence of repetaunic, i beginne not to lay in your fclues: toe haue abzaham to oure father. for I cape buto pour God is able of thele flones to reple by children buto abraham. Doto allo is the are larco buto the rote of the trees: fo that \*enery tree which bapn at at.3. b. acth not forth good frute. Chall be hetern 7.6 botone a caft into the frie. and the people alked hi, laping: DD hat that the bo the live answered a sapbe buto them: De that bath two cotes, let him part with him that hath none, a be that bath meate, let him bo likewife. Then came there publicas to be bap. tiled, a lapo bute him : \* malter, tohat Chal the bo: and he land buto them: requpre no moze then that tohiche is appoputed buto pou. The fourpers likeworfe dema unded of him Caping: and what thall the do: and be C fapde buto thom. Do bielence to no man:

be content with your wages.

As the people were in a doute, all men befored in they herres of John, whether he were very Chie. John and wered and sapte to them all: I baptple you with water, but a dronger then I cometh after me, whose those latcher I am not worthy to but touch he will baptple you with the holy 1.6

nether trouble any man mongfuly: but

Che.in. Thapter

good, and with frie: tobich hard his fanns in his hande, and will pourge his fleore. and forli gather the come into his barns & but the \*chaffe will be bourne with type that neuer (halbe quenched. and many or ther thynges in his eshortacion preachet

be buto the people.

Mat-3-a Their Perode the Tetrarchituhe he was echance of hom for Derodias has brother War.s.b Ohilippes wyfe, a for all the emis which Berode had bone abore this above all, w lepo John in prelon. \* and it fortuned as al Qat.s.b the people recepued bapetme (a tohe Jelus was baptiled a bid piape) the heaven was opened, and the holy good came doune in a

bodely Chape like a toug toon hem. and a borce came from beauen laving: Thon art

mp dere fonne in the no 7 belite.

and Jelus homfeife was aboute thirty pere of age when he beganne, bepnge as men supposed the sonne of Joseph: whiche was the forme of meli: whiche was the fonne of mathat: whiche was the fonne of Lem: whiche was the come of welcht: topiche was the forme of Janua: tomene was the conne of Toleph: tohiche toas the founc of matarhias: which toas the fonne of amos: whiche was the fonne of Mahu: to buche trees the fonne of Eli: which thes the fonne of Magge: which was the forme of Chath! whiche was the fonne of Gatathias: whiche was the fonne of Demet: which thas the foune of Tok phimbith was the fonne of Judg: whiche was the fonne of Johanna, which mas the founc of IRbe-. Hues

Coat.3 a Dar.Lb

Dat.s.c

tiat byhiche was the fonne of 3010babets which was the fonne of Salathiel: whiche was the Conne of fert which mas the far of a etchi: whiche was the forme of about I which toas the four of Colammbuch was the conne of Welmadam: whiche was the forme of Ber: which was the fanne of Jefo: whiche mas the forme of Delieser: whiche mas the forme of Tora: which was the for ne of wartha: which was the fonne of Le. mibbich mas the fonne of Sunco: mbich was the forme of Juda tohich toas the fone of Joseph:which was the founc of Jonam: which was the fonne of Deligehrm: which was the cone of melca: which was the come of Dena: which was the Conne of Dathe that which was the forme of Mathat which mas the fonne of Damb: whiche was the forme of Teffe: which was the cone of Obed which was the forme of Boos, which was the fonne of Seimo: which was the fonne of Magion: which was the foune of amina bab: which was the founc of arem: which was the lone of Elre: which was the lone of Whares: which was the foune of 3uda: s which mas the founc of Jacob: which mas the Conne of Masciphich tons the Conne of abiaha: whiche was the fonne of Tharrat whiche was the conne of Machon; whiche was the founc of Saruch: tolitch mas the Conne of Magau : whiche toas the Conne of Whalec: which toas the fonne of Deber: which was the fonne of Sala: which was the Conne of Camen: whiche than the fonne of Arpherat: which was the found of 2.85 Bem?

Theilin Aljapter

Sem: which was the some of Moc: which was the some of Lamech: which was the some of Dathusala; which was the some of Enoch: which was the some of Jareth: which was the some of Dalalehel: which was the some of Cainan: which was the some of Enos; whiche was the some of Seth: whiche was the some of Seth: whiche was the some of Bod.

10at.4.a

Den:6.#

The.iii. Chapter. Elus then full of the holp apolt returned from Jozdan, and mas ca' & ried of the fprete into mplbernes, and was.rl.bapes tempted of the Benill. and in those bayes are he nothong. and when thep were enteb, he afterward honared. and the benill capbe buto him: 36 thou be the fonne of God commannde this fone that it be bread. and Jelus anf twered him, faping: \*It is wutten: Dan Gall not ipue by bread only, but by enery morde of Bob. And the beufil toke bim into an bpe mountagne, and thetoed bim all the hynge bomes of the world ene in the twinckipng of an epe. And the beuill fapor buto hpm: All this power will I gene the enery whit and the glosp of them: for that is belpuered to me, a to toholocuer 3 toil, 3 gene it. If thou therfore wilt fall boune before me. a toosthippe me, they Chalbe al'thone. Jelus 18 antwered him & fapoc: Dence fro me Satan. for it is mutten: Thou Galt ho. noure the Lord thy God, whim only ferue.

Den.s.c

and he carped hom to Jerufalem, and fee him on appnacle of the temple, and fapor

### of S.Luke.

bute hom: Wethou be the fonne of Bot. call the felfe bounc from hence. for it is twitten: \* De that gene his angele charge Wal. 90. oner the to kepe the, and with their hades they Mall Cap the bothat thou ballhe not the fore agapult a ftone and 3clus antwe red and Capde to him,it is Capd; thou Chale Deu.6.8 not tempte the Lorde thy Bob. as Cone as the beuil had ended all this temptacions: Che departed from him foza leafon.

and Jelus retourned by the power mat.4.6 of therprote inte Balile, and there went a Warke, z. fame of hom thosow outcall the region round about. And he taught in thep? (pnagoges, and was commended of all men.

And he came to flagareth wher he was Qat.13. b. mourfen, and as his cu fome was, went in war .6.4 to the linagoge on the Sabboth bapes . & Rode by for to rede. and there was belpue red buto hom the boke of the Wasphete Elaias. and toben he had open co the boke he found the place, where it was written: \* The Cprite of the Lord bpon me, becaule he hath anopated me: to preache the Be- Ela.Gr. fuel to the poore he bath Ceut me: a to heals the broken hartes: to preache belpucrance to the captine, a light to the bunde, a frely to fet at ipberte them that are baufed . and mreache the acceptable peare of the Lorde.

and he closed the boke, gaue it agapus to the minister, a Cate doune. And the epes D of all that were in the fynagoge, were fa-Bened on hym. and he began to Cape buto them: This dape is this feripture fulfilled in pour cares, and all have him fortnes .

The fin Chapter

monded at the gracious mordes which proceded out of his mouth. & and Capas

Is not this lofephs fonue!

and he lapde bato them: Be mape bery well fape bitto me this proverbe: 10 bilicio heale thy fette. + DD harfoener we haue heard bone in Capernan, de the fame here & irkemple in thone omne countre. and be Capoc: Werely 7 Cape butto pou : Do 10200 phet is accepted in his otone countre.

But Itcl pou of a truthe, \*many topo. 1. Reg. 176 bottes toire in 3 (rael in the Dapes of De-Jaco.s.D lpas, tohen beauen mas Onut thie peres # fyce monethes, when greate famplyment was through out all the land, a tinto none of them was Bicleas Cent, laue into Sarepts befibes Sibon buto a tveman that was a wroome. \* and many legers were 4. Rea. 5.0 in Ifraci in the tyme of Welifeus the 10:00

phereiand per none of them toas beated fa

upna Maaman of Spria.

and as many as were in the fynansae when thep hearde that, were fplied with wath: and role bp, and thut tom oute of the citie, and leode him cuen bitto the edge of the hill, wheron their citte was buple, to caft hom bounc hediping. But he wente f his map cue thosow the mpodes of the. F

+ \*and came into Capernaum a corte of @at.7.d. Balile and there taught them on the Sa-Dar. 6.6. both dayes. And they were aftonged at his boctrine: for his preaching was with power. \* and in the linagoge there was a ma

**Dat.7.0** which had a fparte of an bucleane deuct, Dar.I.C cryco with a loude boyce, Capinge: Let me dans

fore, what half thou to be with be, thou Jefus of Masarethe det thon come to be-Grope be: I knowe the what thou art, cue the holy of Bod. and Jefus rebuked bom. Caping: Dol de the peace, and come oute of hom. And the deuill thative him in the mid bes afthem, and came out of hom, a hurt bum not. And feare came on them all, and they fpake among them felues, favinge: Debat maner a thonge is this! for forth antosite and power he commannberh the foule spapers, and they come out? and the fame of him wiced abrode thoroto out all places of the countre round aboute. &

+ \*and he role bu,and came out of the mat. 7. fruagoge, and entred into Simons houfe. Garc.I.s and Simons motherlame mas take with a great feuer, and they made intercellion to him for her. and he flood over her, and rebuked the feuer, a it left her. and imme. Diatip Ore grole and mpnifred bico them.

When the funne was boune, all they that had liche taken with biners bileales. brought them buto him: and he lapbe his bandes on enery one ofthem , and healed them. \* and benils alfo came out of many of them crying a laping: Chou ar: Chille Car.r.b. the come of Boo. And he rebuked them, & 3.b fuffered them not to fpeake: for they knew that he was Chaft.

affone as it was bape, he departed and ment aware into a befert place, a the people Cought him a came to him, a kept him that he deuld not departe fro them. and he sape buto them. 3 must to other cities also preache

The.rb. Thapter

pregche the kongdome of God: & for these tore I am fent. And he preached in the fund goges of Galile.



The.b. Chapter. E came to pate as the people pres & led bpon hom, to heare the worde of God that he Rode by the lake of Benegareth: \* and fathe two thip ses Cande by the lake (yoe, but the fither, men were gone out of them, and were wat Mong theps netres. And he entred into one of the Chippes, which percepned to Simo, and prayed him, that he worte thrul oute a littell from the lande. and he late botone a taught the people out of the Mip. DO hen he hab left fpeakpig, he lapo bito Simo: Launche out into the depe, and let flippe Poure nettes to make a draught and Simon answered and sapte to hom : ana-Ber the haue laboured all night, and haue taken

ORT.4.8

eme nothpage. Denerthelater at the loose 3 well lofe farth the ner. And whe thee had to bone they inclosed a great multitude of spines. And they made they not brake: but they made spines to their felowes, which were in the other App, that they fould come and helpe them. And they came, and spiled bothe the

Opppes, that they Conche agayne.

Doben Spmon Poeter lawe that, he fell doune at Jelus knees, lapings: Loide go from me, for Jam a lpnfull man. Hot he mas betterlye altenyed, and all that were with hym, at the draught of fylhe, whichse they toke and lo was allo James a John the lonne of Jebede, which e were partements with Sumon. And Jelus lapde theo Simonifeare not, from henceforthe thom Chalt earthe men. And they broughte the thyppes to lande, and forloke al, and followed hym. L

\*And it fortuned, as he toas in a certain

cicie: beholde, there was a man full of les Gat 8.8.
prospiand when he had speed Jesus, he fell War.1.0.
on hys face, and belought hym, sapinge:
Noide ps then wolte, thou canke make me
cleane. And he stretched forth hys had, and
rouched him, saping: I wol, be thou cleane.
And immediatly the sepressy departed from
hym. And he warned hym, that he shulde
tell no manibut that he shulde go, \*and
theire hymselfe to the south, and offer for
hys elenspuge, according as sposes commaundement was, for a wythes but o the.

But to much the more went there a fa-

m together

The. b. Chapter

eogether to heare, and to be healed of him, of thep: infumities, and he kept hom felter aparte in the topiocrnelle, and gave hom

Celfe to piazer.

charc.z.a. + And it happened on a certaphe dapt, to that he taught and there care the Whatife's and boctours of lame, whiche were come

and bectours of lawe, whiche were come oute of al the tounes of Balile, Jurie, a Jerulale. And the power of the Lord was preculate. And the power of the Lord was taked the culture.

rusale. And the power of the losd was precent to heale the . And behold, men brought \*a man iping in his bed, which was take with a palspeciand lought meaner to bring him in, and to lase him before him. And when they could not spinde, by what way they might brings him in, because of the prease, they wente by on the toppe of the house, a let him down thosow the trings, bed and all, in the middles before Jelus, NO hen he sawe they saythe, he sayed but hyminan, thy sinnes are to gener the. And the Services and the solution is they

math. 9 a whiche (peakerh blafphimper \* Doho care

Quet.z.a. fergeue france,but ibed onelp?

Lidden Iclus percepted they thoughtes he andwered, and lapde but o them: What thought per in your he crest. Whether is easter to lape the founds are forgeten the, or to laper the land walke. But that pe map know, that the found of man hath power to forgete lynnes on carrye, he lapde but the lycke of the palipe. I lape to the, arple, take by tip bed, and go home to the house. In ununcountly he rale by before them, o sake by hys hedde, this eran he lape, a demand

#### of 5 Luke.

parted to has owne house, prapling Bob. and they were all amates, a they tauded Soo and were folled with frare Capinge: DDe have fene ftrange thinges to bay. 1-

\*and after that he tocut forthe a fatee f a Dublican, named Leup, fittynge ar the Dath. s. recepte of cultome, and large buto hom: fo. atc.2.b. low me. and he left all, role by, and folowed hym. and that Came Leup made hym s great frate at home in hos owne boule. and there was a great company of Dub. licas, and of other that face at meate mith hpm. \* and the Scribes & Wharifes mur. Dath.9.8 murco agaynft hps bilciples, faring: Doho Marc. z.b. eate pe, and dipnke pe with Wublicans a Innere: Telus antwered and lapde buto them: They that are mhole neve not of the philisponibut they that are focke. I came not to call the realiteroes, but fynners to repenteunce.

Then thep tayde buto hom: Do by bo the bilciples offohn falt often:and prape,and the duciples of the Wharifes affo: a thone & cate and papake: and he lapde buto them:

\*Can pe make the children of the to: borna (Dath.9.6) falle, as longe as the birbegrome is pies aparc. 2. 6. fent with them! The dapes wpl come, whe the b: pacgrome Mall be taken away fro them: then Chall they faft in those bayes.

Then he frake buto the a funditude: no man putteth a pece of a netwe garment in to an olo b: dure: for pfhe bott en b. eakerb he the newe, a the piece that was take out of the netwe, agreeth not with the old alco noma poureth new wone into olo bellels. mii

The.bi. Chapter

For pf he do, the netwe topne breaketh the bellels, and runneth out it felfe, a the bellels perplicibut netwe topne mult be poured into netwe bellels, and bothe are prefer ued. Alfa, no man that depaketh olde wine, firaight wave can awape with netwe, for he faveth, the olde is pleafaunter.



@at.12.8. @ar. 2.0.

The.vi. Chapter.

Thappened on an after Saboth, a that he went thosow the cosn feld, and that has discipples plucked the cares of cosne, and ate, and rubbed them in theps handes. And certains of the Oharises sape but the: LOhy do pe that whiche is not lawful to do on the Saboth dapes: And Jelus answered them, a saper have pe not redde what Danid dyd, when he ham selfe twas anhungred, and they which were with hymishows he went into the house of Sod, and toke, and are the lones, and halowed bread, and gave also to them.

Like.zi.a

them, which were with hom: which was not laufull to cate, but for the Wieftes on ly. and he fayo buto them: The fonne of man is Lorde alla of the Saboth bare.

4 \*and it fortuned in mother Sab Dat.12. both alfo, that he entred into the fynagoge Dar. 1.8 and taucht. and there was a man whofe epeht hande thas bareb bn. and the Scris bes and Wharifes watched hom to fembe ther he moibe beale on the Saboth bave. that they might frade an acculatron as gapalt hom. But he knowe they thoughtes, and larde to the man, whiche had the topodieb hand. Role bo and Canoc foithe in the mpodes. and he arole, and Gepped forthe. Then lapde Jelus bnto them: 3 mil ackeron a quedpon: L'Obether is it lauful on the Sabboth bares to bo good or to be empil : to faue ipec os to beftrope it : and he behelve them all in compatte, and fapde butathe man: Stretche forth the hande. and he doo for and hos hande was reffored and made as whole as the other. and they were fplicd full of madnes, and comunes one with another tohat they much bote Jelu: 4

\*and it fortued in thoic dayes . that he went out into a mountapne for to prape, # Wat. 14. sontinues all nyght in prayer to Bob. and a ar.o.d. as tone as it was bare, he called hos difei 30hn.6.4. ples and of them he chole twelve, whiche also he called Apolites. Symon whome he Mamed Werer, and andrew hos biother. Ta mes and John, Whiley and Bartlemete, wathews and Chemas, James the fonns Matti a 2001

# The. hi. Thapfee?

of Alphens, and Simon called Sclotes. Judas James Conne, and Judas Ilcarioth.

bouch fame was the traptour.

4 and he came boune toith them, and Robe in the plapue feloc with the company of hes disceptes, a greate multitude of people out of all parties of Jurie and Jern falem, a from the fea cofte of Tree & Sp. bon, whiche came to heard hom, and to be beated of theme difcafes: and they allo that were bered with foule fpiptes, and thep tocre healed. and all the people preased to touche hom: for there went rertue oute of hpm, and heated them all.

and he lefted by hes eyes boon the difepples, and Capde: Bleffed be pe poore:for Dat.S.a. pours is the kynghom of Bod Bielleb are pethat honger noto: for pe fhalbe fatile fied. Bleffed are pe, that mepe noto: for pe Gall laugh. Bleffed arc pe, toben men hate pau, and truft pou oute of thept come banpe, and raple, and abhorre poure name. as an eupli thonge, for the fonne of manes fake. Reiople pe then, and be gladde, for be holde, pour remarde is great in beaut. 1 After thes manner ther; fathers entreas ted the Waophetes.

Emos.6.a \*But too be to you that are rychetfor pe Eccle.31.8 have therin poure confolacpon. Woo be to pon, that are full:foz pe (ball honger: 1000 be to pon, that noto laugh: for pe that wap! and tocpe. Doo be to you tobe at me prayle ponitor to bpd thep; fathers to the fails

Dzophetes.

\*But 3 faye buto you. whiche hearts

#### nf & Luke.

Ronc poure enempes. Do good to them. whiche hate pou. Bleffe them, that courfe you and prave for them, which mogfully trouble you and buto him that Competeth the on the one cheke, offer allo the other. and him that taketh aware the goune, for bod not to take tip coote alle Beue to eues ry man that afketh of the. and of frin that taketh awaye the goodes, afke them not agapne. \* and as pe moloc, that men Guld @at.7. boto pou, to bo pe to them liketople.

Mf pe loue them, which loue you: what thanke are pe worthp of: For the perp fon ners loue they louers. 3nd of p. do for the which bo for poutwhet thanks are pe toors the of for the bery fenners do cuen the Came. If pe lende to the, of whome pe hope to recepue: what thanke that pe haue: for the bery frances lende to fpaners to rescrue as muche agapne. MDherfore, lone pe poure encinges, so good and lende, los kynge for nothynge agaphe : and poure remarbe Malhe greate, and re Chalbe the chiffren of the i.vel:for he is konde bute the bakynos, end to the eupli.

4 Bepe therfoze meropfutt, as voure f father is mercyfull. \* Judge not, \* pe Matt not be subged. Condemne not:and pe Ball Wath.7. not be condemnio. forgeuc, and pe Malbe forgeuen. Seue, and it Malbe geuen bnto pou anod measure, prelled boune, chake to eether and runnpnge ouer, Ball men geue into pourc bolomes \*ffor with tobat mea Mat.7. .. fure pe mete, with the same Wall men mete Date. 4.8

to you agapne.

mitti

# The bi. Chapfer



And he pur forth a symplicate but o there can the blynde leads the blynde? Do there not both then fall into the dythe? The disciple is not about hys master. Every man shally perfect as he is, cuen as his master. When seit thou a more in thy brothers eye a cospocress nor the beame that is in thyne of the beather. Brother, let me pull out the moore, that is in thyne eye: when thou per sequest nor the beame that is in thine own eye? Ypocryte cast out the beams own of thyne own eye system out the beams own of thyne own eye system thou per special out the beams own of the perfectly, to pull out the moote oute of thy brothers eye.

Oath.7.6

\*It is not a good tree that bipingerh & forthe empli frute; nepther is that an empli erce, that bipingerh forth good frute. For enery tree is known by hips frute. Acther of thomas gather men frages, ner of but. Hes gather they grapes. A good man one

af the good treasure of his hett, diringeth forth that which is good. And an earli ma out of the earli treasure of his herte, bringeth forth, that which is earli. For of the aboundante of the herte, his mouth speaketh.

Dobp call pe mechafter, master: vo not as I bpd pour whosever cometh to me, wheaveth mp sapinges, and both the same, I wolf theme pour to whome he is like. He is like a man, which bupit an house, and bygged depe, and lapde the soundaryon on a rocke. When the waters arose, the student bound that house, and coulde not mouse to. For it was grounded by on a rocke. If us he that heaveth and both not, is like a man that without soundards bupit an house byon the earthe, agapust which the stude by beater and it fell by and by. And the fall of that house was greate.

The. vij. Chapter.

Then he had ended all fips faringes in the addience of the people, he entred into Capernaum. And a certapne Centuryons feruauns was specially be controlled by the charde of Jesu, he sent tonto hom the closes of the Jewes, he fent with home the closes of the Jewes, he feethings hom that he wolde come a heale has seriaunte. And they came to Jesus and hesaught hom infantly, saping; the is two the that thou shules do thus for him. For he loueth our nacyon, and hath hunt home a spagnage. In Jesus went with them.

and when he was not farre from the

The. bif. Thapter

bonfe, the Centurpon lent frendes to him. faringe brite hom? Loive, trouble not the felfc:for 3 am not morthe that thou Mulbeft enter buber my roffe . DOherfoge 3 14 thought not my leife toost pto come buto the: but Cape the troibe, and mp feruaunte mathe whole. fra 3 lphetopic am a man buber potver, a have buber me Condiers. and I tape buto one: go, and he cocrb. and to another cometant be cometh. and to my Ceruaunte, do this, and he boeth it. DOben Jelus hearde thes, he merrepled at hom, and surped hom about, and fapte to the people that foldwed hpm: I fape bus to you. I have not founde fo greate farthe, to not in Ifraell. and they that were fent. turned backe home agapne, a founde the fernaunte that was fpcke, tobotc.

4 and it fortuned after this that he wente imo a creic called Maim, and many of hys discovers wente with hom, a muche people. De hen he came upe to the gate of the citic beholde chere toas a bead man cas tred out which was the only forme of his mother, and the toas a topdotoc, a muche people of the citie was touth her. and tohe the Lords fame her, he had compation on her, and lapbe buro her: wepe not. and he mente a touched the coffpin, and thep that a hare hom. Gode Apil. and he lapde: yonge man. I Cape buto the at ple. and the beabe fate bp, and beganne ro fpcake. \* and he be louered him to his mother. And there came a fearc on the all. and thep gloufred Bod. Capinge: A great Prophet is tplen among

4.18e.4.0

#### of B. Luke.

be, and God hath bilited his people. & 4 And this rumor of hom wente forthe throughout all Juric, and thoroto ourcall the regions, which lye rounde about.

anothe oriciples of John Chemed him of all thefe thinges. And John called buto bim two of hys bisciples, and fent them to 300 fus fapinge arte thou he that Guld come: or Mail we loke for another! Dohen the men were come bito hem, thep lapte: John Bantat fent be buto the laying: arte theu he that Guide come: or Chall the warte for another: and at that fame tyme he cured manpe of thep) infirmuses a plages, a of suplicorpres, tonto many that were blind he gaucfpaht. and Jelus antwered, a fayb bato them: So your toarcs, a thewe John what thonges pe haue fene i hearde, ho me that the bipnes (c,th: halte go, the tepers are clented, the beafe heare, the bead arple. to the poore is the glab tidinges preached, a happy to be that is not offended by me.

\*When the mellengers of John were Departen, he began to fpeate buto the pea. Q at. 17.8 ple of John. What wente pe oute into the impldernes for to fe-wet pe to fe a rede fina hen with the wonde? But what wente pe oure forto le: 2 man clothed in Cofte raps ment Beholde, ther which are gorgeouffp apparelled, and lyue belycately, are in hinges courtes. But tohat thent pe forth to le? a foropheter ye Cap to pou, e mose then a malar. Diophere Cins is he of who it is wintren: an at 11.b. Beholde 3 fend my mellenger befoge thp face to prepare the toese before the. For

Dar.I.A.

7 (ape

#### The bij. Chapter

Stape buto poura greater Drophete thes John, amonge twemens chplozen is there none. Mencetheicle one that is leffe in the hyngbome of God, is greater then be. L

and sil the people that bearde, and the publicans infiffed God, and were bapticed with the baptyme of John. Eur the Wharples and Scribes despeled the combell of God agapuste themselves, and were

not baptifeb of hpin.

And the Lorde Cepd: Wherebuto Chall I lphen the men of thes generacion, a what them are the men of these generacion, a what them are the men of these generacion, a what them are the men of the but of the market place, and creinge one to another, and Caping: We have pepelo but o pou, and pe have not belified the have mourned to pou, and pe have not wept. For John Baptill came, nepther eatings bread, nor depublic amen, applied hath the deupli. The Counc of men is come and eateth end depublich, and pe Caperbeholde a man which is a glotton, a depublicans and conners. Yet is wolcome instifped of her children.

Mat. 26.8 \*\*And one of the Obatiles bespied hym Mar. 14.8 that he wolde eats with hym. And he went John. 12.8 into the Pharises house, and sarchouners meate. And beholde a woman in that citie, sohiche was a Opnier, as sone as the knew that Jelus sate at meate in the Pharises house, the broughte an alabaster bore of opniment, and the stope at his feet behind hym, weppinge, and beganne to walke his sees in the teaces, and ope types them with

## of S. Ruke.

the heares of her head, and killed his fete,

Doben the Wharife whiche babe hom. fatoe that, he Cpake with in hom Celfe, Cape inge: ftips ma were a Woophet, he wold furelpe haue knowen, who and what maner tooman thes is tobiche touched bem. for Meis a Conner. and Jelus answered, & fapde bnto hpm Symo. 3 hauc fome tohat to fave buto the. and he fande: mafter fave on. There was a certapne lender, whiche had tho detters the one oughte fone huns bred pence, and the other foftp , Whe thep had nothringe to pape, he forgaue them bothe. Whiche of them tell me, woll loue hpm mooft: Simon auftwered, and Capbe: I curpose, that he to whome he forgaue mood. and be lapac buto hom: Thou halte

trulp indged.

and he turned to the tooman, and farde D bnto Symon: Seeft thou thys woman? I entred into the house, and thou gaueft me no water to mp fereibut the hath wallhed mp fere with teares, and topped the with the heeres of her head. Thou ganelt me no Boffe:but the, fence the tome 3 came in. bath not ceaffed to holle my fete . Wone head totthople thou opadelt not anopute: but the hath anopated mp fetc with opatment. Doherfore I fape buto the many fin wes are forgenen ber, for the loueth much. To whome lelle is forgenen, the fame both lette loue. Ind he fapde buto herithe fpus mes are forgenen the. And they that fate at meate with hym, beganne to fage within them

The biff. Chapter

them felues: De he is this which forgenety onnes alio? And he fapte to the womant The farth bath faued the: So in peace. I

The bui Chauter. An it fortuned after that, that he homfelfe mente chaough out cpties and tounes, preaching, a thewing the apagedom of Bod, a the twelne with hom. and allo certarn wemen, which were healed of eupli forpres, and infirmt tics: mary taiteo magdalen, out of tehom toent feuen deuils, and Joanna the topfe of Chula Derodes Betwarde, # Sulanna and many other:touch minifred buto him Oste. 4.a of thep! lubftaunce. + \*DOhen much peo ple were gathered together, a trete come to hom out of all rities, he spake be a fimis utude. A fomer ment out to fome his feede: and as he formed fome feit by the map fpoe. and it was troben buder forca the foules of the apre denoured it by. And some fell on flour, and as four as it mas friend bo. it widdzed aware, because it lacked mooff nes. and fame fell amonge thomes, a the thornes forag by with it, a choked it. and B fome fell on good grounde, a Cprange byand bare frute, an hundaco folde and as

And his descriptes asked him, layinger what maner of similitude is this and he saperbuted you is it getten so knowe the se critics of the kingedoin of & O Dibut to other in similitudes - that hi him they so, they shall shall have, here shall have here.

he land thele thoughs, he esped : De that hath cares to beare, let hom beare.

ther

# of S. Ruhe.

thep Mulde not biderftande.

The limitione is thes: The feete is the morbe of God. Those that are beipbe the mare are they that beare and aftertparbe cometh the beneil, and taketh aware the toorde oute of they herte stell thep Bulbe beleuc and be faucd. They on the fones, are they touch tohen they heare, recepus the worde with iope. But thefe have no rotes, which for a touple beleue, a in tome of tempracion av amape. Ind that whiche fell amonge thornes, are they which heare and go forthe, a are choked with cares, a with syches, and volupteous lyuinge, and bipage forthe no frute. That in the good grounde are they which touth a good and pure herre, heare the worde, and kepe it & bapage foath frute mith pactence. &

Mo man tighteth a candell, and coucreth wath. f. & eit binder a beffell, nether putterh te binder Wat.4.60 the table, but fetteth it on a canbelfreke, that they that enter in mape le the lyahte. Mo thena is in fecrete that Wall not some abrode: Mepther any thong hod, that that not be knowen, and come to traht. Take beac thertose hoto re heare. for tohofoener hath, to hom Chalbe genen: and toholoence bath not from bem thalbe taken, cue that fame which he Cupposed that he bath.

Then came to tom his mother and hos bretizen, and coulde not come at bom for preate. And thep tolde hom, lapinge: The mother and the brethren fade toutho te. molde a the De antwered and tapbe buto bemiiDy mother a my brethren grethele,

The bio. Chapter

Whiche heare the worde of Bod and do it. 4 \*and it chaunled on a certapne dape Chat.S.c that he went into a Chyppe, and hos difcp. @ar.4.0. ples alfo, and he lapbe buto them: Let be go ouer buto the other libe of the lake. Ind they lanched forthe. And as they Capled. be fell a Clepe, a there arole a Corme of winde in the lake, and they were fylled with mater, and were in reopardy, and they wente to hom, and awoke hom, fapinge: Walter, m Mafter, we are loft. Then he arole, a rebu-Bed the topnde and the tempell of water. and they ceafed, and it wared calme. and he Capbe buto them: tohere is poure fapth? They feared and wondred, layinge one to another: what felowe is this? for be com-

ouer agapult Ga'ile.

And as he went oute to lande, there met him a certapue man out of the citie, which had a deupil longe tome, and ware no clothes, nepther abode in any houle: but amount

enaunded both the wondes and water, and they obere hom? & Ind they capled buto the teapon of the Baberenites, which is

grauce.

(Dat.5.d. (Dar.5.a.

DOhou he lawe Jelus, he erred, and fell boune before hym, and with a loude bopce lapbe: \*NOhat have I to do with the Jelus the sonne of the God mook hyek? I belech the toiment me not. Then he commaunded the foule spipte to come oute of the man. For ofte tymes he caught him: and he was bounde with chapters, and kept with feverers; and he brake the bondes, a was exped of the fende into wildernes.

of S. Luke.

And Telus alked hom, laping: Dobat is the name: and be lapo Legion, becaute ma up denils were entred into hom. And thep belought bem, that he wold not comaunde them to go out into the bepe. And ther toas thereby an herbe of many Copne, fedynge on an bill and befought hym, that he wold Cuffre them to enter into them. and he futfred them. Then wente the deuils oute of the man, and entred into the Chipne: and the herde toke their course and ran beadlyne into the lake and were choked. Do he the heromen fame what had chaunfed, they Aced, and tolde it in the citie, and in the bit lages.

and they same out to le what was done: and came to Jelus, and found the man out of whom the denils were departed, litting at the fete of Jelus, clothed a in his right monde, and they were afraped. They allo which fawe it told them by what meanes he that was pollelled of the deuil, was hea led. And all the whole multitude of the con trepe of the Saberentes belought hom that he wolde teparte from them. for thep were taken with great feare. and he gate show into the Chippe and returned backe a gapne.\* Then the man out of whome the bemits toere departed, belought hom that he might be with hom. But Jefus Cent him away, faying: Bo home acapne into tipne owne house, a thewe what great thouges Boo had done to the. and he wet his toap, a preached thoroto out all the cytic tebat great thonges Jelus had done bnto him.

Car.b.b

The biff. Chapter

And it fortuned when Jefus was come agapue that the people recepted hom. for they all wapted for hom, "And behold there came a manne named Jairus (and he was a ruler of the frungoge) and he fell boune at Jefus tete, and befought him that he wolde come into his houle, for he had but one baughter only, byon a twelve perc of age, the lape a dringe. And as he wet the

people thronged hom.

and a woman baupne an iffue of bloud tivelue peres (which had fpent all her fub. Cance among the iobilicions, nether could be holpen of anp) came behinde hom, and touched the hem of his garment, and imme Diatip ber iffue of bloud faunched. and Je fus fapte: Doha is it that touched me? Dohen euerp man denped, peter and thep that were with him, lapbe: Wafter, the peos ple thruft the, and bere the and Capell thou who touched me: and Jelus Capd: Some body wuched me. Hoz I percepue that beretuc is gone out of me. When the woman fawe that the was not hod, the came trem. blyng, and fell at his fere, and tolde him be fore all the people for tohat caule Ore had southed bpm, and bom the toas healed immediatip. And he larde buto ber: Daughter be of good conforte. \* The farth bath made the hole, co in peace.

Pat.9.d Par.5.d

Dat.9.C

Coar.s.b

While he per spake, there came one fra st the ruler of the spangoges house whiche sapple to hom: The daughter is dead, discale not the matter. When Jesus hearde shat, he answered the father, saping: \*Fears

Math.9.d.

eres

wor, beleve only, a the thatbe made fohole. and when he came to the house he suffred no man to go in with him, faue Weter. James and John, and the father and the mos ther of the marden. Every bodr weept & forotred tor her. and he fapoe: DDepe not. for the is not dead, but flepeth. and they laughed him to fcomeifor they knew that Me was bead. and he thruft them all oute, and caught her by the bande, and cried laps ing: mapbe arple. and her forpte came as gapne, and the role ftrapaht thape. and he commannoed to gene her meate. Ind the father and the mother of her twere aftonps ed. But he warned them that thep Quilde sell no man what was bone.

The.ir. Chapter. 4 Den called he the.rii.together, & mat.to.a gaue them petver, and auctostie War. 6.8 ouer all beuils, & that ther might heate difeates . And he fent them to preache the kyngdom of Bod, a to cure the licke. Ind he lapoe to them: Take nos thong to Cucker pou by the wape:\* nether Dar.6. Raffe,noz Cerippe,nether bread, nether mo. nep,uether hanc two cares. and whatfoe. mer house pe enter into there abpoe and thence departe. and tohofoeuer toil not re cette ron, whe pe go out ofthat citie . Chake of the berp duft from pour fete, for a telte. moup agapuft them and they ment oute. went thorow the tounes, preaching the golpell and healping cuerp toheare.

and Derode the \* Tetrarch hearde of all that was bone by bym, and bouted, be-11.11

The.ir. Chapter

caute that it was lappe of fome, that John was rpfen agapue from death: and of fome that Delpas had appered:and of come, that one of the old forophetes was rifen againt. and Perode capo: John hane I beheaded: who then is this of whome I heare suche

thenges: and he despred to le hom.

marc.6.d John 6.a.

and the apostles recommed: a rolde him what great thynges they had done. \* and chat.14. b. he toke them and went afpoe into a folita. rp place, npe to a cprie called Bethlaida. and the people kneine of it, and folomed hpm. and he recepued them, and Cpake bne to them of the kyngdome of 1500, and hear led them that had neve to be bealed. and when the daye beganne to weare awape. then came the twelve and lapd buto hpm: fende the people awape, that they mape go into the tounes a billages round about lodge, and get meate, for toc are bere in a place of milbernes. But he lapo bnio the: Bouc pe them to eate. and they lande: EDE have no mo but frae loues a two filhes, en cept we finalo go and bpe meate for althis people. and they were about a fine thousa. men. and he lande to his disciples; Cause them to at doune by fytties in a company. and ther did to, and made them all fotte boune. And he take the fpue loues, a the tivo filhes , and loked by to heaven, a blet fco them, and brake, and gaue to the billie. ples, to fet before the people. and they are and were all fatiffeed and there was take by of that remarked to them, timelue bala Beites full of broken meare.

### of S. Luke.

And it fortuned as he was alone prapting, his disciples were with him, a be af Wat. 78.8 hed them, fapinge: Doho fape the pcople Warc.s.s that I am: They and wered and layd: John Baptift, fome fay Delias, n feme fay one of the old Daopheres is rifen agarne. De fand bnto them: Doho fape pe that I am: Spe mon Weter anfwered and Capde: Theu arte the Christ of God. and he warned a commaunded them that they Buld tell no man that thypng, faping: that the fonne of man must luffre many thinges, the reproued of the elders, a of the hpe prieftes and fcribes be Clapne, a the thirde barerple agapne.

and be fapte to them alliof any ma toil rome after me,let him benpe bom felfe, and take by his croffe bapin and folowe me. Dohofocuer will faue his tpfe, Chal tofe it. and wholosucr mail lose his lofe for my Tabe, the fame Call fane it. for what ausit tageth it a man to minut the whole moils pt he toole himlelfe or runne in domage of bom felfe ! for wholocuer is allamed of me, and of my Capinges: of hom Wall the fonne of man be alhamed . when he cometh in his owne glore, and in the glore of his father, and of the holy angels. and 3 tell pou of a lurety: There be Come of them that Rande here which Chall not taft of Death, till thep fe the arngoome of Bod.

\*And it folowed about an enght bares Wat. 17. after thole lapinges, that he toke Deter, 3a mee and John, a went bp in a mountapne Mar.s. to pare. and as he peaped, the fallipon of his countenaunce was chaunged, and hys

The.ir Chapter

garment was whit and thone. And behold two men talked with him, which were we see a Belpas, that appered gloriously and spake of hys departyuge, whiche he shulde ende at Bierusalem. Weter and they that were with hym, were heup with slepe. And when they woke, they sawe hys glorpe, so

two men flandpug with hom.

And it chaunled as they departed from hym, weter lapde but Jelus chafter, it is good being here for bs. Let be make three tabernacles, one for the, and one for Dofes, and one for Pelpas; and will not what he lapde. While he thus spake, there came a cloude and Gadowed them, and they feater to when they were come buder the cloud. And there came a bopce out of the cloude, laping: \* This is my deare some, heare hym. And as fone as the bopce was paste, Jelus was founde alone. And they kept it cloose; and telde no ma in those dayes any of those thynges which they had sene.

Qat.17.6

mat.3.D

Q ar.i.b

\* And it chamiled on the nexte dape as they came downe from the hyll, muche propic mete hym. And beholde a man of the company creed oute, saping: Waster I beseehe the beholde my sonne, for he is all that I haue: and se, a spire taketh hym, and sedenty he creeth, and he teareth hym that he someth agapne, and with muche papure departeth from hym, twhen he hath seen thym, and I besought thy disciples to task hym oute, and they could not. I seen an sweet and capte: O generation with successful and spoke of hym longe thall I

### of S. Luke.

be with pour and atall (uffre pour Birnes the fonne hedder . As he pet toas a come mpng, the fende rent hom and tare hom. and Telus rebuken the butlene fpapre, and healed the childe, and belyucred him to hps father . and they toere all amaled at the

mightp wotver of God.

DO hole they toondred every one at all thonges whiche he bod, he lapde buto hos Difciples: Let thele lapinges fpnke boune men pour eares. The tyme will come, whe the fonne of man Walbe belyucred into the handes of men. But they wille not tohat that worde meant, and it was hyd from them, that they bnocraode it not. And they fearen to afke hom of that favinge.

\*Then there arole a bilputacion among them who wald be the greatest. Wohen Te fus percepued the thoughtes of thep; her, Dar.9.2 tes,he toke a chilbe, and fer him harde by Muke.22. . himsand capbe buto them: DD holocuer recepueth this chilbe in mp fiame, recepueth me. and wholoeuer recepueth me, recep. werb him that fent me. For he that is lead amonge pou all, the fame fial be greate.

and John anfwered and fapde : Wafter we lawe one callyinge oute deuple in the name, and me forbade hom because be for howern not with bs. And Jelus land Ofto hpm: forbpo pe him not for he that is not

agarnft be, is with be.

anote folemed when the trine was some that he Chalve be recepued by , then he fer ups face to go to Jerufalem, & fent mellengers before hone, and they went & ediant u.uií Cutreb.

The.r. Chapter

entreb into a citie of the Samaritans to make reop for him. But thep toolbe not recopue him becaule his face was as though he wolve go to Jerufalem. Wohen his bifti ples James and John lawe that, thep layof Lord, wilt thou that we commaunde, that Epze come boune from heaven and cotume them, euen as Welias bib Jefus turned as bout, and rebuned them, laping: "9t wote not what maner write pe are of. The fonne of man is not come to beltrope mens lines but to faue them. and they wente to and ther toune, & And it chaunleb as be toet in the mave, a certapne man faphe buto bom: I toil folome the whotherforuer thou ge. Jelus lapde bnto hpm : fores haue holes, and brides of the aper have neftes: but the Conne of man bath not tobere on to lave bis head.

And he lapde buto another: Folome me. Ind the lame lapde: Lorde luffre me frift to go a burp mp father. Jelus lapde buto hpm: Let the dead burp thep; dead: but go thou and preache the krundome of Bod.

And another fapo: I will folow the Lords but let me forth go bod the fare wel, which are at home at mp house. Jelus sapor bute by m: Mo man that putteth his have, to the plowe, and loketh backe, is apt to the hing bome of Sod.

The. r. Chapter.

free thele thinges, the Lord appope a ted other science also, a sent them two and two before him into energetic a place, whither he ham selfe toolde

of S.Luke.

belie come. and he capde buto them: the baruelt is great, but the laborers arc fette. Drave therfore the Lorde of the haruelt, to fende forth laborers into his haruelt, \* 60 Cat, ie, pour mares: beholde, I Cende pou forth as lambes among wolues. Beare no wallet . nether Copppe, noz Moes, and Calute no ma by the way. Into wharfocuer houle pe 25 enter, fralle fape: Deace be to this boufe . and of the Conne of peace be there, poure meace thall refte boon hom: pf not, it Chall turne to pou agapne. and in the fame house tary Bill. estynge and brinkpage fuche as they have. For the laborer is weathy of his

remarbe. F So not from houseto boule, a into tohat foener citie pe entre, pfthep recepue rou, eate fuche thonges as are let before pou. beale the fpckethat are therin, and fap bus to them: The kingdom of Bod is come wee boon you. \* But into whatfocuer corpe pe Que Mall enter, of they recepue pou not, go your twaves out into the fretes of thelame # fap: enc the berp but, which cleaneth on bs of pour ciric, the toppe of against you. Dorwithftabing, marke this that the king dome of God was come nye boon you. He # Ifarc to pouthat it Malbe eafier in that Dave for 3000me then for that cytic.

EDo be to the Chorasin : too be to the C Bethlaida. for if the miracles had bene Done in Tric a Sidon, tohiche haue bene bone in you.they had a great tobple agone repented fitting in hetre a albes . Acuere sheleffe it Walbe eafter for The and Sibi

The.r. Thapter

at the fungement, then for pour. And thousands. Capernaum which arte eralted to heaven. Tohn. 13.6 that be thull boune to hell. the that heaven the pour, heaveth me: and he that desprete pour, despiceth me: and he that desprete me, despseth hom that sent me.

and the feuenty turned agapne topth tope, sapinget Noide even the bery deuts are subduce to be thosowthy name. And he sape but o them: I save Satan, as it had bene lightenpinge, salle boune from heaven. Beholde I geve but o pou power to treade on serpentes and sopious, a suce all maner power of the enemie: a nothing shall harte pour fleuerthelesse, in this restople not, that the spipes are buder pour power but retople, because your names are written in heaven.

That came tyme recopied Jelus in the fipper, a cappe; I confeste but the father; Alord of heaven nearth, that thou hast hid these thinges from the topie and prudent, a hast opened them to the babes. Even to father, for so pleased it the. All thinges are genen me of mp father. And no man knowneth who the sonne is, but the father; neather who the father is, save the sonne, and he to whome the sonne will newe bym.

and he turned to his disciples, and saps fecretipt 4 Wappp are the epes, whiche se that pe se. For I tell pouthat many 1020-pheres and kinges have despect to se those stippages which pose, a have not sene them; and to heare those thinges which pe heare, and have not beare them.

\$ 1<sub>0</sub>

Pat.zx.B

4.15

and

And beholde a certapne lawcar fode by and tempted hem, laping: \* Dafter tohat Dat.zz.D mail 3 de to inheret eternall lofe: De Capo bate hom: What is mutten in the lawe? Boto redeft thou! Jub be anfwered and Cappe: \* Loue thy Lorde Bod, mith all the Deut. 6. h berte, and with all the foule, and with all thy Grenathe, and with all thy myade:and the nepabbour as the felfe. and he fapde bnto him: Thou haft antwered right. This bo , and thou thatt lyne. De willyng to infifpe him Celfe, fapbe bnto Jefus: DOho is

then my nepabbour?

Telus anlwered & Capbe: 3 certapne ma beltenbed fro Dicrufate into Dierico, and fell into the handes of theues, tohich robe bed him of his capment a wounded him, & Departed leupuge him halfe beab. and bp channce there came a certaine Dielle that I fame wayc, twhen he catve hom, he paffed bp. And lpketople a Leuite, toben he toas come upe to the place, twent and loked on kpm, and paffed by. Then a certapne Samaritane, as he romeped, came npe buto hpm, s when he lawe hpm, be hab copaffion on him, a went to, bound by his wondes. \* poured in ople and topne, a put hom on his owne beatte, a brought hom to a coms men inne, a made pronifie for him, and on the mozotve whe he bevarred, he roke out two pence, a gaue them to the bolt, a Capde bnto him: Take cure of him, t tohatfocuer thou fpendell moze, toben I come agapna I world recompence the. Whiche now of thefe thre thynkelt thou, thes stepabbone

The.ri. Chapter

omo hom that fell into theues handes. And he lapde: He that Chetwed merche on hom. Then lapde Ielus buto hom: Go and

Do thou tphetople.

Tred into a certapne toune. And a certapne iroman named Wartha, recepted hym into her house. And rins woman had a spiker called Warp, which sate at Jesus sete, and hearde hys preaching. And Wartha was combred about muche serupug, and slode a sape; waster, does thou not care, that my start hat he from to monster alone? Byd her therfore, that she helpe me. And Jesus answered, and sape but oher: Wartha, wartha, thou carek, n arte troubled about many thynges: Werely one is nedfull. Was ar hath chosen her that good parte, whiche shall not be taken awape from her.

The.ri.Ch apter.

Ad it fortuned as he was praying in a certapne place: when he cealed one of his disciples sayd but him: chafter, teache bs to pray, as John taught his disciples.\* And he sayde but of them to Mohen pe praye, saye: O our father which arte in heaven, halowed be thy name. Thy kapped on come. Thy will be fulfilled, enen in earth as it is in heaven. Once dayly bread gene bs enermore. And forgene be our spunes. For even we forgene every mather trespaleth bs. And leade be not into temptacion. But before be from entil.

And he lapoe bute them: 4 if any of pen Spuld have a frende, a Chulde go to hom se

02t.6.b

mibnicht, a fape boto him: Frende, lende me thie lones for a frende of mpne is coms out ofthe wape to me, 3 haue nothing to-Cet befoze him, a he mithin (hulbe anfmere and lape: Trouble me not, the doze is now and my children are with me in the chamber I can not rple a gene them to the. I fave buto you, though he toold not arple a gene hom, becaute be is his frende, pet because of his importunite he moide eple, a geue hpin as many as he neded. and 3 fape bnto pou: \*Alke, and it thalbe genen Dat. 7. pon. Sche, and pe thatt fynde, Bnocke, and John. 16. it Chalbe opened bato pou. for enerp one Jaco.i.a. that alketh, recepueth, a he that Ceketh, fin beth and to him that knocketh, Gall it be epened. If the Conne Chall alke breade of any of you that is a father, will he gene hpm a ftone: Os pf he afhe filie, wit he for a fiche geue hom a Cerpent! Oz pfhe ache an sage, will be offer him a (corpion: 3) pe then whiche are eml, can gene good giftes bato pour chilozen, how muche more Chats pour father of heave gene an holp fpipte to shem, that octyze it of him?

And he was caffpinge oure a deutil. which was domme. and it followed when the deuill was gone out, the doine Cpake, a the people wondzed. But Come of the lapo: We calteth oute ocuits by the power of \* Beigebub the chiefe of the beuils. and Cat.M.s other tempted him lekping of hom a Cogne fram heauen. But he knewe them thoughs ses, and lapde buto them: Euerp hingdom deupded with in it leife chall be defolate,

The ri. Chapter

and one house thall fall boon another. So of Saran be decided with in him self-how thall his kingdom endure? Because ye sop that 3 cast out demis by the power of Belsebub caste out demis: by whom do your children caste them out? Therfore thall they be sour underes. But yt 3 with the finger of God caste out demis, no dome the kinger of God caste out demis, no dome the kingdome of God is come boon you.

OD hen a fironge man armed watcherh typs houle: that he postesseth is in peace. Somethouses a stronger then he cometh byon him, and our commeth him, he taketh from him his harnes, wherein he trusted and decuided his goodes. We that is not writh me, is agapus me. And he that gathereth

not with me, Ceattereth.

100 hen the buciene frante is gone oute of a man, he matketh through waterlelle places, lehinge reft. and when be fpubeth none, be capeth: 3 mill returne agapue bne to mp house tohence I came out, and when be commeth, he findett it (wept a garnife theb. Then goeth be, a taketh to him feuen other fpiptes worlde then him felfe :a thep enter in, and dwell there. And the ende of that ma is worfe then the beginning. and it fortuned as he fpake thole thinges a cer tapne woman of the company lette by her hopce. I fapo buto him: Dappp is the wobe that bare the, a the pappes which gave the Inche. But he lapde: He happy are thep that bearethe morde of God, and hove it. F

Mohen the people were gathered thicke to together

eogether, he began to sape: This is an enill macion, they seke a signe, a there shall no signe be genë them, but the signe of Ionas the Prophet. For as Jonas was a signe to the Amunices, so shall the some of man be to this nacio. The quene of the south shall a second erse at indgement, with the men of this ge z. Par. 9. a neracion, a condempne them; for the came wath. 12. decome the ende of the toolde, to heare the wisom of Salomo. And behold a greater then Salomon is here. The men of firming shall role at the indgement with this generacion. Wall condepne them, for they repented at the preaching of Jonas. And beholde a greater then Jonas is here.

A Moman lighteth a candell a putteth it on a preup place, nether buder a buthell: Math. 5. but on a candellicke, that they that come Mar. 4. 6 in, mape le the light. The lyght of thy bo. Luke. 5. 0 dy is the epe. Therefore when thyme epe is Cyngle: then is all thy body full of lyght. But yf thyme epe be cuill: then that all thy body be full of barcknes. Take hede therefore that the light which is in the, be not barcknes. For yf all thy body thalbe light, hauping no parte barke; then that all be full of light, cuen as when a candel doeth light the with his brightnes. F

And as he spake, a certapne Wharple belought hom to opne with him: and he frent in a late bounc to meate. When the Pharice lawe that, he maruepled that he had not forth welched before doner. And the Lorde lapde to him: Now do pe Phart les make cleue the out lide of the cup, a the platter?

The.ri. Chapter

platter but pour intvarde partes are full of ravenpng and wickcones. Je foles app not he that made that whiche is without make that whiche is within glor Denerthelette gene almole of that pe haus, a beholde all is chene to pou. But too be to pour Dharifes, for pe tithe the ment and rete. # all maner herbes, and paffe ouer indaes ment and the lone of God. Thele ought pe to have bone and per not to have lefte the

ather budone.

Mo be to you Whariles, for re loue the bopermoft feares in the fpnagoges, # gres tinges in the markers. Doo be to poulcri bes and Pharties procrites, for pe are as graves which appere not, a the men that malke ouce them are not mare of the. Then answered one of the lawears, a Capo bute him: Walter, thus laping thou puttell bs to rebuke alfo. Then he fapoe: Do be to pou allo pe latocars, for re labe men with hurs thens greucous to be borne, a pe pour lele nes touche not the packes with one of pour angers. Do be tarou pe bupid Cepulchies & of the 1020pheres, and pour fathers helied themaruly pe beare wirnes that pe alome the denes of poure fathers: for they hile led them , and pe buploc thep; Cepulchzes. Therfore lande the woldome of Bad: 3 will Cende them Dopheres and Apollies. a of them they Mall flee a perfecute: that the bloude of all Propheres, toliche toas meed from the beginning of the worlde, 2.Da.14.f may be required of this generació, fro the bloud of acharp,

Ben.4.

mhich

Enhich perpitted betwene the aulter # the cemple Derelp I cape buto pou: it Chalbe

segupted of the nacpon.

to be to pou lawears: for pe have taken at appet the kepe of knowledge, pe entred not in poure selucs, and the that came in, pe so bade. When he thus spake but o them, the lawears and the charites began to where bus about hym, and to stop has mouthe with manne questions, lapinge wante sor has mouth, to be they might accuse hym.

Sthere gathered together an in-

numerable multpende of people (in co muche that they trood one another)he began to cape but o has difference of the leven of Dat. 16.2. Obsides, which is practify. For there is Dat. 16.2. nothing coursed, that Mall not be but weed, nepther hyde that Mall not be knownered, nepther hyde that Mall not be knownen. For what course pe have spoken in darkness that same chalse hearde in the light. And that which e pe have spoken in the eare, even in secrete places, chalbe preached even on the toppe of the houses.

I say but you my fredesthe not afraped of them that kyll the body, and after that have no more that they can do. But I wyll chewe you, whom pe shal teare. Heare him which after he hath kylled, hath power to sak into hel. Ye I say but you, hym feare. Are not spue spacowes bought for two far thyngestand pet not one of them is sor

gotten

#### The.rij. Chapter

norten of God. Allo euen the berpe heeres of poure heades are nombred. feare nos therfore : pe are more of balue then manye

fparowes.

I cape buto pou: whofoener confesteth 18 me before men enen hom Mail the foune of man confelle allo before the Aungels of Bod. and he that denveth me befoze men. Maibe Denved before the Aungels of Bod. \*and mhofoeuer freaketh a word agains the fonne of man it Galbe forgenen hom. But bute hom that bialbhemeth the holpe gooff it Mall not be forgeuen. DDhethen bipnae pou bnto the (pnagoges, & bnto the rulers and offpcers, take no thoughte how or twhat thonge pe Chall antwere or what pe draff (peake. for the holy Booke mail teache pon in thefame houre, tohat pe

ouabte to lape.

4 One of the company lapt buto him! Waller byd my brother deuide the enhert. taunce with me. and he Caple buto homt man, who made me a judge ot a beupder oner you: 10 herfozehe Capbe buto them! take bedeie beware of couetonines. fes no mannes tyfe fabeth in the abourbauce of the thouges, which he poffelleth. and be put forthe aCpmilitude bnto them Capina: The groud of a certapu ryche ma broughs forth frutes plentcoully, and he thought in hpm Celfe, Capinge: what wall I do: becaule I have no roume, where to bellowe mp fru tes: and he capoc: The weil 3 do. 3 well beffrepe mp barnes, a burloe greater, and there well I garber all my frutes, a mp \$2600D

mat Tz.C. 20 ar.3.D.

evodes and I woll fay to my fould: Soule thou hate muthe goodes lapde bo in Booze for many peres, take thone cale:eare, brinks and be mery. But GOD laybe bitto hyme Thou fole, thys nyahr topll thep fetche as wape the foule agapue from the. Then whose Chall those thonges be, tobiche thou balle provided So is it mith bim, that gas thered ryches and is not ryche in Bod.

and he trake bure hos disciples: There fore I fape buto pou:\* Take no thoughte Wat. 6.6. for poure ipfe, what pe Gall cate: nepther for poure body, what pe chall out on: The lpfc is moze then incate, and the bodpe is moze then rapment. Confpose the ranens, feither nether towe not repe, which neps ther have Goore hou le, nor barne, and yet Boo fedeth the. 4 Dow muche are pe bets ter then foules. Whiche of pou with tae kyinge thought can adde to hys flature one cubited Ifpe then be not able to bo that thong. which is leaft, who take pe thought for the remnaunt + Confpore the Ipipes, howethep gromed hep laboure not they Wath.6. fppn nor: and pet I fape buto pou,tiat Sa Lomon in all thes repaire was not dethed iphe to one of thefe.

If the graffe, which is to daye in the felde and to mozome Chalbe calle into the fornas ce, God to clothe, how muche more woll be clothe pou, o pe endued with lide fapthe? and afte not, what pe Galf care, or what pe that brinke, nepther clime pe by an hpe: for at fuche thomas the heathen people of the mogloe leke for. Your father knotverb

The.rn.Chapter

that we have neade of Cuch thringes. DO hes toze Ceke pe after the hyngdome of Bod,# all thefe thonges that be ministred buto you. & feare not Iprtell flocke , for it is Poure fathers pleafure , to gene pouthe kingbom. Sel that pe baue, a geue almes. And make you bagges, whiche were not olde, a a treasure that fapleth not in heane, where no thefe cometh, nepther moth coas supteth for where youre treasure is there

will poure herte be alfo.

Let youre lornes be apidde aboute, and & youre lyabtes brennpnae, and pe pour felnes iphe buto men, that wayte for theps mafter, when he topll returne from a mede Ding that affone as he cometh & kuecketh. they may one buto hom immediatly. Dave pp are thole feruautes, which the lord whe he commeth, Chall fynde toakpinge. Wercip I save buto pou he topil apidde hom felfe aboute, and make them to fotte boune to meate, and walke by, and minifter buto them. and pf be come in the leconde mate the, we pf he come in the thpide matche. # Chall fonde them to happy are thole feruan Dat. 24. b tes. \* The binderftande, that pf the good War.13.a. man of the houle kneine tohat houre the thefe toolde come, he wolde furch marche and not fuffer hps houfe to be broken bu. Be pe prepared therfore: for the fonne of ma replicome at an houre toben pe thinks

not. F Then Weter fard bute bem:# Dafter. COA\$ 24.0 telles thou thes fimilitude buto be, or to all men: and the Lorde lapde: If there be

any

any farenfull Cernaunt and tople, tohome bps Lorde Mall make ruler oner hos house holde to dene them thep dutette of meate at Due fealou: happy is that fernaunt, whome hos mafter when he commeth, Chall fonde fo dopuge Ofa trueth I fap bitto pourthat he topli make bom ruler oner all that he bath. But and pf the cupil feruaunte Chall e fape in hos herre: (1)p mafter woll beferre hps commeng, and Mall begrine to Onete the feruauntes and maybens, and to eate and binnke, and to be bronchen : the Loibe of that fernannt topli come in a bave, whe be thinketh not, and at an houre, tohen he is not ware, and woll deupde hom, a woll geue hom hos remarde with the bubels Hers.

The feruaunt that knewe hes mafters topli, and prepared not homfelfe, nepther bps according to hos topil, thalbe beten with many Grypes. But he that kneto not, and per opd commette thences worthe of Arppes, chalbe beaten with feathe Arppes. For buto whome muche is genen, of hom Malbe muche required. and to whome me muche compete, the moze of hom will they alke.

I am come to lende fore on earthe;and what is my delyze, but that it were al reaby kynoled fotwithftandpinge 3 muft be bapty led with a baptyme; and howe sin 3 papned tollit be endeder Suppole pe that Dat. 10. 3 am come to fend peace on earth: 3 tell you.naverbut rather bebate. for fro hence forth there Maibe foue in one house deup-0.41 Beb.

## The rin. Chapter.

bed, thre agapust two, a two agapust these. The father shalbe deupded agapust the forme, and the some agapust the father. The mother agapust the daughter, a the daughter against the mother. The mother in laive agapust ter the daughter in laive, a the daughter in laive.

@at.16.4.

\*Then capbe he to the people: when pe fe a cloude ryle out of the Wolf, fraughte mape pe cape: we chall have a chower, and so it is. And when pe se the southe topnde blowe, pe cape: we chall have heet, a sted eneth to passe. Ypocrytes, pe can skipl of the fastion of the earth, a of the skipe; but what is the cause, that pe cannot skipl of the tyme: Ye and why sudge pe not of pour selves what is ryghte.

ep to the rulerias thou arte in the ware; gene diligence that thou maped be delpueted from hym, lead he bapinge the to the indge, and the indge delpuer the to the lar, and the taplar call the into preson. I tel the, thou departed not thence til thou have

Wath. S.D. made good the brtermoft mpte:

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There were prefent at the same fra son, that themes hym of the Galileans, twhose blouds Poplate menigled with these owne sacrifice. Ind Ielus answered, and saple with their Suppose pe that these Galilean tours greater spinners, then all the other Galileans, because they suffred such punpstmented I soil you, naps, but except re repet, pe shall

all liketople perplane. Or thole rbiif boon Pohishe the toure in Sploe fel, a fletve the. thinke pe that thep toere Conners about al men that bwell in Jerulate-3 tell pon nap: But except pe repent, pe all Chall lykewyle perplac. 4 De put forth the fimiliender a certapne man had a frage tree planted in hps upuciarde and he came a fought frute thereon, and founde none. Then fand be to the breffer of his boncparde:bcholde.thus thie yeare hane 3 come, a foughte frute in this figge tree a fond nane:cut it boune: tohp combreth it the grounde: and he anfrered. a capde buto hpm: Lorde let it al. one thes peare alfo, tell 3 beage rounde as boute it, and bonge it, to le whether it wil beare frute: a pf it beare nor then, after that sut it boune. and he taught in one of theps fpnacoces on the Sabboth bapes. and bes holde there was a woman whiche had a fprete of infirmitie. rbiif peares and was bowed together, a coulde not left bo ber felfe at all. Doben Jefus fatve her, he cale led her to hom, a fapoe to her: woma thou arte beinnered fro thy difeate. and he layde tips handes on her, and immediatipe the was fraight, a gloufped Gob. Ind the ru icr of the lynggoge an mered with india. nacpon (because that Jesus had heated on the Saboth dape)a farte buto the people. There are like bapes in whiche me ought to worke; in them come and be healed, and not on the Saboth Dave.

Then anctorred hom the Lorde, a capder Spotrpte, doeth not each of you on our

The rin. Chapter

the Saboth daye, lowle his ore of his after from the fielt, and leade him to the water? And ought not this daughter of absaham, whome Secan hath bounds to, whis peares, be lowed from this bonds on the Saboth daye? And when he thus capde, all his aductiaries were alhamed, and all the people recorded on all the excellent dedes, that were done by him. P

Then layor he, what is the kungedome of God lyke? or toherto that I compare it?

Mac. 13.0. \*It is like a graphe of multarde Code, Mar. 4.6. whiche a man toke, and fowed in his garden; and it grette and wered a greate tree, and the foules of the aper made neftes in the braunches of it.

Ost.13.d. And agarne he capde: wherebuto (vall 3 iphen the kungdome of Sodie is iphelemen, which a tooman toke, and hyd in the builtels of floure, tyll all toos thosoty lever the company of the captures of

Oat.9.d. uended \*And he were thosow all maner of spries, and townes theachpage, and is they have towned to the famous has

ing towardes Jerusale. The sapt one buto hymistorde, are there feature that stable samed-And he sapte buto them: Arpue topth poure selues to enter in arthe strapte gate: for manye I sape buto pon, world seke to enter in, and that not be able. When the good man of the house is tylen op, a bathe suithout, and to knocke at the bore, saping: Norde, Norde, open buto be; and he shall an sweet, and sape buto pour I know pour not whence pe are. Then shall pe began to sap: we have eaten in thy mesence a branke, we

then

showhate raughte in oure stretes. Ind he shal sape: I tel pou, I know pou not, where pe are: "departe from me all pe workers of Gat. 7.8, insquite. There shalks weppinge and gnat plaim. Oppinge of tethe, when ye shall se Abraham and I saac and I acob, a all the Prophetes in the kningdome of God, and your cleues thruste oute at dores. \*And they shal come spath. s.b from the Cas, and from the West, and from the Moet, and from the Morthe, and from the Southe, a shall sitte doune in the kningdome of God. \*And spat. 19.8 beholde, there are laste, which shalls spill: (Dar. 10.8)

And there are fpille, whiche chaibe last.

Thesame dape there came certapne of the Phariles, and sapt but o hum: get the out of the wape, and departe hence for Westode will kill the. And he sapte but o the wape, and the sapte but o the wape, and tell that fore, biholde, I caste eute deupls, and heale the people to dape so morowe, and the thribe dape I make an ende. Accuerthelese, I muste waike to dape and to morowe, and the dape followinger for it can not be, that a Prophete perpshe any other where, sane at Ierusalem.

\*O Jerusalem, Jerusalem, which kyllest Parophetes, and stonest them that are sense to the chowe often wride I have gathered the chyllogen together, as the henne gathered the chyllogen together, as the henne gathered her nesses but per wolde not. Beholde poure habitacy was be lefte but o pou desolate. For I tell pou, pe thall not seeme built the time come, that pe thall save, blessed is he that commeth in the name of the Lorde.

Che, gruf, Chapter.

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The riif. Chapter

nd ir chaunced that be wente inte the house of one of the chiefe 10has 3 rifes to cate bread on a Sabboth barciand they watched him. and he boloc there was a man before bim. which had the daoplpe. and Jelus antres red a Coake buto the lawears a Wharifes. fapinge: tis it laufull to heale on the Sa Dat.Iz.a. both bape: and thep belde thep; peace. and mar.s.g. he toke hym, and healed hym, a let him go: Luke.9.c. and aufwered them, faying: whiche of pon Mall haue an alle of an ore tallen into a ppt, and topli not ftrapaht mape pull hom oute on the Saboth Darc: and they coulde

not anfwere bym agapue to that.

De put souche a limilitude to the gekes, when he marked how they preased to the 15 inpek roumes, a sape buto them: L'Ohen thou arte hydden to a wedding of any ma, sit not do une in the hielt roume, lest a more honorable man then thou be bidden of him and he that bade bothe hym and the, come, and sape to thereuse thes mā roume, and thou then beguine with shame to take the lowest roume. But rather when thou arte hydde, go and for in the lowest roume, that when he that hade the commeth, he mape sape huto theistrend spe by hyer. Then shalt thou have worthippe in the presence of the that sit at mease with the. \* For whosever exalteth hym selfe, shalbe brought lowe.

Mat.23.b. that lit at menee with the. \* for wholoever Luke.18.6 exalteth hom felfe, that be brought lowe. and he that humbleth hom felfe, thalbe exalco.

Then lapde he allo to him that had belp geb hpin to diner: # 100hen thou makest

a diner of a Supper, cal not the frendes, not the bretheen, nepther the kinfinen, or pet epche nepabbours:left thep byd the agains and a recompente be made the . But when thou makelt a feafte, cal the pooze, the map med, the lame and the bipnde, a thou Chaite be happy for they cannot recompenfe the. But thou Walt be recompensed at the re-Arreccion of the int men.

Doben one of them that fate at meate also bearde that he sapae buto hom: happy

is be, that eateth bread in the kyngedom of Bod. F Then fapde he to hpm. & a cer- Mat. 22. a. tapne man ordened a great fupper, a babe apo. 19. b. manp, a Cent bps fernaunt at fupper tpme, to fave to them that were bidden, come: for all thynges are now redp. and thep all at once began to make ercufe. The fpaf fapoe bnto him: I hane bought a ferme, a 3 muft medes go.and fe it. I prape the, have me en cufeb. and another fapbe: I have boughte frue poke of oren, and I go to proue the, I prape the, have me exculed. The thyroe fapde? I have marped a worte, and there fore 3 cannot come . and the Cruaume mente, and broughte bps Wafter moude

shereof Then was the good man of the house bifulealed and lapde to hys Cornaunte: Bo out quickly into the fretes & quarters of the citie, and bring in hidder the pore a the marmed a the halt a the blind. Ind the fee mount lapde: Lorde it is bone as thou come mailect and vetthere is roume. Ind the Lood fapar to the fernaunte: So pute into

The riin. Thapter

the tipe mapes and hedges, and compel the to come in that mp house mape be fpiled. for I cape bato pourthat none of those me whiche were bidden, wall tafte of my lups

per.

There went a greate copany with him, \$ mat. 16. d. and he curned, a Capae buto them. + \*3fa Dar.s.b man come to me and hate not hys father & mother and topfe, and choloren, and biethien and lyfters: mozeoner and his owne . lpfc, he cannot be mp bisepple. and wholes euer boeth not beare bye croffe, and come

after me.can not be mp bifcppic.

Which of you desposed to buploe a tour fitteth not boune betoze, and counteth the cofte, whether he have Cufficiet toperforme it:left after he hath larde the foundation, and is not able to performe it, all that beholde it beginne to mocke hom, fapinger thes man beganne to buploc, and was not able to make an end. O: what hing goeth & to make bataple agapult another kyng, & futeth nor doune frife, and caffeth in hos mpnte tohether he be able with ten thous fande, to mere hem that cometh agaputte hom with sp. thousande. Or els whyle the other is pet a great wape of, he topli fende ambaffeatours, and befpie peace. So iphe wife toholoener he beof you, that forlaketh not al that he harh canor be my billiple. B \*Salt is good, but pf falt haue lofte her Wath. f. b fairnes, what that be fealoued there with? Je is neyther good for the fand, nor yet for

mar.g.g

the bog hpl but me caft it one at the boxes. We that both cares to beare let bim beare.

The.cb. Chapter. 4 Den reforted buto hom al the pur Mat. 9. b. blicans and spuners, for to heare Marc. 2. b. hom. And the Phariles and Scri Luke. 5. 8 bes marmured, saping: De recep. meth to hos company Conners, and cateth with them. Then put he forthe thes limilirude to them, fayinge: What man of you haupinge an hundred Gepelpf he toole one of them boeth not leue nynty and upne in the toploernes, and go after that which is lot butpl he fpude hym: and tohen he hath founde hom, he putteth bom on hos Gulbers with tope: and allone as he cometh bome, be calleth together hys loners and nepghbours, fapinge bnto them: Reiople with me, for I have fonde mp Gepe, which was toll: I fave buto pou, that lyke tople tope Chalbe in heaven ouer one fpuner that s repetteth, moze then ouer nente and nene infe perlong, which nede no repentaunce. Erther tohat woman haupnge. g. grotes, of the loofe one, both not loght a candell, " Cheese the house, and feke biligerly tyll the fpnde it: and toben the hath founde it, the calleth her louers a her nepghbours, fapinge: Retopce with me, for ? have founde the grote, tohich I had loft. Liketople I fap buts pou, tope is made in the prefence of the dungels of Soo over one fpnner that

A and he lapde: a certapne man had two lonnes, and the ponger of them lapde to hys father: father, gene me the parte of the goodes that to me belongeth. And he

repenteth. F

Deuphen

## The. rb. Chapter



beupded buto them hos Cubitauce. and not longe after the ponger Conne gathered all that he had together, and toke his tournep Des.19.a. into a farre countre, a there he walted his goodes with reteous lingunge. and when he had went all that he had, there arole a great berth thozoto out all that Came land. a be began to tacke. and he wente a came to a cytefyn of that fame countre, whiche Cent hom to hos felde, to kepe hos Chorne. and he wolde farne haue friled hes bellp with the coodes that the Copne ate:and no man gaue to bpm.

Then he came to hom felle a fapte:hoto many hored fernauntes at mpfathers haue D bacab phoughe, a 3 bpe for honger. 3 topit arple a go to mp father, a topil Cape buto hpm:father 3 haue fpnned agapult heauen and before the, and am no more worthp to be called the foune, make me as one of the bosed foruguntes. and he grofe and wente

to hps father. And whe he was pet a areas wave of his father lawe him, and had copallyon, and ran, a fell on hys necke a kpl fed bom. and the fonne fapo bnto hom: father, I have Conned agaput heaven, and in the frahe, an no more worthe to be called the foune. But hes father lapde to hes Ceruauntes:bapng forthe that belt garmet. and put it on hom, and put a rynge on hos hande, and Chotoes on hps fete. and bipna hpther that fatted caulte, a hpll hpm, and let be cate, and be merp; for this mp fonne mas beab.and is a true agapue, he was lofte, and is now founde. And they began to be merve. The elder brother was in the felde, and toben he came, and dreive nye to E the houle, be hearde minitrelly a daufpng. and salled one of hps fernauntes, a affect what those thpuges meante. And he sapbe buto him:thp brother is come, a thp father had killed the fatted caulfe, because he hath recepued hom fate and founde. And he was angep, and wolde not go in. Then came hps father out, and entreated hpm. De ans fwered, and fapde to hes father: Lo thefe many peares have I done the fernpce, neps ther bake at any tome the commandemet. and per gaueft thou me neuer fo muche as a kpd to make mery with my louers; but affone as thes the fonne was come, mitth hath denoured the goodes with harlottes. thou haft for hes plca fare bytted the fatted canife. and he capbe bitto tym: Sonne, thou arte euer topth me, and all that 3 saue, is thene. it was more that foe Childe make

### The. rbi. Chapter

make merp, and be glad; for thys thy bree cher was bead, and is affue agaphe: and was lofte, and is founde.

The rbi. Chapter.

Mo be Capae allo bitto bos difipo a ples. + There was accream riche man, which had a flewarde, that toas accused buto bem, that he had toaled his goodes and he called hom:and fand buto him: Dow is it that I heare this of the: Bene acomptes of the fictoarde thyppe: for thou maple be no longer fte. marde. The fleward fapt with in him felf: mbat Ball 7 bo:for mp mafter myll take aware from me the ftetparbellipppe. 3 ca not begge, and to begge 3 am achamed. I wore what to bo, that when I am put out of the Reward (hyppe, they mape recepue

me into thep: boufes.

Then called he all hos mafters betters, 15 and lapde buto the fyill: howe much owell thon buto my mafter : and he faporan hone Died tonnes of ople. And he capp to hom: take the belle, and fit doung quickely, and mapte fifty. Then card he to another: tohat omelt thou: and he lapde:an hondred quar ters of wheate. De Capocto hum: Cake the byll, and wapte foure scoore. And the Morde commeded the burnd ficmarde, becaute he had done toply for the children of thes worlde are in thepa kunde topfer then the chilozen of leght. And Trape also buto pou: make pou frendes of the wicked mammo, that whe pe that depart, thep map recepue you into enerlalipuge habitacpons. L 4 We

De that is farthfull in that Whiche taft the fame is farthfull in muche. and bethat is bufaithful in the leaft, is bufaith tull alto in mucho So then proe have not ben fanthfull in the wicked mammo, who mill belene pon in that which is true! and pe pe haue not bene farthfull in another mannes bulpnese who thati geue you your otoner no Ceruaur can ferue two mafters, Cat.6. for other he hal hate the one, and love the other, or els he Mai leane to the one adels pplethe other. De can not lerue Bod ama. mon. All thefe thinges heard the Wharpfes. alco which were couetous, a they mocked hom. and he land buto them: Be are thep. tobich inflifpe pour Celues befoze men: but Boo knoweth pour bertes. for that which is highlpe clemed among men, is abhomi. nable in the fpatt of Bod. k

\*The lawe and the 10 tophetes rapaned Chat. Trib Bintill the thine of John: and Cence that the me the kingdome of Bod is preached, and euerp man ftrpueth to go in. \* Soner Chall Dat. c.b. beauen and earth penithe then one title of the lawe thall perithe. \* LD holocuer forla, mar. to. b. Beth his wofe and marieth another, biea. e Beth matrumony. and euery man tobyche marpeth her that is binoiled from her but.

bande, commutteth abuoutry alfo. + There was a certapue rpche man. which was clothed in purple a fine biffe. and fared deliciously enery dape. and there was a certapne begger named Lagarus ...

which lape at his gate full of loozes, beips sing to be refremed with the cromes, mhich, 19111311

The roi. Chapter



which fell from the ryche mannes bozde. Neuerthelesse, the bogges came a lyched his coores. And it fortuned that the begger dyed, and was carped by the angels into Abrahams bosome. The ryche manne also

bych, and was burped.

And berng in hell in tozmentes, he lefte by his epes and saive Abzaham a farre of, a Lazarus in his bolome, and he cried and sappe: Father Abzaham have mercy on me, a sende Lazarus that he mape dippe the keippe of his singer in water, and cole my congessoz I am tozmented in thes slame. But Abzahamsapo buto him: Sonne, reme ber that thou in the lifetime recepueds the pleasure, and cotrary wise Lazarus paphe. Mod thersoze is he cosozeto, a thou art pu nished. Beyonde all this, between you and be there is a great space set, so that they which wolde go from hence to you cannot nether

mether mape come from thenceto bs.

Then he Capo: 3 prape the therfore father fend bem to mp fathers houle, for 3 haus four brethren, for to warne them, left they allo come into this place of toament. Abiaham fapo bnto him: Thep haue moles and the Prophetes, let them heare them. And hefapo: Mape father Abzaham, but pfone came buto them from the bead, thep molde repent. De lapoe bnto hpm: If thep heare not Dofes and the Popphetes, nether toill they beleue, though one role from beath a. gapne.

The. rbij. Chapter.

men Capoc he to his disciples, it mat. 18.8 ces will come. Recerthelette wo cannot be auopoed but that offen Dar.9. be to him thozoft who thep come. It were better for hom that a mpiftone were hanged aboute his necke, and that he were call into the fee, then that he Muld offend one of thefe letteons. Take hebe to pour felucs. If the brother trefpas agaput the, rebuke hom, and ofhe repent, forgeue Mat. 18.8 hom. And though he fonne agapust the fee Leui.19.c. uen tomes in a dape, and fenen tomes in a Eccle, 9.b. dape returne agaphe to the Caping: It repes teth me forgeue hpm.

and the apolites lapde buto the Losde: Increace our fapthe. And the Lorde lapde: 15 3f pe had fapth lpkc a grapne of multard fede, a Chuld fape buto this freamine tree; plucke the felfe bp be the rootes, and plas the felfe in the fee; he mulb ober pou.

Doho is it of you pf he had a feruannt, D.IÍ

The.rbii. Chapter

proving or feding, catel, that wolde fore into hom when he were come fro the felds: Go quickly and fit downs to meate, a wold not rather lape to hom, drelle wherewith? mape lup, and gride by the felfe and lerue me, toll? have eaten and drouken; and afterwarde, eate thou, a drinke thou? Doeth he thanke that leruaunt because he did that whiche was commaunded but hom? I trowe not. So loke wole pe, whe re have bone all those thoughes whiche are commaunded pou, laperwe are unprofitable fee nauntes. ODe have done that whiche was

our Deuty to do

... And it channico as he ment to Terus falem,that he paffed thosow Samaria and Balile . and as he entred into a certapne m toune, there met hom ten men that were le pers. maich ftobe a farre of and put forth thepr bopces and fapbe: Telu mafter, haue mercy on bs. When he latte them. he lapa bnto them; Bo and hetve pour Celues bus to the Wieltes. And it chaunfed as thep. went, thep were clented. and one of them ... when he fame that he was clenfed, turned backe agapne, a with a loud bonce prapled Bod, a fell doune on his face at his fete, a caue him thankes. and thefame was a Sa maritane. and Jelus anlivered and laphe : are there not ten clefed: But where are thos le none? There are not found that return ned agapne, to geue God papte laue only this ftraunger. and he favde buto hyme a. rple, and go the wave, the farth bath made she mbole. k. #-100 ha

Dohe he was demaunded of the Wha vices, tohen the kingdome of Bod Gulde come: De anfwered them and farde: The kingdome of Bod cometh not with war tong for Mether thall men fape: Lo here, to there. for behold the hingdome of Bod is with in you. and he fapde buto the difcie ples: The dapes wil come, when pe hal be space to le one dape of the sonne of man. & oc Chall not fe it. and they Chal fay to you: Se here fe there. Bo not after them, noz fo lowe the for as the lightcupud that appereth out of the one parte of heaven, & Ope meth buto the other parte et heauen: \* lo Mat. 6.4. What the fonne of man be in his dapes. But Gar. 8.d

fpat mult he luffre many thinges, and be luke:18.

refuled of this nacion.

as it happened in the tyme of moe, to Chal it be in the tome of the Conne of man. They are they drake, they marped myucs & were marped, eue bnto that fame dap that Doe went into the arke:a the floud came and beffroped them al. Libetvile allo,as it chanced in the dapes of Not. They are, they brake, they bought, they folde, they plated, they bupit, and euen the fame bay that hot went out of 3000m it rapned frie a bipm fione from heaue, a destroyed them all. After thele enlamples, Challat be in the bape when the Conne of ma that appere. ar that a bap he that is on the house toppe, and hps ftuffe in the houce: let him not come boune to take it out. and liketoile let not him that is in the felbes, turne backe agarne to thet be left behind Remeber Lotres wife DObo

P.111. Cocuer The. rbin. Chapter

foener will go about to faue his lyke, Chall loke it: a wholoever that loke his lyke, Chall faue it. I tell you in that night, there chalbe two in one bed, the one chalbe recepted, a che other chalbe forlake. \*Two chalbe also agrinding together: the one Chalbe recepted, a the other forlaken. And they answer was a chalbe recepted at .24. D, red and saybe to hym: Address Lorde. \*And the former thanks.

red and larde to hom: Pohere Loide. \* and he larde but them: L'Ohereloeuer the bod of Malbe, thuther will the egles reloite.

The rbiti. Chapter. Md he put forth a fymilitude buro 4 them, figuifping that men ought at wapes to prape and not to be meny faring: There was a indge in a certapuc citie, twhich feared not Bod nether regarded man. Ind there mas a certapne wpodowc in the same citie, whiche came buto hom, lapinge: Auenge me of mone ab werfarp. And he wolde not for a while. But afterwarde he lapde to hom leife: Though 3 feare not Bod noz care foz man, pet becaufethis bidbowe troubleth inc, 3 topli auege berileft at the lafte the come a hagge on me. And the Horde fand theare mhat the bnrightettes moge fareth. and Mall not Bod auenge his electe, whiche crpe dape & npaht buto hpm, pe though he beferre the? Itell pon he topli avenge them, and that quickly. & Meucrthelelle, tohen the fonne of man cometh, luppole pe, that he chall & tynde farth on the earth?

to a and he put forth this limilitude, but to certapue toutch truffed in them schees that they were perfect, and becopfed other.

The

Two men went by into the teple to prayet the one a Wharife a the other a publican. The Pharife Robe & praped thus with him Eccle. 7. telf. \* Bod 3 thanke the that 3 am not as other men are, ertozhoners, bniuff, abuoutrers, or asthis publica. I fall twoffe in the weke, 3 gene toth of all that I possesse. And the Oublican flode a farre of, a toolde not lefte by his epes to heaven, but fmote hys bieft, faring: God be mercyful to me a fin ner. I tell pouthis man departed home to bis house instifped more then the other. for eucry man that eralteth hom felfe, Bat.23.0 halbe brought lowe. Ind he that hubleth hom felf Chalbe eralted.

Thep brought buto him allo babes, that mat.19. b be thuibe touche them. DOhen his difriples apar, to, b fame that they rebuked them . But Jefus called them buto hpm, and lapde : Suffre children to come buto me, and forbid them not. for of luche is the arngdome of Bod. Werelp 3 Cape buto pou: DO holocuer recep ueth not the kingdome of Boo as a child.

the mall not enter therin.

15

and a certapne ruler alkeb him, fapingt Boed mafter, tohat ought I to be, to obs tavne eternall lpfe: Jefus lapde buto hpm; Who callelt then me good fone is good Cro.zs. faue God only. Thou kno welt the comaun Dementes: Thou Chalenot comit aduourry: thou Galt not kpll: thou Galt not Geale: thou halt not beare falle witnes . Domourthy father, and thy mother. And he fapbe: al thefe haue 3 kept from my pouth. DD he Iche heard that, becapd buto him; p.iiii

The rir. Chapter

Dar. 10. c thou half and diffribute it buto the poore, o thou fight haue creature in bequen, and come, and follows me. When he was heup: for he was beep roche.

When Jelus latve him morne, he lapde; g Which what difficulte thall thep that have reches, enter into the kengdome of Godit is easper for a camell to go thorows a medies epe, then for a reche man to enter in to the kengdome of God. Then sappe they that hearde that. And who thall then be saued. And he sapp: Thinges which are 'onpossible with men are possible with God.

Then Peter lapde: No we have lefte all, a hanc folowed the. And he lapd but other in ment that leaveth house, other father a mother, other beetheen, or worfe, or cholden for the kingdome of Goddes lake, whiche lame and not recepue muche more in this word in the world to come, like everlastings.

Dat.19.0

Dar.to,D

A De toke buto him the twelue, and fapte buto them. Beholde we go by to Jerusalem, and all Chalbe fulfilled that are written by the Prophetes of the source of man. He Chalbe despuered buto the getils, and Chalbe mocked and Chalbe desputfully entreaced, and Chalbe spected on: and when they have sourged hym, they will put hym to death, and the thyrd daye he wall rese agapue. But they budersode none of these thinges. And this sayinge was hyd from them. And they percepued not the thynges which were spoken.

\*and ir came to palle, as he was come Dat. zo. mpe bito Dierico,a certapne blind ma Cate Car. 10,4 by the wapelpoe begginge. and when he hearde the people palle bp, he afhed mhat st meant. and they Capbe buto him that 3e fus of Magareth palled bp. and he crped . faping: Iche the fonne of Danid haue thou mercy on me. and they tohiche ment B befoze rebuked him, that he Chuld holde his peace. But he cryed to muche the moze. \*Thou Conne of Dauto have mercy on me. and selus fode fill, a comanded him to be Que. xo. brought buto hom. And whe he was come tieare, he afted him, faping: tohar wilrehou that I do buto the: And he fapo: Lord that I mar e recepus mp fight. Telus Capbe buto bim: Recepue the feaht, the farth hath faued the. and immediatly he later, a folos wed him prapfing Bod. and all the people

when thep fatte it aue laude to Bod. I The rir. Chapter. 4 Do he entred in and went thosoft Dierico . and beholde, there was a man named 3acheus, which was a ruler among the Dublicans, and was rpche alfo. and he made meanes to le Jelus, what he Mulde he, and coulde not for the prease because he was iptle of Cas ture. MDherfore he ranne before, a clime med by into a toplde fpage tree, to le him: for he Gulbe come that wave. and when Jelus came to the place, he loked up, and fatbe tym, and Carbe buto hem: 3achte, come boune at once, for to dape 3, mutte abpbe at the boule, and he came boune baltely p.b.

The riv. Thapter

halfelpe and recepted hom copfully. And when they lates that they all grudged, lapinge: We is gone in to tary with a mathat

is a Conner.

Dat.15.c

And Jacke Rode forth and lapd but the Lorde: Behold Norde, the halfe of mp good des I geue to the poore, and pf I have done any man wronge, I will reflore him for wer folde. And Islus lapde to him: Thys dape is health come but this house, for as muche as he also is become the chipd of Abraham.\* For the some of man is come to sehe a to save that which was lost.

As they hearde these thinges, he added there to a symilitude, because he was not to Dierusalem, a because also they thought that the kyngdome of God Stude Gently

appere. De lapde therfore:

A a certapue noble ma went into a farre ont.25.b. countre, to recepue hpm a kingdome, and par.13.b then to come agapue. And he called his ten feruauntes and belpuered them ten poside, caping but them: By and fell till I come. But his citelens hated hpm, and fent met fengers after hpm, caping: Woe will not have this man to rapane over bs.

and it came to passe, when he was come agapne, and had recepted his kingdome, he commaunded these servauntes, to be called to him (to whome he gaue his money) to were what every man had done. Then came the first, saying: Aozde, the paunde hath encreased ten pounde. And he sayde but him: \* Woell good servaunt, because those was saying the actual thing.

take thon autorite over ten cities. and the other came, lapage: Lorde, the pounde hath encreased fpue pounde. And to the fame he larde : and be thou alforuier of

foue cities.

and the thorde came a fande: Lorde bebold here the pounde, which I have kept in a naphpn, tox 3 feared the because thou art a Grapte man; thou takelt by that thou lap Deck not boune and repelt that thou biobelt not lowe. And he land buto him: Of thouse omne mouthe judge 3 the thou cuill fer. Qat. 25.6 naut, Anetvell thou that 3 am a Grapte ma, takena be that I lapor not bounc, and res pring that I bid not fotve! DO herfoze then gauel not thou my money buto the bake . that at mp commpng 3 might have required mone owne with bauntage.

and he farde to them that flode by: take from him that pound, and acue it him that hath ten pounde. And they lapde buto him: Lorde he hath ten pounde. I fave buto pou that \*bnts all them that have it hatbe ges Pat . 18.1 uen, and from him that hath not even that be bath Galbe raken from him. Dozeouer e those mone enempes, which toold not that I fould rapone ouer them, bipng hidder, Dat. 21.4. and fleethem before me . \*and when he char.it. had thus Coken, he proceded forth before.

afcending by to Terufalem. L

and it fortuned, twhen he toas come mpe to Berbuhage and Bethany bespdes the wount Olivere, he fent two of his disciples Capinet Go pe into the tonne which is once agaput you. In the whiche allone as pe

# The.rip. Thapter

on pet neuer man fate. Loufe him a bipng him hpder. And pf anp man afke pou, who that pe lowfe hpm. Thus fape but o hpm;



They that were fent, went they wape & founds, even as he had sape but them, and as they were alossy the coolee, the owners sape but them: Why lowse re the coolee? And they sape: For the Lorde hath nede of him. And ther brought hym for Jesus. And they case they rapment on the colte, and set Jesus theron. And as he went, they spreade they clothes in the wape.

And when he was now come, where he spulo go doune from the mounte Olyuste, the whole multitud of the disciples begats recopce, are taude God with a loud topic, for all the miracles that they had sense, so laying

faming: Bleffed be the king that commether the name of the Lorde: Deace in heaven, a glory in the hield. And come of the Phariles of the company capd unto him: Was fler rebuke the disciples. He answered, a capae buto them: I tell pour fithese thules holde they peace, the flores wolde crie.

And whe he was come neare, he beheld the cirre, and wept on it, sapinge: If thou haddell knowe those those thonges which belog buts the peace, cue at this the type e. Thou wolkest take hede. But now are they had from those epes. For the dapes stall come byon the, that the enempes stal cast a bake about the, and compasse the round, a keps the in on every spoe, a make the even with the grounde, with the children which are in the. And they stall not leve in the one

Rone boon another, because thou knowed not the trine of the bilitacion.

and he went into the temple, and be game to cade our them that folde therin, a them that bought; saping boto them: It is written: Ap house is the house of praper: Lsai. 56.8 but pe have made it a den of theres. And he Iere. 7. ketaught daply in the temple. It 'The hope truckes a the Scribes a the chiefe of the Iohn. 7.6. people wente about to destrope hom: but apar. 11. becoulde not kinde what to do. For all the people stacks by hom, and gave hom audience.

The.rr Chapter. 4.

Ad it fortuned in one of those days
es as he raught the people in the
temple and preached the gospett
the his Prickes the Sery bestame imp

she:

The rr. Chapter

@at.22.0 War.II.d

the elbers and Gake bute bym, fapings ! \*Tell be by what autoute thou boof thefe thouges! Ether who is he that gane the this autorite? The antivered and farbe bus to them: 3 allo will alke you a quellpon, & anliver me. The baprome of John, was it

math zr.c from heauen,oz of\*men: and thep thought 18 with in them felues, faping: 3f we Gall lape, from heaven, he will lape: Dobp then beleued pe hom not? But and pf me Gall cape, of men, all the people will frome be. for thep be perfuaded that John is a 1020. phete. and they answered that they coulde not tell whence it was. and Jelus Capde bn to them: Mether tell 3 pou by tohat autorite 3 bo thefe thinges.

Mat.zr.d.

Then beganne he to put forth to the peo ple this Cimilitude. \*A certapne ma planted a bynepard, and let it forth to fermers, at.12.8 . & went himfelfe in a Graunge countre fos a greate featon. And when the tome was coinc, he fent a fernaunt to his tenauntes C that thep chulde geue him of the frutes of the binepard, and the tenauntes bpd bete bim, a fent him awape cmptp. and agapne he fent pet another ferugunt. and thep byb bete him, and foule entreated him ailo, and fent hom amare empty. Woseouer, he fent the thribe to, and him they wounded, and calle out. Then lapde the Lorde of the bine. pard: What Mall I do? I will Cende mp beare fonne, him peraduenture they wil reuerence, when thep le him.

But when the fermers fate hym, thep thought in them felues, faping: This is the

hepre

#### of 3. Luke.

bepre, come let be kill him, that the enhe. ritaunce mave be ours. Ind thep cafte hem out of the bineparde, and kylled him. Rom what Mall the torde of the bonepard bo bn to them! De will come and bellrope thele termers : and will let out his bineparde to other. DO hen they heard that they lapd: Bod feibeb.

and he behelde them, and farde: MDhat meaneth this then that is toutten: \* The 10fal.rr7.6 Cone that the buplders refuced, the fame is wath. 21.0 made the head corner fone ? Dohofoeuer par.xz.a. Mobieth at that fonc Chalbe broken:but on toboloeuer it fall boon, it will grinde hom to potober. And the hpe Brieftes and the Scribes the fame houre went aboute to lape hades on him, but they fcared the peo. Be. For thep percepued that he had fpoken

and they watched him, and fent forth fpies, which Chulde fanne them felues per-

this fimilitude agapuft them.

fecte, to take him in his wordes, a to belpper him buto the power a sutorite of the Debite. and they alked him, faping: Walter we know that thou fapelt a teachelt right. nother confidereft thou any mannes begre, but teachelt the toape of Bon trulp. 3s it laufull for be to geue Cefar tribute or not De percepued theps craftines, and Capbe bnto them: \* Dohp tept pe me: hete me a f penp. EDhole image aluperferipcio hath it? Thep answered and lapbe: Celars. and he char.iz.b. Sapde buto the: Beue then buto Cefar that which relogeth buto Celart & to Bod that which pertagneth to Bod, and they coulde

The.rr. Thapter

not reprove his laping before the propie-But they maruapled at his aufivere, and

belde they peace.

DET.22.0 DEWIZ b Deu.zs.b

Then caine to him certapne of the Sabuces which denne that there is any refurrec tion. and they afked boin. faping: \* Dafter. Doles wiete buto be pf any mannes bio ther bre hauping a topfe, and the lame ope without iffue, that then hos brother Guld take his topte, and raple by feede bute his. biother. There were feuen biethen, and the first toke a topfe, and oped without chil been. and the feconde toke the wife and he bred childlette. And the threde toke her. # in trac tople the relidue of the leuen, and left no children behinde them, a dped. Laft of all the woman oped allo. Dow at the: securreccion whose wrfe of them mail me. be: for feuen had her to topfe.

Jefus anfwerct and favde buto them : The children of this world marp wones, a are marped, but thep which halbe made worthy to enjoye that worlde and the re-Aurreccien from beath, nether mary wines 6 uether are mario , not pet can ope aup more: for they are equall buto the angele: are the founce of Boo in as muche as ther are the childie of the refurreccio. and. that the dead Mall epleagaphe, cuen Mofes frantfred belides the bushe, when he fapoe: \* The norde Bed of abraha, a the Crob 3.8 Bod of Ilaac and the Bod of Jacob. Foz he is not the Bod of the dead, but of them: which true. for all true in him. Then cers sagne of the Oharifes anchored a lapoc: Walter-

# of 3. Luke.

mafter thou baft toel Capbe. am after that burt they not afte him any queltion at al. Oat.zz.b.

Then Capde be buto them: thome Cape Mar. 12. 0. then that Chaift is Danibs fenner and Da mit hom folffapeti m the boke of the 10fal 10fa.100.8 mes: \* The Lorde Capbe buto up Lorde. fit on my rpaht hande,tpll 3 make thone enempes thp fote ftole. Sepnge, Dauid cal

leth hom Lorde:nowe is he then his fone? Then in the audience of all the people, Dat. 23.8. be fapbe buto hps bifepples: \* beware of Marc. 12. the Scrpbes, tobiche befpie to do in longe clothynges: a loue gretpiges in the markets and the hpell feates in the Pnagoges and thechnefe roumes at teaftes, tohich beyoure topodomes houles, and that bider a coloure of longe prapinge: thefame Chall

recepue greater dampnacpon. The.rri. Chapter.

S he behelde, he latte the riche me, Dar.12. 8. how they call in theps offerpinges tuco the treasurp. and he same also a certapne poore topodowe, whiche salt in thyther two mptes. And he lapberof a trueth 3 cape buto pou, thre pooze words borne hathe put in moze then thep all. for they all have of they? Cuperflurte added buto the offerpage of Bod : but De, of her penury hath call in all the fub-Caunce that the hab.

as fome fpake of the temple, how it tras garuphed with goodly flones # 3cmels. he Cappe. \*The dapes well come, when of chat 24.0 shele thonges which re 'fr. Chall not be feft Rone boon Cone that Mall not bethowen

Doutic.

# The.rri. Chapter

bonne. And they alked hym, laying: Walker is when wall these thinges be, a what lygne. will there be, who luch thinges wall come to patter and he laybectake bede that pe be not decepted. For many will come in my name, laying: I am heta the tyme draweth neare. Followe pe not them therefore. But when pe heare of warre and diffencion, be not alraped. For these thynges must fyike come; but the ende followeth not by a by. Then layd he but them: Nacyon wall rise agapust nacyon, and kyngedome agapuse kyngdome, and great earthquakes walle in all quarters, and honger, and pessiver and fearful thynges. And greate sygnes

Chall there be from beauen.

But befoze all thefe, they Chal tave theys handes on pou, and perfecute pon, belpue eping pou bp to the Spinagoges, a into pie fon, and birnge you before Apriges a rus lers for mp names Cake. and thes Chall chaunce pou for a tellimoniall. Let it dicke therfore falte in poure hertes, not once to Study before, what pe wall answere: for 7 well dene pou a mouthe and topfoome. where agapute, al poure aduerfarpes that not be able to fpeake nor refifte 3 and pe Chalbe betraped of pours fathers and mothers, and of pour baethien, and konfmen. and louers, and Come of you Mall thep put to beath. And hated Ball pe be of all men for mp names fake, Ber there Gall nor. one heere of poure heades perpite. Worth

Bat. 24.b poure pacience posselle pour foules.

Oar. 13, b. \* and when pe fe Jerufalem belegen mith

#### of S. Luke.

with an holle, then bnberflande that the be Colacton of thefame is nre. Then let them whiche are in Jetupe fipe to the mountapues. And let them whiche are in the mpodes ofit, beparte oute. And let nos them that are in other countrapes, enter therein. For these he the baves of bene geaunce, to fulfpil al that is toipteen. But too be to them that be with chilbe, and to them that gene lucke in thole bayes: for there Chalbe greate trouble in the lande. & wath over all thes pcople. And they Chaff fall on the edge of the Cwearde, and Chalbe lead cantrue into all nacrons. and 3crufas lem Galbe troben bider fete of the Gentpls butpli the tpmc of the acurple be ful-

fpiled. + \* and there thall be francs in the Elap. 13, b Cunne, and in the mone, and in the flarres: Joel. 3.6 and in the carth the people Chalbe in Cuche E3cc. 38.6 perplegite, that they Mall not tell whiche wave to turne them felues. The fee and the waters Wall roose, and menes bertes Mall taple them for feare, and for lohpinge afr ter those thruges whiche Gall come on the garth. for the powers of heaven Mall moue. And then chall thep fe the fonne of Bat. 24.8 man come in a cloude touth power a great Gar.13.6. gloive. When thefe thonges begonne to come to paffet then loke by, a lifte by your beades for pour redemcion draweth upe.

and he thewed them a Cimilitude:beholde the frage tree, and all other trees. when they Mourtaith they buddes, pe fe & know of pour owne leftes that formmer is Q.U 151 50 17

# The ren. Thepter

then not at hand. So lphetople pe (tohen pe le thele thonges come to palle) understance, that the hongoome of God is not. We come to god is not. We come to go the the hongoome of God is not. We are that not palle, toll all be inteplied. We are and earth thall palle; but my woodes thall

not palle. F

+ Take hede to poure science, lest pour hertes be ourroome with surfertyinge and bronkennes and cares of this worker, and that, that dare come on you butwares. For as a suare Gall it come on al them, that sur on the face of the earthe. Matche therfore continually a prape, that he mape obtaine grace to siye all this that Gall come, and that he mape stands before the sonne of man.

In the dape tome, he taught in the temple and at night, he twente oute, and had abodinge in the mount oliuete: # And all the people came in the mountings to him

in the temple, for to he are hpm.

Mat.26.8

Tohn 8.4.

The rest Chapter. 4

We feast of sweete bread orne npe, which is casted Easter, a the hoe a specifies and terribes sought how to kill hom, but they feared the people. Then entred Satan into Judas, whose sprame was Icarpor which was of the nombre of the twelue) and he wente his wape, and communed with the his stage him to them. And they were glad, we prompted to gree him money and he consented him to them. And they were glad, we prompted to gree him money and he consented and sought oportunity to betrape him

# of & Luke.

hom beto the tohe the reople were aware. \*Then came the daye of Cwete breade. tohen of necellitie the Cafterlamite minde De offeren. and he Cent Weter # John Cape mae:go and prepare be the Calleriambe that the mape eate. They fapae to home B Dobere welt thou, that we prepare

and he lapbe true rhem: Beholde, when pe be entred into the citie, there Brall a man mete pou, bearpage a pytcher of water. hom folotoc into thelame houle, that he entreth in and lape buto the goodman of the houle. The malter Capeh baro the: where is the gelt chamber twhere 3 thati care myne eafterlabe with my biscoples 2nd he Chall there pou a greate parloure pauco. There make redp. and thep twent and founde as Mat. 26.6 he had lapde buto them ; and made reop the Mar.14.0 cafter tambe.



and when the hours was come, he fat Doune, and the tivelue apolice with hom. 9.111

The.rri. Thanter.

and he cappe bind them: I have infrarbely Defpied to cate thes Caffer lathe topth pon before that T fuffre. For T the buro pouthenteforthe 3 topli not ente of it anne moze burpli it be fulfplied in the hyriadom of Bod. \* and he toke the cup, and gane that ...

Mat. 26.6. hcs. and fapo: Cake thes and beupbe # as Mar. 14.6 monge pou. for I cape bute pour I topit 1. Col. xi.e not bypnke of the frute of the home, butpit

the hynadome of Bod be come.

and he tohe bread, caue thankes, and gave to them lapinge: Throng me hopes which is genen for you. The bo in the remembraunce of me. Loketople alfo, toben they had Cupped he toke the tup, Cavinge: Thes cup is the neme Tellament in my bloube, which Mall for pon be Mebbe!

Het beholde, the hande of him that betraveth me, is with me on the table. Inb the fonne of man goeth as it is apoputed: But too be to that man by tokome he is be trapeth. and thep began to enquipe amig themfelues, tohiche of them it Quibe be,

that anuloe bo that.

mat. 18.a. a.e.o.e

+ \*And there was a arpfe among the, C toliche of them (hulbe be take for the grea Make, o.f. telt. and he tapbe buto the:the tipnaes of the gentple rapgue oner the, and thep that beare rule ouer the are called gracious los des . But pe mal not be fo: but he that is arcateft amoa you, Chalbe as the yongelt, s he that is chief, Chalbe as the minister. for whether is greater, he that litteth at meats or he that Ceruethe'Is not he that Atteth as meare and I am amonge pou, as he that minie

#### of S. Lufie.

minifireth, 3)c are thep whithe have bibbe with me in my temptacions. and I apoint bnto you a hongebome as my father bath apoputed to me:that pe map cate & brinke at mptable in mp hongdome, a fot on feates, and indge the twelve trybes of 36 raci.L

and the Lorde Capbe: Simon, Simon. beholbe Saran hathe belpzeb . to fpfte poulas it were mheate:but I have praped for the that thy fayth fayle not. and when thou arre converted Arengthe the baethie. and he fapte buto hem: Loide Jam rede Wat. 26.6, to go with the into prefen a to beath. and War. 14.6 he fande: I tell the Weter, the cocke thal not crowe thes dape, tell thou have theple des

nped that thou knewell me.

132 4 14

and he carbe bute them: when 3 Cente pou without wallet and (cryppe a Choes. lacked pe anpe thynge: and thep farde no. and he lapd to them:but noto be that hath a wallet let kpin take it bp, and likewple bys (crippe. Ind he that hath no (wearde. let hom fell hos coote, and bre onc. For 3 cape buto pou, that pet that which is write ten,muft be performed in me: \*cuen with Dat. 26. ? the topched was he nobred. for thefe then Mar.14. ges which are waite of me, have an cube. John. 18. And they fapo: Loide, beholde here are two Iweardes. And he lapde buto them: it is prough. and he came oute, and ment as he tras monte to mounte Olivete. and the Dif croice followed hpm. and when he came to the place, he lapde to them:prape, left pe fall into temptacyon.

Q.IIII

The rrif. Chapter

And he gat hom scife from them, about a stones cast, and kneled downe, a praped sapinge; flather pf. thou wolt, withdraws the cup from me. Aenerthelesse, not my woll, but thone be fulfilled. And there appeared an augell buto hom from heauch, conforty nge hom. And he was in an agome, and praped somewhat longer. And has sweet was like droppes of blood, crickling boune to the grounde. And he role op from praper, and came to hos discoppes, a found them, sleppinge for sorowe, and sape but them; who slepping for sorowe, and sape but them; who slepping for sorowe, and sape but fall into temptacoon.

While he per spake, behold there came a company, and he that was called Judas one of the twelve, twent before them, and preased upe but Jesus to kpale hpm. And Jesus sapo but him: Judas, betrapest thou the sounce of man with a kisse. When they which were about hom, sawe what wolde follow, they sapde but hpm: Lorde, Gall Kwe smpte with swearde. And one of them

Dat. 26.c. Emote a feru aunte of the hpeft prieste of al, Dar. 14.e and smote of the rught care. And Jesus an John. 18.b Wered & Capocilustre pe thus farre forthe. And he touched hps care, and healed hpm.

Then Jelus lapde bute the hoe piteles, and rulers of the remple, and the elders, whiche were come to him: Be pe come out, as buto a these with liveardes and saues? When I was daply with you in the temple, pe stretched not forthe handes agapust me. But thus is enen poure very houre, a she power of darchies. Then toke thep

#### of S. Luke.

hym, and leade hym, and brought hym to the hye foricites house. And focter followed afarre of.

Doben they had hyndled a frie in the mpobes of the palace, and twere fer boune ragether 10 eter, alfo fate bounc amonge chat. 26.0 them. and one of the wenches behelde War.14.@ bom as he late bo the frer and let good epe John. 18.6 fraht on hum and favde: thes fame mas allo mith hom. Then he denved hom . fapinge: woman I knowe hom not. and after a lotell tohole, another la the bom, a laphe: thou arte alfo of them. and Werer fanbe: man 7 am not. Ind about the fpace of an houre after another affrimed Capinge: berelye even thes felowe was with hem. for be is of Balile, and Weter Capde: man. T more not what thou Cavell. and immediat . Ip mhyle he pet fnake, the cocke crewc. and the Lorde tourned backe and loked buon Weter. And Weter remembreth the wordes of the Lorde, how he lapde buto hom, beforc the cocke crome thou Malt benpe me thaple. and Weter went out, and wept bit. terly. and the men that food about Telus. mocked hom, and Cmote hom, a blondfole Ded hom & Cmote hys face. and afked him. Capinge: arpoc who is it, that Cmote the? and many other thomass desportally Canbi they agaputt home.

and affone, as it was dape, the elders of the people, and the hpe forethes a Seribes, came together, a ledde hom into theps comfell, lapinge; arte thou very Christical be, and he lapos but them. pf. 3 stall rell.

BIND .

4.0

The rriff. Chapter

pou, pe woll not beleue. And pfallo 3 afke you pe woll not antwere me, or let me go. Dereafter thall the fonne of man fit on the ryght hand of the power of GOD. Then lapbe they alliarte thou then the conne of God. De fapo to them: pe lape that 3 am.

Wat.26. Then capbe thep: what nede toe any cur-Wat.14. Ther witnes: MDe oure felues have heards of hys owne mouthe.

The. rriti. Chapter.



(Dat.27.8 (Dar.15, a. Joh.18.6.

Mo the whole multitude of them arole, a ledde him but o loilate. And
they begane to accuse hym, saying:
live have founde this felotive peruer
tinge the people, a tophiddynge to
pape trybute to Cesar, sayinge, that he is
Chaist a kynge. And wisher apposed hym,
sayinge carte thou the kynge of the Jeives?
De answered hym, and saybe; thou sayes
to then sayde wishes to the hye wishes
to the people; I fynde no faute in thys ma.

and

And they were the moze fearce, fapinge: De moueth the people, teachpinge thosow out al Jewip, & beganne at Balile, euen to

thre place.

When Whate hearde mencion of Balis te he alked whether the man were of Balife. and affone as he knetve that he was of Berodes inriforcepon he fente hom to Derode, whiche was allo at Jerulalem in those dapes. and when Berobe same 3cs fus, he was excedingly glad. For he was belpious to le hom of a longe lealon, becaute he had heard many thouges of hom. 15 \* trufted to have fome fome mpacle bone by hom. Then queltioned be with hom of many thonges. But he answered hom not one worde. The hoe Wieltes & Scrpbes Robe fouthe and accused hom frantly. and Werebe with hys men of warre, defppled bem, and mocked hem, and araped bem in tohpte, & fent bem agapne to Wilate. \* and act. 4.4 the fame dape Wilgre a Derode were made frendes together. for before they were at bariannce. and Dilate called together the tipe Prieftes a the rulers, a the people, a fapte bnto them:pe haue brought this ma buto me, as one that peruertech the people. and beholde I have examined him before pon;a hancfounde no faute in thes ma, of those thynges whereof pe accure hrm. Mo C noz pet Perode. for 3 fent pon to him: and lo nothpinge toother of death is bone to hpm. 3 topll therfore chaften hpm, and let Mat. 27.6 hom loule. \* for of necellitie, be mult haue a) ar. r. a. let one loufe bato them at that feaft.

The nein. Chapter

and all the people erped at once. Capina swap with hom and beloner to belbarre bas: which for infurrection made in the citte and morther, was call in prefen. Difate make agavise to them thillynge to let Tefus lomle. and they cryed fapinge: Cructe fpe hom. Cracifye hom. De fapoe bino the the thrade crine: What curl bath be done? I funde no cause of ocath in hum, 3 topis therfore chaften hom, and ict hom loufe. \*and they creed with a loude bopce, a rea queted, that he mpaht be crucifped. and the borce of them, and of the hpe Wricken

mat. 27.0. marc.15.a John.19.8

preuapled.

and Wilate gaue fentence, that it Guibe m be as they required and let loufe buto the, hpm that for infurrecepon & murther toas safte into prefon, tohome they befred:and delpuered Jeins to do with him, what they' @at.27.0 wolde. + and as they ledde bem away, they Darc.15.b caught one Symon of Spienc, commpng oute of the felderand on hom lapde they the

croffe, to beare it after Tefus.

and there followed hom a great compamy of people and of wemen, which wemen bewapled and lamented hom. But Jelus surned backe buto them, and (apde: Daugh ters of Jerufalem, were not for me, but wepe for pour fefues, and for pour childie. for beholde, the danes well come, whe me Mail Care: happpe are the baren and the wombes that never bare, and the pappes, whiche never gave fucke. Then thall they begunne to lave to the mountaines ,tal on vs:and to the holles couer be. for of they

C(a.54.a. Sapt.3.8. Dala.4.D



do thes to a greue tree what Chaibe done to the orpe?

and there were two cupil boers ledde E with hom to be flapne. \* and when thep were come to the place, whiche is called Caluary, there they crucifped hom, and the Char. 15.c. eupli doers, one on the right hande, a the John. 19. other on the lefte. Then lapde Jelus:farhet forgene them, for they wore not what thep do. And thep parted hys rapment, a cafte lottes. and the people fode and behefde.

and the rulers mocked him with them. Capinge, he holpe other me, let hom helpe homfelfe, of he be Chaift the cholen of Bad. The foudiers allo mocked bym, and came and gaue hom bineger, and fapde: pf thou be that Apna of the Temes, faue thy Celfe. and hys fuperfcripcyon was waitren ouer hpm,in Greke,in Larin, a Debiete: This is the Apriae of the Tetres.

and one of the eupli-boers which hageb rapico

Dat. 27.8

The rin Chapter

rapled on hym, Capinge: 3Ethon be Chiffe, caue the felfe, and bs. The other antwered # rebuked hom, Capinge: Depther feareft thou God, becaufe thou arrein the fame Dampnacpon: WDe are rpghteouffp punpf thed, for the recepue accordinge to our bes des: But thes man hathe done nothing as mple. and he land buto Jelus: Lozdereme ber me whe thou comelt into the Bengoo. And Iclus Capde buto bpm: Derelpe I Cape buto theito bare Walt thou be with me in

Darabyle.

and it was aboute the firt houre. and there came a parchues ouer all the lande. butpl the uputh hour, athe funne was dare Bened. Ind the baple of the temple bib rent euen thosow the middes. And Jelus cried topth a greate bopce, and fapd: father, inte the handes I comende mp (pipte. and tobe & he thus had lapde, he gaue by the gooffe. Do hen the Centuryon fate what had han pened,he glozifred Bod, lapinge: Of a luretpe thes ma was perfect. Anothe the peos ple that came together to that fahte, bes holopuge the thonges which were bone: fmore theps breftes , and returned home. And all has acquaphraunce, and the iveme that folowed hom from Batile, fobe a far of beholdpinge thefe thinges.

\*and beholde there was a man named Dar. 15.0. Joseph, a councellour, and was a good ma Job.19.g. and a tufte, and byb not confente to the con fell and bede of them, which was of arima thia, a citic of the Jewes: which same also toapted for the approdome of Bod; he went

buto

@at.27.0

buto Pilate and begged the body of Jersus, and toke it downe, and wrapped it in a lymnen clothe, and laped it in an heiven towne, where made before lapsed. And that day was the Saboth enes the Saboth days on. The weme that followed after which came with him fro Balisle, behelde the Cepulchie a how hys bodye was laped. And they returned a prepared odoures a opnimetes, but rested the Saboth days, according to the comandemet.

The Friit. Chapter. 4

A the mozoroe after the Saboth Mat. 28. 86

crip in the moznynge, they came Mar. 16. 81

unto the tonbe, a brought the o- John. 20. 8

boures which they had prepared a other weinen with the. and thep founde the Cone rowled amay fro the Coulchie, a ment in:but founde not the hody of the Morde Jelu. and it happened, as they were amaled thereat: Beholde two men fode by them in Oppnpage bellures. \* and as they Wat.25.4 were afraped, and bowed domne thep; fas (Dar. 16. b' ces to the earth: they lapo to the: toup feke pe the liupnge amonge the dead? Be is not here, but is rilen. Remember how he fpake botto pou, whe be was per with you in Balile, Capingerthat the Conne of man multe be delpuered into the hanges of Conful me. and be crusified, and the threde dave rile agapne.

And they remembred hys twoides, and returned from the sepulchie, a told al these thinges but the elemen a to all the remembre. And war, 16,60 maunte. It was warpe wagdalen, and war, 16,60

Joanna,

#### The rritif Chapter

Joanna, and Warp Jacobi, and other that were with them, which tolor these thomages but the Apollies, and they wordes de med but them same thruges nether beleved they them. Then arole were, a can but the sepulche, and flowers in, a same the spunch clothes larde by them telle, and departed wonderings in him selfe, and departed wonderings in him selfe at that,

whiche bad happened. 4

4 and beholde two of them went that & fame dape to a toune, whiche was fro Tes rufalem aboute thie fcoore forlonges, called Emaus;and they talked together of all thete thenges that had happened. and it chaunced, as they communed together and reasoned that felus homselfe bine neare. & went with the . But thep; epestvere nolde, that they coulde not knowe bym. and he Capbe buto them: Dohat maner of commus nicacrons are thefe that ve haue one to a. nother as pe wathe, and are fabbe: and the one of them named Cleophas, anfmered and Capo buto hpm. Trte thou only a ttras ger in Jerufatem and hafte not knotve the thonges which have chaunfed therin in these dapes! To whome he farde: what thonges:

And they (apde binto him: of Jelus of Masareth, which to as a Paopher, might pe in broe and words before Bod, and all the people And how the him Wrielles, and our rulers delivered him to be condempned to death a hane crucified him. But we crucked, that it thuide have bene he that thuide have bene he that thuide have believe to Itraell, And as touchpage

all thefe thinges to daye is even the third bape, that they were bone,

De and certapne weinen also of oure company made by altonyed, which came early but or he sepulchie, and sounds not his hody: and came saying, that they had sens a busion of Angels, which sayde that he was aloue. And certapne of the which were with by, went they wave to the sepulchie, and sounds it cuen so as the wearmen had sayde: but hym they sawe not.

And he lapde but them: O foules and Cloime of hette to believe all that the Papaphetes have looken. Ought not Chail to have lufted thele thought not Chail to have lufted thele thought not Chail to have lufted thele thought not chail to his gloop? And he began at Aoles, as all the Paphetes, and interpreted but them in all leriptures topich were traitte of hym. And thep dave upe but the towns whiche they would not and he made as though he wolde have gone further. But they constrained hym, laping: Adide with he, for it diameth towardes night, a the dage is farre passed. And he wente in, to tary with them.

And it came to palle as he fate at meate with them, he toke bread, bleffed it, brake and gave to them. And theprepes were opened, and they knew hym; and he varied out of their fight. And they fapoe between them felues: Dyd not oure herte burne with in vs, whyle he tajked with is by the wave, and as he opened to bs the feriptures; and they roofe by the same, houre, and returned against to Jerusale.

The rriin. Chapter

and counde the cleuen gathered together, a them that were with them which lapoe? The Lorde is epten in dede, and hath appered to Simon. Ind they tolde what their was bone in the wape, and hote they knette hom in breakping of bread.

As they thus looke & Telus bym felfe Robe in the myodes of them, and Cavde bri to them: Deace be with pou. and they & were abalted and afrapte, supposing that they had fone a fpipte. and he fapte burg them: MD hy are pe troubled, and why bo thoughtes arple in pour hertes? Beholde mp handes and mp fete, that it is sue mp felfe. Banble me and fe: for a Corpte bath not flethe and bonce, as pele me haue and when he had thus fpoken, he Chetweb them his handes and his fetc. and while they pet beleued not for tope and wodred. he fand buto the Danc pe here any meate? and they gave hom a piece of a bropled fiche, and of an honp combe. and he teke st,and ate it before them.

And he lapde buto them: These are the wordes whiche I spake buto rou while I was per with pour that all must be fulfilled which were written of me in the lawe of woles, a in the Poppheres, a the Polalmes: \* Then opened be there witten, that they might buderstande the scriptures, a sapple buto them: Thus is it written, and thus it behoued Christ to suffer, a to rise agapue from death the third daye, a that repentaunce and remission of sumes shall be preached in his name amonge all macions

3st.17.8

#### of S.Lake.

enaceons, he and muste beginne at Jesculalem. And po are imprinctes of these thringes. And beholde, I will sende the promes of my father upon you. \* But act. r. a tarp pe in the cutie of Jerusalem, butpil po be endelved impth power from an hye.

and he leade them ourse into verthans,
and lifts by his handes, and bleded them.
And it came to passe, as he bleded them, Act. x. a
he departed from them, and was carped Gat. 16. b
into heaven. And they wo dippped
hpm, and returned to Jerusalem
with greate love, and were

touth greate iope, and were continually in the temple prayling and laudynge

Here endeth the Colpell of Sapnce Luke.

2.3.

r.tf

# The golpell of S.

The fpaft Chapter. &



n the beginninge was the worde, and the worde, and the worde. The was the worde. The came was in the beginning with God. \* Ail thinges were made by it.

Sen.I.a

and without it, was made nothing that
John.14 a was made. \*In it was life, and the life
was the light of men, and the light the
neth in the darchnes, but the darchnes co
prehended it not.

John.s.b.

There was a man cent fro God, whole name was John. The lame came as a witnes to beare witnes of the lyght, that all men thorough hym might belove. Ape was not that light: but was lent to beare witnes of the light. That light was a true light in richelighteth al men that come in to the world. The was in the world, a the world was made by hymia per the world knewe hym not.

Cla.56.b. Ok.lb De came amonge hys owne, and hys owne recepued hym not. But as many as recepued hym, \*to them he gave power to be the sounces of God in that they believed on hys name: which were boine, not of bloude not of the will of the fleshe, not yet of the will of man; but of God.

Cat 1.8 Luke 3.6

\*And the morde mas made flethe, and

block among bs. \* and me fate the glo- Mat. 27.8 rp of it, as the glory of the only begotten z. 10ct.1.8 sonne of the father, which worde was full of arace and berite.

4 John bare witnes of brm & crped, Dat.s.c faping: This was he of whome I fpahe, mar. . a he that cometh after me, was befoze me, Luke.s.c

because he was per then 3. \* and of his ful

Cnes have all the recepued, cuen grace for Collo. 2.4 grace. for the lawe was acuen by Coles but grace and truth came by Jefus Chaift. \* Do man hath fenc God at any tome. Ero.23.b. The only begotten fonne, tohich is in the t. John.4.

bolome of the father , he hath Declared h. brm.

+ \* and this is the recorde of John : John.s. D. toben the Jetres Cent Wueftes and Acuis tes from Terufalem, to afke hom, what. arte thou: and he confessed and denped not, and lapbe playnly: 3 am not Chifte. and they afked him: What then art thou Delpas: and he fapo: 3 am not. \* art thou Dat. II.b that Doophetet and be antwered : flo. Deu. 18.b Then Capbe they bute bym : 120 hat arte thou that we may gene an answer to them D that sente be . What sapest thou of thy Celfer De Capbe: \* 3 am the bopce of a crp. Elai.40.2 ar in the wildernelle , make franght the Dat. + de ware of the Lorde, as Capbe the Popophete mar.i.a Elaias.

Luke.3.6 and thep which were fent, were of the Obarpfes. and thep alked hom, a Capbe buto hom: Dohp baptpleft thou then pe thou be not Chapit, nor Delyas, nether a Doophet: John antwered them , Capinge:

> 7 baotile r.ili.

#### The.i. Chapter

3ct.1.8 3 baptple with water: but one is come so mong you, whome pe know not, he is is 8. QI. Una that cometh after me, whiche mas before me, whose moetarcher I am war morthy to bilote. Thefethpuges were done in Bethabara bevonde Joiban Where John

and baptefc.

4 The nerte dape John fatte Jefus co mynge bute hym'and Capde: Behold the lambe of God, whiche taketh awave the fpines of the world. This is he of whom 3 lapb: After me cometh a man, tobiche was before me, for he was per then 3, and 3 knew hom not: but that be Muld be declared to Ifrael, therfore am I come bapti fyng with water.

and John bare recorde, Capinge: 3 Catoe the Sorve bescende from beauen,like buto a boue, and abpde boon bom, a 3 knome Dath.3.d. hom not. But he that fente me to baptple in water, the lame lapde buto me:\* Doon tohom thou Chait fe the fpapre beftend and tarp ftill on him the fame is he which bap rifeth with the holy gooft. and fatte &

> bare record that this is the longes wed to The nert dape after John fode agapne, and the ofhis difciples. and he behelde Jelus as he walked bp, and lapde! Beholde the lambe of God. And the two difriples bearde upm focake and folomed Je fus, and Jelus turned aboute, and fatoe ff them folow him, a Capo brito them: What feke pe: They capde buto hom: Mabbi Twhich is to fape by interpretaceon, was Aer) where divelied thou! We farbe bute

them:

mar.I.b Auke.3.0

themt Come and fe. They came and fatos where he bwelt, and above with him that Dape. for it was about the tenth houre. One of the etwo which heard John Speake and folowed Jelus, was andrew Symon Deters brother. The Came found his bros ther Symon firt, and lapbe bato hom : DDe have founde Dellias, tahich is by in terpletacion, anopated, and brought him to Jefus. And Jefus behelde hom a lapde: Thou art Simo the Conne of Jonas, thou Walt be called Cephas, which is by interpietacion a Bone.

The daye folotoping Jefus toolde go in to Galtle, found Whilip, and Capde buto hpm: folomeme. Whilip was of Berblai da the citie of andzew # Weter. and 10hi. lip founde Mathanael, a fapte bnto him: TiDe haue found him of tohom \* moles in Ge 49.b. the late, and the Paophetes Did topte: Den, 18.6. Jefus the Conne of Joseph of Magareth : and Mathanacl lapde bnto bpm : Can any good thong come outcof Majareth!

6 Philip fapte to ham: Come andfe. Jelus fame Dathanael compna to him. and lapde of hom: Beholde a right Ifrace lpre, in tubom is no grie. Mathanaci Capo buto bem : Dohere knewell thou me ? Jeins anfthered , and lapde buto bim Bes fore that 10 hilip called the, the thou toals bider the figge tree, I lawe the Mathana el antweren a lapo bitto bim: Kabbt, thon art the forme of Bed thou art the kyng of Ifrael . Jelus aufwered and fappe buto bomi Beraufe I fapoe buto the I faire

r.1111.

wan

# The mil Chapter

the buder the fpgge tree, thou belevell. Thou that te greater thinges then thele. And he lapbe buto hom: Werelp; berelp; I lape buto pou: hereafter that he le heaven open, a the angels of God afceoping and decembing over the some of man.

The ti . Chapter. Mo the threde dape, toag there a martage in Cana actie of Batis 3 le, and the mother of Jelus was there. and Jelus was called alfa and hos Difciples buto the marpage. And tohen the topne fapled the mother of Jefus fapa bato hom: They have no wone: Jefus fapo buto her : Woman tobat haue I to bo with the imme houre is not pet come. Dis mother Cappe buto the inputters: EDhat. focuer be capeth buto pou, do it. And there were fandyng there fre waterpottes of Bonc, after the maner of the purifying of the Tewes, contampnac two or thre free kins a piece.

and Jelus lapde buto them: Fil the water portes with water. And thep folled the by to the bipm. And he lapde buto them: Wiako out now, and beare buto the governer of the fealt. And they bare it. When Be the ruler of the feaft had taked the water that was turned buto wome, a knew not whence it was, but the ministers whiche die the water knew. He called the bride grome a lapd but o him: Al men at the beginning let fouth good wome, a who men be dionke, then that which is worke. But then half kept backe the good wome would

note

of 5.3hon.

noto. This beginning of mpracles of Je fus in Cana of Galile, a Meineb his glorp. a bis disciples beleucd on him. F. atter that he befcenbeb into Capernaum, & his\*mother, and his bierhien, & his billi' @at.4. h. ples, but cotynued not many dapes there.

+ \*and the Jetves &after teas cue at mar. zr. b hande, and Telus went bp to Jerufalem, & Dar.it.b. C founde fittpinge in the temple thole that Tuk. 19.4 folde oren and thepe and bouce, a chaunagrs of money. And he made a fcourge of finall cordes, and droue them all cut of the temple, with the Grepe and oren, & potoco out the chaungers money, and ouerthine the tables, and farde buto them that folde Dones: Daue thefe thonges bence, a make not mp fathers house an house of marchan bple. and his disciples remembred, how that it was watten: \* The sele of thone 10 fa. 63.6

boule hath euen caten me .

Then answered the Temes and Capbe buto hem: Mohat token thewell thou bu to be, feing that thou boeft thefe thinges! Jelus aufwered a lapde buto them: \* Des frore this temple, and in thre dapes 3 wil reare it by agapue. Then lapde the lewes: gibi perce was this temple a bupidring: a wilt thou reare it bp in thie bapes: But he fpake of the temple of his body . As Conc therfore as he was rplen from death as gapne, his difciples remem tred that he thus had fapoe. and thep beleued the foris ture a the wordes which Jefus had fapo.

Doben he was at Jerufalem at Caller in the fcalle, many beleued on bis name, r.b mhen

Dat. 26.2 war.14.E

# The iff Thapter

When they fator his myzacles tohiche he byb. But Telus put not hom felfe in theps bandes, becaufe he knetve all men, a nes bed not that aup ma ftuld reftifec of bim: Loz he knewe lohar mas in man.

The.iii . Chapter: bere was a ma of the Wharifes a named Dicodemus a ruler amog the Jewes. The fame came to Je fus by night, a fapte buto hom. Rabbi,the know that thou art a teacher which arte come from God. for no man could be fuche mpracies as then boeft, era cept Bob were with him Jelus animered and favo bito hpm: Werely bereip 3 fape buto the: ercept a man be bezen a neme. he cannot fe the kingdom of Bob. Mico. bemus Capbe bnto bem: Dem can a man be bozen toben be is olde can be enter and to his mothers toombe abe bote agapue. Jelus ant mered:\* Derelp berelp. 3 fape buto the: ercept that a ma be bosen of ma: ter a of the Coupte, he cannot enter into the kingdom of 600. That whiche is boze of the flethe is fleth: and that which is boge John.4 g of the fpapte.ts fpapte. Waruaple not that I fand to the pe muft be bosen a new. The mornde blowerth where he lofteth, a thou hearch his found: but canft nor tell inhese he cometh and whether be goeth . So is cuery man that is bosen of the lpipte. and Ofrobemus antwered and lapbe bnro hom: Doto can thefe thynges be ? Jelus anstvered and sapar unto hom: arte thou a matter in Itraci, and knotoest not these shonacs

6MD.7.8

of S.John.

thonges? Werelp, berelp I fape buto ther the fpeake that we know, and tellifp that toe have fene: and pe recepue not our toit. mes. If when I tell pou earthly thinges, pe beleue not, boto Guld pe beleue, pf 3 Gall tell pou of heauculp thonges?

\*and no man accendeth by to heaven, but he that came boune from heaue, that Ephe. 4. is to lape, the fonne of man whiche is

25 in heauen.

\*And as Coles lefte bp the ferpent in fig.zi,6 the wildernes, cue lo mult the fonne of ma be lefte bo, that none that beleueth in him

peride, but haue eternali Ipfe.

# ffe: God fo loued the worlde, that he hath genen his only fonne, that none that beleue in hom, andbe periche: but Quide haue euerlaftping lpfe. \* for God Luke.19.0 Eent not his conne into the worlde, to con-Dempne the worlde: but that the worlde through hom, might be faued. We that beleueth on hom, Mal not be condempned: But he that beleucth not, is condempned all reop, because he beleueth not in the name of the only Conne of God. and thes tis the condempnacion, the light is come in to the weild, and the men loucd barch. nes more then ipaht, because thepr dedes were euill . for \* euery man that eapll Lobe.5.b. Doeth hateth the light: nether commeth to light left ins dedes fhuld be reproued. But he that docth trueth, commeth to the light that his dedes might be knowe, how that thep are monghe in Bob.

After thele thinges came Jelus and his DICCL

The.iff. Chapter

disciples into the Jewes land, and there 30hn.4.a he baunted with them and baprifed. \*and @at.3.a. John alfo baptifed in Enon belides Sa. mar.i.a lim, because there was muche water there. and they came, and were bapticed. for John was not pet call into picton.

+ 3m there arote a queftion bertvene Johns difciples and the Jewes about purifringe. Ind ther came buto John, and Capoc buto hpm: Rabbi, he that was with the beronde the Jordan to mhom thou ba reft witnes. Beholde the Came baptifcth.

John. 4. a \*# all men come to hpm. John anfwered. & lapde: 3 man can recepue nothing at all ercept it be acue him fro heaue . Be pour felues are witneffes, how that I capde: I am not Chift, but am fent befoze him. De that hath the bipde, is the bipdarome, but the frend of the bitdgrome, which Gabeth by a heareth him, recopfeth greatly of the budaromes bopce. This mp tope is fulfile led. De multe increace, a 3 mult becreace.

De that cometh from an hpe is aboue @ all: De that is of the earth, is carthly, a Cueketh of the carth. De that commeth fro heaven is aboue all, a what he hath fenc and heard, that he tellificth; but no man recepueth his, tellimonpe. Dow be it, he that bath recepued his tellimonve \* hath. fet to his feate that God is true. for he whom God hath fent, fpeaketh the wosdes of Bed. \* for Bod geuerh not the (papte by meafure (bnto hom). The father loueth the fonne a hath genen all thinges

Æla . 53. é

into his bande . We that beleneth on the

fonne

of 3.John.

fonne, hath enertallinge lyfe; and he that beleucth not the Conne, thall not Ce ipfe, but the weath of God abrdeth on him. b The.titi. Chapter.

Sione as the worde had knows ledge, howe the Pharries had hearde, that Jecus made a baptp. Ced mo dileiples then John (though that Jelus hemleife baptiled not: bur bis bisciples) the left Jewip, and Departed as Wat. 4 b. gapne into Batile. and it was fo that he muft nedes go thosow Samaria . Then came he to a citte of Samaria called Sithar, belodes the pollettion\* that Jasob gaue to his fonne Joleph. and there was De. 48.0. Jacobs well . Jefus then werped in bps tomep, fate thus on the well. And it was about the force houre: a there came a mo. man of Samaria to brame mater . Ind Jelus land bnto ber: Beue me dzinke. for his disciples were gone awaye buto the toune to bpe meate. Then lapde the mos man of Samaria buto him: Dowe is it. that thou being a Jeive, afkeft bipnke of .. me, which am a Samaritane: for the Jes B wes medle not with the Samaritans. 3c. fus answered a lapde buto her: 35 thon Buewell the aptr of Bod, w who it is that fapeth to the: gene me drinke, thou wouls Del have alked of him, and he wolde haus acuen the mater of tyfe. Che woma lapo bnto him: Sp: thou haft nothing to danto John. S. with, and the well is ocpe: from whence then half thou that water of lpfe art thou areater then our father Jacob which gaue

The. iin. Chapter

be the well, and he homfelt dranke therof,

and his children, and his carcli?

Tefus anflvered and lapde buto hert Mohotocuer bunkith of this water, Mail the fragame. But who foeuer mal bunke of the water that 3 mail geue hom, mall never be moze athrift, but the mater that 3 Wall geue hem . Chaibe in bim a well of water, fpringpna by into eucrialting life. The woman land buto him: Spr geue me of that water.that? thrift not nethercome hpther to diatoc. Jefus fand buto her: So and call the hulband, and come hither. and the woman answered and sapte to bpm: I have no hulbande. Jelus lapde to her: Thou half well lapd, I have no hulband. for thou half had fpue hulbandes, and he whom thou now haft, is not the hulbad. That lapbelt thou trucip.

The woman Capde buto hpm: Sp: 3 percepue that thou art a Woophet. Our fa-

2.Co; 3.a. reth to worthippe him. \* God is a sprete, s they that worthippe him, must worthippe bein of S. John.

both in sporte a truthe. The woman larde but ohom: I wot that well as shall come, which is called Chief. LOhen he is come, he will cell us all thinges: Jetus larde un to her: \*I that speake unto the am he. And even at that popul came his disciples, and spat. 26. E. maruelled that he talked with the womā. (Par. 14. Syet no mā sopo buto him: DOhat meanest unke. 22. E thou, or why talkest thou with her? The John. 9. Domain then left her spatement a were her

thou, or why eather thou with her? The momenthen left her waterpot, a wet her wape into the optie, and lapd to the men: Come le a man which told me all thinges that ever I dyd. Is not he Chaile. Then they wet out of the citic, a came buto him.

and in the meane while his disciples praped him, faping: Wafter, cate. De Card buto them: Thane meate to eare, that pe E know not of. Then Capbe the disciples be twene them felues : bath any ma brought him meate: Jelus lapd buto the: Op meate to to bo the will of him that fent me, and to finithe his worke. Sape not pe, there are pet foure monethes, and then cometh haruclt:Beholde 3 fape bnto pou, lyfte bp poure eyes, and loke on the regions ; for they are white all redy buto harnelt, and he that repeth recepueth retwarde, and gathereth frute buto lpfe eternall: that both he that Comerh, and be that repeth mpahe reiople together. and herin is the laping If true, that one forocth and another repeth. I fente pon to repe that toberon pe bello. wed no labour. Other men laboured, & pe are entred into thep; labours.

Wanp of the Samaritans of that citie belcued

# The. b. Chapter

befened on hom for the faring of the took man which tellified: De tolde me al thing ges that euer Jopd. Then when the Sae maritans were come buto hom, thep bea longht him. that be mold tary with them. and he above there two paper and many mo beleued betaule of hos swn: wordes, and Capde buto the moman: flow we beleue not becaule of the lapingifor me bane bearde bym oure clues, and knowe that this is euen in bede Chaill the lautour of the moride. +

@ar .6.8

After two depes he departed thence. Oat.13.g. went aware into Balile. \* and Jefus him Celfe tellified that a Wiophete hath none Luke. 4.c bonour in bis owne countre. Then affone as he was come into Balile, the Baliles ans recepued him tohiche had fene all the thringes that be byo at Jerufalem at the featt. for they wet allo buto the featt dap. and lefus came agapue into Cana of Ba lile wher he turned the mater into mone.

> 4 and there was a certapne ruler. tohofefonne mas foche at Capernan. de 6 fone as the fame hearde that Jefus mas come out of Teway into Balils he wet bu to hom, a befought hom, that he toold Defcende, a beale his fonne. for he was even ready to dre. Then lapde Jelus buto him: Ercept pe le fignes and wondres, pe cans not beleue. The ruler fapde bnto him: Spa some awape or euer that mp childe ope. Jefus fapd buto him: So the wape . the fonne lineth. and the ma beleued the mos bes that Jelus had fooken buto hom, and

of S.John.

thent hys wave. and anone as he wont an bys mape bys Ceruauntes met hom, a tolb hom. lapingeithe cholde fpueth. Then enguyzed be of them the house when he beganne to amende. Ind thep (and bito him: Wefter days atthe, bur, bours, the feuer left hom. and the father knewe that it was thefame houre, in tonich Jefus lapde buto hom: The fonne leueth. and be beleuch . & all hps houlhoide. F. Thps is agarne the feconde mpacle that Jelus bpb , after he mas come oute of Jetop into Balile.

The.b. Chapter.

fter that there was a fealte nf the mat.9.4. Temes, and Telus went bp to Terus lalem. and there is at Jerufale, by the Caughterhoule, a pele called in the Webine tonge, Bethleda, haupna fpue porches, in which lave a great multitude offpche folke, of blynde, halte and topode red, wartinge for the moupinge of the was ter. for an Angell wente boune at a certapne ceason into the pole, a troubled the water. Do holocuer then fpaft after the fte. ronge of the mater, ftepped in, was made tohole of whatfoeuer bileafe he had. and a certapne man was there, which had bene bplealed trrbin prares. DDhe Jelus fatre hom lee and knewe that he nom log tome had bene Difcafed befand buto him Doile B thou be made tohele ? The frene man anfrered hymi Spi, I haue no man tobe the water is troubled, to put me into the pole. But in the meane tome tohple I am about to come another fleppeth voune befoze me-250 anh

mart.z.a. Luke. S.D.

# The. b. Chapter



Mar.z.b. Mar.z.b. Luke.5.e.

and Jelus lapde buts hpm: \*rple, take bothp bed, a wake . and immediatly the man was made whole, and toke by livs bed, and went and the fame dape was the Saboth dape. The Jewes therfore Capo to hom, that was made tohole: It is the Sa. both dape, it is not lawfull for the to carp the hed. De answered them; he that made E me whole, lapbe buto mettake bp thp bed. and get the hence. Then afked thep hom: tobat man is that whiche Capbe buto the. take by thy bed, and walke. and he that was healed, wift not who it was. for Jes Tus Lad gotten hom Celfe atoare , becaule that there was prease of people in that pla ce. and after that. Jelus tounde hom in the temple, and Capae buto hpm; behalde thou arte-made tohole, fpnne no more, telle a moeffe thyinge happen bito the. The man beparted and tolde the Jemes, that it was Ielus, whiche had made hym whole. P

John. S.a

And therfore the Jewes byd perfectite Jee ins, and fought the meanes to five him, bed cause he had pone these thinges on the Sa both dape. Ind Jesus answered them; mp father too, keth higher to, and J worker. Therfore the Jewes sought the more to kill him, not onely because he had broken the Saboth; but sapde also that God was him father, and made him selfe equal work

to 600

Then answered Jefus and farbe bnto them: Derelpe berelpe. I Cape buto pourthe forme can do nothpuac of hom felfe , but that he fecth the father bo. for whatfoeuer he boeth, that boeth the Conne allo, for the father loneth the sonne, and thetverty hom all thonges what foeuer he hom felfe beeth, and he wil thewe hym greater were hes then thefe because pe ibulo marnaple. for iphetople as the father rapleth be the bead, and quickeneth the cuen fo the fonne quickeneth whome be toplt. \* Dether iud. geth the father any man; but hath comits red all indgemente buto the forme, becaufe rliet all men Bulbe honoure the foune, cue as they become the father. \* De that ho Muke to.e worderth mortine Connective fame honoureth storethe fauhrer muliche bath Cent hpm. West selpe, vereiho & cape buto pout De that John.6.6. hearceh my wordes, and beleueth on hom: that fent me; trath cuerlaftpna ipfe, and mall not come into bampnacpon : but is Rapes from beath buto tpfe.

omberely vercipe, I cape butto pou : the mat. 25.c. spue that some; and note it is, when the John, 11,6

The. S. Thapter

bead Mall heare the bopte of the forme of Cod. and thep that heare, dal lone, for as the father hath lpfe in him felf:fo likewple hath he geven to the counc to have lofe in hpm felfe: a bath geuen hpm potoer alfo to tudge, in that he is the fonne of ma. Cars napi not at this the houre that come, in the which, at that are in the graves, that heare hps bopce, a mal come forthithen that have bone good bute the refurreccion of lpfe : & they that have bone euptl, buto the refurrecepon of dampnacpon. L

+ 3 can of mpne otone Celfe de nothing at all. as 3 heare, 3 indae, and my indaes met is tufte, becaule I feke not mpne ofone myll, but the woll of my father which bath fent me. It I beare wirnes of mp felfe, mp witnes is not true. There is another that beareth wprucs of me, and 3 am fure that the tottues tohiche he beareth of me is

true.

John.t.b.

\*Ne fent bnto John, the bare toptnes & buto the trueth. But I recepue not the recoade of man. Deuerthetelle, thefe thynges I fap that pe mpaht be fafe be mas a bur upnge, and a thinpings ipate, a pe moles for a featon have retopfeb in hos leghte. \*But I have greater tournes othen the John. zo.c witnes of John. for the workes whiche the father hath genen me to finphetthe fame workes that 3. bo, beare witnes of me, that the father hath tent me. And the fa and 17.8. ther hymfelfe which had fent me, theareth Canab. wernes of me. He have not hearde hes Luke.3.8, bopco at any tome, not pehanesene h

Tohn.c.a.

d.7. tach

of S.John.

Mape: thereo hps tooide have be not abpo bonge in pou, for tohome be hath Cente. hom pe beleue not. Searche the Criptures, for the them pe thouse, pe have cernali lete: and thep are thep, whiche tellife of actu. 17. b me. Ind per top penor come to me that pe Deut. 18.6 myanthauclofe. Tiretepue not maple of men. Bue ? knotve pon, that pe haue not the love of 6 0 m in pou. I am come in my fathers name, and pe recepue me not If another Chall come in hos otone name. hom woll pe recepue! Dow can pe beleue which recepue honoure one ofanosher and feke not the nonoure that tometh of wood onely ted in the enternal a

Do not thinke that I topl accuse you to my father. There is one that attuseth pour euen Dofes in tohome ve think. For hab pe beleued mofes, pe molde haue beleued me: for he tozote of me. But leing pe beleue Dent. 18.6 not hps wiptpugeihow Chulve pe beleus

mp moides: +

The bi. Chapter. 4 ffter thele thonges Jelus wente hps toape oner the fer of Balile npe Dat.14. to a citie called Ciberias. and a Car.z.b great multitude folewed hom, becaufe they had frne hys myracles tobiche he byd on them that mere discased. and Te fus went by into a mountapne, and there he fate with hys difcrples. and Caffer , a fcatt of the Jetves toas npe. 1 4 \*Chen Cat.14.1 Befus left by hes cres, and fame a greate War.6. company come baro hpm , and lapde bato Lukc.9. Whilep swhence Chall the bee breat that

thele

### The bi. Thanter.

thefe mpaht cate. This he fappe to mone hom for he bim (elfe kneme tobat he melbe Do. Whilip anCivered home two hundred peny mouthe of breade are non fufficpent for them that every ma house letell. Then faune buto hem one of hes describes and But Samon Deters brother: There is a lab here tobich hath frue berly loues and two frichos:but what is that amonge fo mrany and Jefus fapte: Wake the people At Dounet There mas muche graffe in that place. and the men face boune, in nombred about fone thoulande and Tefus toke the breade of mone thankes wante to the bile ciples, a the biscopples to them that toere fet doune. and iphetopic of the follies as muche ae thep wolde.

Den they had eate prough, he large 15 buto has discoples; gather by the broken meate that remanneth; that nothpinge be loft. and they gathered it together. a fulled timelue backets with the broke meate of the fone barip loues: which broke meate remarked buto them that had esten. Then the men toben they had cene the mytacle. that Jefus opd, fapde: this is of a tructh the Prophere that Muloe come into the action and an older 4 and 4 and

moribe. L

Dohen Jelus percepued that they wold come a take hom bo to make hom konge. he departed agapus into a mountapue him

Dat.14.c felfe alone.

char.6.f. \*and tohen even mas come, hos difcroles Luke.6.c. wente bato the fee. a entred into a thrope and went oner the fee buts Capernaum. 37781

And anone it was darche, and Jelus was not come to them. And the fee, arole with a great wounde, that blein. And when they had rowen about a rrb. or a rre. furliges, they lawe Jelus walke on the fee, a draive upe butothe Chippe, and were afraped. And be lapde buto them: It is I, be not afrapee. Then wolde they have recepued hym into the Chippe and the Chippe and by and by a

the lande whether they wente.

The pape following the people which Robe on the other Cide of the fee, fame that there was none other then there, faue that one wherinto hps discipples were en-C treb, and that Jelus went not in with bos Discoples in the Chop: but that hos biscoples were cone awaye alone. Dow be it. there came other Opppes from Tiberias upe buto the place, where they are breade. when the Lozde had bleffeb. Then tohen the people fate that Jefus was not there. nepther hys disciples, they also toke spp. ppnge a came to Capernaum, fekpnge foz Befus. and when they had founde hom on the other (poe of the fee, they fapde buto hom: Rabbt, when camen thou hother: Jes fus answered them, and fapde: Derrip, beretve 3 lave buto pou:pe feke me, not bes canfe ve fate the myracles:but becanfe ve are of the loues, and mere fylled.

4 Laboure not for the meate which perpendieth, but for the meate that endureth but occurlafinge life, which meate the fonne of man Hal gene but o pou. For him

hathe Bod the father Cealed.

f,ittj

Then

The bi Chapter

Then lapose they but o hom; what that the worker of God, that we impakt worke the worker of God, that he belone on him whome he hath fente They fapte but o then, that we mape le, a belone the Dollar booth thou worke? Ourc fathers opd eate Channa into the deferte, as it is impired: #De gave them bread from heave to eate.

10fal. 77. \*De gaue them bread from heaus to sate.
Sapi. 16.6 Jefus lapd bute the Werelpe, berelpe I lap
bute pou, Woles gaue pou not that bread
from heanen: but mp father geneth pou
the true bread from heanen. Her the bread
of God is he which cometh doune fro head
uen, and geneth lyfe bute the tworlde.

Then Capde they buto byin: Lorde, eners more gene be thps bread. and Jelus lapde buro them: I am that bread of life. De that commeth to me Mall not bonger : and he that beleueth on me Chall neuer thurt. & But I fapde bnto pouthat pe haue fene me # pet pe beleue not. All that the father geneth me, Mall come to me : and hom that cometh to me. I cafte not atoave. for 3 cas me doune from heaven: not to do mone owne well, but hes well whiche hathe fente me. and thes is the fathers woll. whiche bath fence me, that of all whiche he hath geuen me, I mulbe lofe nothpinge, but Chulde raple it by agapne at the last bape, and the is the topil of hem, that fent me: that cuery man whiche feith the Conne, and beleueth on hpm , haue euerlas Apage ipfe, and I woll raple hom by at the

the last days. The Istves then murmured at hym, because he sapd: I am that bread, which is come downe from heaven. And they savde: Is not thus Issue the sonne of Joseph, whose farher a mother too knower how is at then that he sayth: I came downe from heaven: Issue answered and sape but othem: Hurmure not between poure selves.

the father which hath sent me drawe him. Luke.10.d and 3 worll rapse hom up at the last dape.

It is southern in the torophetes, that thep Esa.54.d. Chalbe all taught of God. Euerp man ther pier.3.e fore that hath heard, and hath learned of the father commeth buto me. Not that any Gat.11.d. man hath sene the father, saue he which is Luke.10.d.

of God, thefame hath fene the father.

beleucth on me, hard everlastpuge lpfe. I am that bread of lpte. Youre fathers dpd eate Hanna in the topldernes, a are dead? Thus is that bread, whiche cometh from heaven, that he whiche eateth of it, Aulde also not dpe. I am that itning bread which came downe from heaven. If any man cate of thus bread, he shall love for ener. In the bread that I topli geve, is my flesse, which I woll geve for the lpfe of the worlde.

and the Jetters from amog the felucs, fapinge: Howe can thes felowe gene be hes fiche to cate! Then Jefus fapte buto them: 4: Wereles, bereles I fap buto pou: excepte pe cate the fields of the founce of

6.0

tti a m

## The bi. Chapter

men and brinke bye bloube, pe thall not haur ipte in pou. Doboloener eateth mp flette, and brinketh my bloude, hath cternall lpfc:43 topli raple hom bo arthcial .. Dape. 4 for mp flethe 18 meate in Debe.

and my bloude is dzinke in debc.

De that cateth inp flette, a Dunkerb mp bloude dwelleth in me, and 3 in hpm. 26 the lyupnae father bath fente me and 3 lpue fer the father; and he that eateth me. Chall Ipue by me. Thes is the bread, which came from heaven : not as poure fathers hauc eaten Danna, and are bead. Bethat earcth of thes bread, Chall ipue euer. F

Thefe thynges fapoe be in the finagoge as he taught in Capernali. Many therfore of his disciples: when they had heard this. fapbe: This is an harde fapinge, tohe can abpde the hearpng of iti Jelus kneme in & hom felfe, that hos discroles murmured at it, and lapee buto them: Doeth thes offend pon- DD hat and of ve Chall fe the Conne of man accende to where he was before? Te is the fpapte, that quickeneth, the fleth pro foreth nothing. The wordes that I fprake buto pou, are forpte and lpfc. But there are Come of pou, that beleue not . for Jelus knowe from the beginninge, whiche they were that beleued not, a toho Chulo berrape hpm. And he lapde: Therfore lapde I bnto you:that no man can come bnto me,ercepte it mere genen bnte hom of my father.

from that tyme many of hos discoples went backe, a walked no more with hom.

of SiJohn?

Then lande Telus to the twelvet woll ve ako go awaper Then Simon Weter ans Imered: Daller, to whome thall we go! Thou hafte the mordes of eternall lyfe. \* we believe and knowe, that thou arte mat. 16.c. Chaifte the fonne of the Ipupnae 60 D. Mar.s.D. Jelus antwered them: Daue not 3 chofen Muke.o.c. pauticlue, and pet one of pou is a deupl? Defpake it of Judas Mariot the Conne of Simon. for he it mas that Chulde betrape hom, and was one of the twelne. F

The bij. Chapter. 4 ffter that. Telus mente aboute into Balile, and wolde not go aboute in Jewip for the Jewes Conglite to kell hem. \* The Jewes tabernacle feafte was at hande. Dps beethien ther fore lapde buto hymiaet the hence, and go into Jeturp, that thy discopples mape & thp morkes that thou boeft. for there is no man that boeth any thonge fecretcly, and he hom felfe felteth to be knowen openip. If thou do luche thonges, thewe the felfe to the worlde. for as pet hps brethren bele uch not in bom.

Then Telus lapde buto them: Op tome is not per come: but poure tome is all teap redp. The worlde can not hate pout \* but Joh. J. &. me it hatethibecaule I tellifpe of it , that the workes of it are cupil. Bo pe bp buto thes feaft, I topll not go be per buto thes fealte, for mp tome is not pet full come. Thefe wordes he fand buto them, a abode Abil in Galile . But affone as bps bies then were gone by, then wente he also

124.19.b. 4.460.5.6 z. mach.se

## The bij. Thapter

by botto the feast: not opely but as it were peruely. Then sought him the Jetwes at the feaste, and sapectohere is he. And mushes muraurynge was there of hous amongs the people. Some sape: We is good. Outher sape sape, but he accepueth the people. Hothe be it no man spake openly of

hom for feare of the Jewes. 4

P In the middes of the feast, Jesus toke by into the temple and taught. And the Jewes maruepled, Caping: Dow knoweth he the scriptures, seinge that he never learned-Jesus answered them, and sapple: Op doctrine is not mpne, but hys that sent me. If any man topled by hys topl, he shall know of the doctrone, whether it he of God, or whether I speake of my seife. We that speake of hys seifes when prayes. But he that seketh his prayse that sent him the same is true, and no burightuousnes is in hym.

Ded not Doles geue pou a laire, a pet conone of pou keperh the laive? Mohp go pe about to kell mer The people answered a saperthou halte the deupli, who goeth about to kell the Jesus answered, and sape to them: I have done one worke, a pe all maruaple. Woses therso gave but o pouthe circumsispo not because it is of Goses but of the fathers. And per pe on the Saboth dape circumsise a man. If a man on the Saboth dape recepus circumsispon without breaking of the laws of Goses, despondence of moles, despo

Junge

Judge not after the biter apparaunce but Deut, r.s.

D indae ryghteous indgement.

Then tapde tome of them of Jerutalem: is not thes he whome thep go aboute to kell? Beholde he theaketh boldely, and thep fape nothing to hom. Do the rulers knowe in dede that thes is very Chait? However the knowe the knowe they man whence he is, but when Chaite cometh, no man thall knowe to hence he is.

\*Then cryed Jesus in the temple as he char.ir.d. taught, sapinge: pe knowe me, a whence I luke.io.d am, pe knowe. And per Jam not come of mpselse, but he that sent me is true, whom pe knowe not. I knowe hym: for Jam of hym, a he hath sent me. \*Then they sought chat.21.d. to take hym: but no man lapde handes on Car.11.6. hym, because hys tyme was not per come. Kuk.19.2 change of the people beloved on him a sapo: when Chief cometh, toyll he do mo mplastes then thys man bath done?

The Wharples hearde, that the people murmured fuche thypices aboute him: Moherfore the Mharples and hoe Wielles fent minifters forthe to take hom. Then fande Telus unto them: Noram 3 a lettell tohple with pouland then go I buto hom. that fent me: De thall feke me, and Chai not funde me:and tohere 3 am, thether pau pe not come. Then lapbe the Jewes betwene themselves: whether woll be go, that we Malnot fpnde hom: Woll he go amoge the geneple which are Cattered al abroad, and teache the gentplat Dobat maner of fortuge as thes that he layer: pe thall leke me, Saracrins

The hij. Chapter

me, & Chalinot fynde me : a tohere 3 am

thether can pe not come. The days and the

In the lafte bape, that great bape of the fealt Jelus flode and crped Captuge: 3fanp man thought, let him come buto me a brink. P De that beleueth on me, as Capeth the Cer.p ture, out of his belly Mal flowe rpuers of water of ipte. The fpase be of the fpipte whiche they that belened on hom, Guide recepue. I for the holp good was not pet there, because that Jesus was not per glorifpeb.

Diche.s.a

+ Manp of the people, toben thep hearde this faping, fard: Of a tructh this is a 1010 phet. Other lapbe: Chis is Chaile. Some fapde: Chall Chaft come oute of Baltic? \*Sapeth not the Cempture that Chailt Mal come of the feed of Danio: and oute ofthe Dath.z.a. toune of Bernleem, where Dauid masi So mas there diffention amonge the people aboute hom. and fome of them molae haue taken bem: but no man laped handes on hom. Then came the mynifters to the hoe Direttes and pharifes. and they fapo bit to the: DOby haue pe not broughte hom? The letuauntes antweredineuer ma (pake as thes man boeth. Then antwered them the Wharifes- are we also difcepuede Dord anp of the rulers or of the Whariles beleue on hom: But the common people whiche knowe not the lawe are curfed, Micobes mus fapoe buto them : he that came to 96 fife by neght and was one of them Doeth oure lawe tuogo amp man before it heart spin, and knower what he hath borne The antwered

of S. John.

antwered, and lapde buto hym: Arte thou also of Balile: Scarche, and loke, for outs of Balile arpleth no Woophete. And energe man went buto hys owne house. I

The.bill.Chapter. 4 no Jetus went bnto mounte Olps Huk.21.@ uere, and early in the morninge cas me agapue into the temple, and all the people came buto hpin, and he fate bonne, and taught them. Ind the Scri bes and Wharples broughte bnto hpm a woman taken in aduoutry, and fet ber in the mpodes, and lapde buto hom: Dafter. thes woman was take in abnoutre, cuen as the dede was abopnge. \* Dofes in the Leui. 20,6 late commaunded be that Cuche Unide be Conco. What layest thou therfore? and thes thep capde to tempte bem : that they myaht have, wherof to accuse hym. Jelus Gouped bounc, and with hos friger wrote on the grounde. And whyle they con epnued alkpinge hom, he lotte hom telte bo, and fapde buto them; Let hom that is amonge pou without (pnne cafte the fpifte fone at her. And agapue he foused dounc. and mote on the grounde. and as fone as they hearde that they went out one by one the cideft fpaft. and Jelus was left alone. & the woman faoping in the middes. When Jetus had left by himfelf agapne, a fame no ma, but the woma, he tapo bnto her: wo ma. where are those thone acculars: Dath no ma condepned the She fapt: Ro man Mord. And Jelus fapd; Mether do 3 condeps ne the Bo, and fpine no more. F.

4 Then

The.bin. Thapter

4 Then (pake Jelus agarne buto them

fapinge: I am the lyght of the mostoe. De that folowerh me, mall not walke in barkenes, but Galt have the light of tyfe. The Wharples lapbe buto bym: thou beareft recorde of the felfe the recorde is not true. Jefus anfinered and fard buto theithough I beare recorde of my felfe, pet my recorde is true: for 3 knowe whence 3 came. and whyther 3 go. But Te can not tell whenced 3 come, and whyther 3 go. 9 e iudge after the fiche. I tudge no man. and pf 3 tudge. mpiudæemet is true. for 3 am not alonc: but 3 a the father that fent me. \*3t is alfo 32um.35.0 watte in pour lawe, that the teftimonp of Deu.17.8. tho me is true. 3 am one that beareth wit nes of mp felfe, a the father that fent me. @at.18.b. beareth witnes of me. The cape thep buto bym: where is the father: Jelus anf wered: pe nether knotpe me, not pet mp father. 35 pe had knowen me,pe fhulde haue knowe mp father atlo. There morbes fpake Jelus in the treasurp, as he taught in the teple, \$ no man lapbe handes on him toz his tome was not pet come. 4

Dat.6.C

#.19.0.

. Z.Co.13.8

Then Capde Belus agapne bato them: 4 3 go my wape, and pe Mall feke me, # mall ope in poure francs. DObpther 3 go. thyther can penor come. Then fapor the Jewes: woll he kell hom felfe, because he fapeth: whyther I go, thyther can pe not come: and he lapde but o them: pe are from beneth, 3 am from about. De arcotthps tooride. I am not of thes tooride. I daye therfore buto pou, that perhalt apean your Connes

fpunes. fd; ercept pe beleuc that 3 am he.

pe Chall dre in pour fpnnes.

Then Capde thep buto hom: Woho arte D thour and Jefus lapbe bnto them : Euen the berp Came thing that I fave buto you. I have many thinges to fape, and to indge of pou. De and be that Cent me is true. and I freake in the world, those thinges which I have heard of hom. Dowbeit they bider Roos not that he fpake of his father. Then fand Tefus buto them : 100 hen ve haue lift bo an hoe the come of man,then Gall ve know that I am he, and that I do nothing of mp felfe, but as mp father had taught me, even to 3 (peake: and he that fent me. is with me. The father hath not lefte me alone for 7 do altrapes those thinges that pleafe hom. & as he fpake thefe morbes many beleued on hpm.

+ Then larde Jelus to thole Jewes which beleued on hom: 3f pe contonne in mp waide, then are pe mp berpe dpfcis ples, a pe (hall knowe the trueth: and the trueth Mall make pou free. Thep anfmes ren hom: DDe be abrahams leede, a were neuer bonde to any man, why layelt thou

ft then, pe thalbe made fre?

Jecus antwered them: Werelp\*berelp 3 Roma.6. Cape bato pon, that whofoeuer committeth z. Wet. z.B finne is the feruaunt of fpnne. Ino the fer uaunt abpoeth not in the boule for cuer. but the some abpoeth euer. If the sonne therfore (hal make pon fre, then are re fre in bede. I knowe that pe are Abrahams febe but pe feke meanes to kil me, becaufe

The bin. Thapter

the faringes have noplace in pon. I fpeate that I have fene with my father, a pe bo that which pe have fene with your farber. They antipered and tapbe onto hom: This bam is our father. Telus lavde buto them! If pe twere Abrahams children, pe molde Do the bedes of abraham. But noto pe go aboute to kill me. a manthat bath tolbe pou the truth, which I have heard of God. this did not abraham. We de the bedes of pour father. Then fande then to him: DDe were not boane of fornicacpon. 100c haue one father, which is Bod. Jelus fapde bn. to them : pf God were pour father, then toolde pe loue me. for I proceaded forth # came from Bod Acther came 3 of mp felt. but he fest me. Doby bo be not know my fpeache: Euen becaule pe cannot abpbethe bearing of me worde.

He are of your father the denill, a the luttes of your father pe will do. De was a murtherer from the beginning, a above poor in the tracth, because there is not rueth in him. When he speaketh a live, then speaketh he of his owne. For he is a liver, a the father theros. And because I tell you the

truerh,therfoze pe beleue me not.

4 EDhich of pou ca rebuke me of linne? I lap the truth, why do not pe beleue me? The that is of Sod heareth Goddes wordes. Ye therfore heare them not, because pe are not of Sod. Then answered the Jewes and lapd but o him: Sape we not well that thou art a Samaritane a hast the demill: I clus answered: I have not the douil, but

r.3ohn.3 b

but I honoure mp father, a pe have bilhos noured me. I feke not mpne owne praple, but there is one that feketh and tubgeth.

Derely berely I fape but o you, of a man kepe my fapinges, he chall never le death. Then fapt the Jewes to him: Now know we that thou half the deuill. Absaham is dead, and also the Poophetes, and pet thou fapell: pf a man kepe my faping, he chall never take of death. Art thou greater them our father Absaham, whiche is dead? and the Poophetes are dead, whome makeles thou thy selfe?

Jelus antwered: If I honoure my tele, mpne honoure is nothing worth. It is my tather that honoureth me, whiche pe lape, is pour £ od, a pe have not knowen him, but I knowe hom. And pf I huld lape, I knowe hom not, I thulde be a loar like but to pour, but I knowe hom, and kepe hos

Capinge.

Jour father Abraham was glad to fe mp dape, and he saw it, and recopied. Then sape the Jetnes but o hom: Thou art not pet spittee perc olde, and hast thou sene Abraham: Jesus sape but o them: Derely, berely I sape but o pou : per Abraha was, I am. Then toke they by stones, to caste at hom. But Jesus had himselfe, and wente out of the temple.

The.ir. Chapter.

Ad as Jelus passed by, he saive a man which was blynde from hys bythe. And his discoples asked hym, sayinge: Master, who druge.

The ir Chapter

cinne, this man of his father and mother that he was borne blind Jecus ancivered: Pether hath this ma cinned, not pet his father mother, but that the workes of God Chulde be chewed on him. I must worke the workes of him that cent me, while it is daye. The night cometh when noman can worke, as long as Jam in the world.

\*I am the light of the worlde.

308.1.a and .7.4

Æ(a.3.2

de fone as he had thus fpoke, he fpatte on the grounde a made clape of the fpetle. a rubbed the clay on the eyes of the blind, a lapd buto him: Bo welle the in the pole of\*Sploe, which by interpretacion fiams fpeth , fent. De went his wape and walhed and came agapnefeing. The nepabbours a they that had fene him before ho to that he was a begger, lapd: Is not this he that face and begged Some Capde: This is he. Other Capde: De is iphe him. But he hom felt lapde: 3 am enen he. They lapde buto bom: Dow are thoneeves opened then? De antwered, and lapoe: The man that is called Jefus made clape, a anopated mpne epes, and land buto me: Bo to the pole St loe, a waihe. and I went and waihed and recepued my light. They land buta hom: C Where is he ! De lapde: I can not tell.

Then brought they to the Whariles, him that a littell vefore was blinderfor it was the Saboth dape when Jelus made the clape, a opened his eyes. Then agapte the Phariles also asked him how he had reserved his light. He sape buto them the put clare boon mone eyes, a I walked, as

00 (E

of S.John.

Do fe. Then lapde Come of the Wharifest This man is not of God, because he kee weth not the Saboth bay. Other Cape: hote can a mathat is a finner, bo fuche myza. cles: and there was flepfe amonge them. Then fpake they buto the blinde agapue: Do hat laple thou of him, because be hath opened thone epes:'And he fapde: "De is a John. 7. F

D Drophet. But the Jeines Did not beleue of the feloto, bow that he was blind a recep. ued his fight, butill they had called the father a mother of hum that had recepted his light. And they alked them, faping:38 this pour conne, tohom pe cape toas boine blind: Bow doeth he now fe then? Dis fa ther a mother answered them a sapo: DDe wote well that this is our forne, and that he was borne blind, but by what meanes he now feith that can we not tell, or who hath opened his epes, ca the not tell. De is old prough, alke him, let him anlwere for him felf. Guche wordes wate bis father a mother, because they feared the Jewes . For the Jewes had cofpreed all redy that pf any ma bib confeste that he mas Chaift John. 12.

E. the Muld be ercommunicate out of the fis nacoge. Therfore fapte his father a mother; he is old puough alke him.

Then agapue called ther the man that was blind, a fande buto hom: Beuc Bod the praple, we know that this ma is a lin ner. De antwered a fande: DO hither he be a Cinner of no, I cannot tell. One thoug I am fure of, that 3 was blind, a now 3 (e. Then fard they to bim agapne. Do hat bid

t.iii.

The.ir. Chaptere

he to the Dow ovened he thone eves! We ansmered them: 3 tolde pou per mbple, and ve bid not heare: DO herfore wold pe heare it agapne? Will pe allo be his discipples ? Then rated they him, & fapd: Thou art his Disciple: we be coles disciples. We are fure that God fpake with moles: this fee lom the knothe not from whence be is.

The man antwered a lapde buto them: This is a meruelous thinge, that pe wote not whence he is, feinge he hath opened mpne cpes. For we be fure that God hear reth not finners. But if ano man be a tooz Ohipper of Bod, a do his will, him heareth. he. Sence the worlde beganne was it not heard that any ma opened the eyes of one that was borne blind. If this man were not of Bod be coulde have bone nothping. They answered a sapac buto him:thou art altogether borne in finne, and doeft thou teache be: and they call hom out.

Refus hearde that they had ercommuni cate him:a affone as he had found him be tapbe bnto him: Doeft thou beleuc on the Conne of Boor be antwered a lapoe: Do ho John 4 c. 15 it lord, that 3 might beleuc on him. and Iches land buto bim: \*Chou hall fene him and he it is that talketh with the. and he Capd: Lorde 7 beleue: and werthinged him. Tefus Capo: I am come bnto indgement in to this world, thatthep which fe not might fein they which fe, might be made blinde. and Come of the IDharifes whiche there with him, hearde thele wordes and fapde onto hom; are toe then blinde Teine fapoe buto

of S.Johu.

buto the: \* pf pe were birnd pe Anid have no spune. But now pe sape: we le, therfore John. 15.3

pour Onne remapneth.

The. E. Cnapter. Creip bereip I cape buto pouibe that cutreth not in by the boze in to the Mepefold, but clim meth by Come other wape, the fame 19 a thefe a robber. De that goeth in by the Doze, is the Chepeherd of the Chepe: to hpm the porter openeth, a the Mepe heare has bopce, the callett his owne there by name a leadeth them our. And whe he hath fent forth his owne thepe, he goeth before the, a the Mepe folow him, for they knowe his borce. a ftraunger wil they not folote, but will fipe fro him, for they knowe not the bopce of Ataugers. This amilitude ipake Befus bnto them, bur they bnderftode not what thynges they were whiche he fake E boro them. Then lapo Jelus boto them a. gapne: Werelp berelp 3 Cape bnto pou : 3 am the Doze of the Grepe. All cuen as manp as came before me, are theues & robbers. but the Chepe Did not heare them: I am the boze: bp me pfanp ma enter in, he Chalbe fafe, a Mall go in a cut, a fpnde paffure. The thefe cometh not but for to deale, kill and petrope. 3 am come that thep myght haur life a haue it more aboundantly. 6 + 3 am the good thepeherd. The good

C thepeherd geneth his lete for the thepe. An hyred fermanne, whiche is not the thepe, leth herd, nether the thepe are his owne, feith the wolfe commpng, and leucth the thepe, this and

The.r. Chapter

Dat.ri.d Luke.ro.d

and fireth, and the wolfe catcheth them. fcattereth the thepe. The hyzed fernaunt flycth, becaufe he is an hpied fernaunt , & careth not for the Grepe . 3 am the good Geneherd, a knowe mone thepe, am kno wen of mone. \* As mp father knoweth me enen fo know 3 mp father: and 3 gene mp Ipfe for the Gepe. and other (hepe 3 haue. which are not of this fold, the alle multe D I bring that thep maye heare mp borce a that there mape be one flocke and one Mepeherde, L Therfore both my father loue me, betaufe 3 put mp lpfe from me, that 3 might take it agaput. Do ma taketh it from me: but T but it aware of my Celfe. I have power to put it from me, and have power to take it agapne: This commaundement have I re

put it awape of my felfe. I have power to put it from me, and have power to take it agapne: This commaundement have I recepued of mp father. And there was a differencion agapne amog the Jewes for these sapinges, a many of them sapd: We hath te deutil, a is madde: Why heare pe him! Other sapd, these are not the wordes of him that hath the deutil. Can the deutil open the epes of the blynde:

And it was at Jerusale the feaste of

And it was at Jerutale the featic of the dedication, a it was winter: a Iclus a walked in Salomos parche. Then came the Jewes round about him, a tapd but him! Bow log doed thou make he doute? If thou be Christ, tell be plainip. Iclus an tweete them: I tolde pou a pe belene not. The workes that I do in mp fathers name they heare witness of me. But pe beleue not, because pe are not of mp thepe. As I tapbe

of S.Ihon.

Tapte buto pout ay thepe heare mp bopte. and I knows them, and they folowe me. and I dene buto them eternall lpfe , and thep Mall neuer perple, nether hall anp man plucke them oute of mp hande, ap father whiche gaue them me, is greater then all and no man is able to take them out of my fathers hande and 3 and my fa

f ther are one.

Then the Jewes agapuc toke bo fones to Rone him withall. Iclus antwered the: chanp good workes haue I Chemed you from my father, for whiche of them wil pe Rone me: The Jewes antwered hpm, fape ing: for the good workes fake we ftone the not, but for thy blafphemp, a because that thou being a man, maken the Celfe Bod. Jefus ant wered them: Is it not wit ten in pour lato. \* 3 lapde,pe are goddes: Wal.gr. If he called them Goddes buto whom the worde of God was fpeken (and the fcrip. ture can not be broken) (ap pc then to him: whom the father bath Canciplico, & Cent into the worlde, thou blafphemell, becaufe \$ 3 lapd 3 am the fonne of Bode 363 Do not the workes of my father, beleue me not. But pf 3 do,then though pe beleue not me pet beleue the workes, that pe mape know and beleue that the father is in me, and in bim.

Agaphe thep went about to take hem : but he elcaped out of their habes, a went aware agapne beyonde Jordan, into the place tobere John befoze had baptiled, # there abode, and many reforted buto him, t.D

The ri. Chapter

and lapb: John bod no mpracle, but al thin acs that \* John fpake of this ma, are true. John.3.d and many beleued on bem there.

Luke. 7.8

Certapne man Waslicke , namet a Lasarus of Bethania the to une of Warp and her Cofter Wartha . It was that mary which anounted? ? fus with opniment, wwwped his fere with her heere, whole brother Lagarus was fiche, and his fifter Cent buto hym, Caping: Lorde behold he toho theu louelt, is fiche. Libben Telus be ard that, he lapbe: This in firmite is not buto beath, butfor the praple

The.ri. Chapter.

John. 9, 8. of 600, that the Conne of God' might be prapled by the region of ir. Jelus loued Warrhe and her Offer and Majarus. Then after he has hearde that he was liche, ret abobe he two Daves fill in the fame place

where be was.

Then after that Capo he to his bicciples! ler be do into Jetorp agapne. Die difciples Capo bnto him: Mafter, the Jewes lately John. 7.0. \* Cought meanes to Rone the. a toilt thou 8.g. a. 10.fgo thether agapne? Jelus antwered: are there not trollue houres in the daye: If a ma malke in the bay be flombleth not, bes cause he feith the light of this world. But pf a må walke in the night, he fobleth; becaufe there is no light in him. This fapole be a after that, be farbe bnto them: Oure frende Lagarus Clepeth, but 3 go to make. him out of Gepe. Then fapde his disciples: Lozo pf he flepe, he Mall do well phough. Dow beit Jeins ipake of his beath : but chicp

of S.John.

they thought that he had tooke of the Has turali Cepe. Then Capo Jefus bitto them plainly: Lasaras is dead, # 3 am glad for pour lakes, that I was not there, because pe mape belene. Menerthelelle let be go bn . to him: Then Capo \* Thomas which is cal John. zo. led Dpoimus bnto the disciples:Let be al-Co go, that the mape ope with hym. Then wet Jelus, a found that be had ipen in his grane foure bapes already. Bethanie was npe bnto Jerufalem, about.rb. furlonges of, and many of the Ictes tocre come to Wartha and Warp to comforte them ouce their biother. Wartha affone as the heard that Jefus was commpng, went and mete Chym: but Warp fate fill in the house.

4 Then laps Wartha buto Jelus: Lord John, ILD

pf thou haddelt bene here, my brother had not bene dead, but neuerthelesse, I knowe that whatsoeuer thou askes of God, God will gene it the. Jesus sappe but her: Thy brother chall rpse agapne. Wartha sappe but hom: I knowe that he shall rpse agapne in the resurrection at the sast dape. Jesus sappe but her: I am the resurrection and the lpse: We that beleueth on me, pe though he were dead, pet shall he sine. And who soever sineth and beleueth on me, shall never dead. Beleueth thou this: She sappe but him: pe Lorde, I beleve that thou are Chief the sounce of God, which shuld come into the worlde.

and affine as he had to tapte, the went her wape, and called warte her tiffer tecretty, taptinge; The matter is come e cal-

leth

#### The.ri. Chapter

Teth for the. And the aftone as the hearde that, arole quickly, and came but o him. Ie kns was not pet come into the toune, but was in the place where wartha mete him. The I ewes then whiche were with her in the house a conforced her, when they sawe warp, that the role by hallely, and went out, folowed her, saying: She goeth buto

the graue, to wepe there.

Then when warp was come where Tes fus mas, a lawe hom Me fel doune at his fete Caping bnto him: I orde pfthou hadbelt bene bere, mp brother had not bene bead. Dhe Jelus lawe her wepe, and the Temes allo mepe, which came with her, he groned in the spapte, a was troubled in him felt, and farde: Debere have pe lapco hom: They lapde unto ham: Loide come # fe. and Jelus went. Then land the Jemes: Bebolde how he loued hom. And Come of them fapor: Coulde not he whiche opened the eyes of the blinde have made alle, that this man Bulbe not have bred? Jefus as gapne groned in him felf, and came to the & graue It was a caue & a fone lapbe on it.

And Jesus sapde: Take pe awape the stone. Wartha the lister of him that was dead, sapde but o him: Lorde by this tyme he stinkerh, for he had bene dead fower dayes. Jesus sapde but o her: Sapde I not but o the that of thou diddest beleue, thou shuldest se the glory of God. Then they take awape the sone fro the place where the dead was lapde. And Jesus liste by his epss heard: father I chanke the because

that

of S.John.

that thou half heards me, I wot that thouse hearest me alwayes, but because of the people that kande by, I sayde it, that they maye beleve, that thou half sent me.

And when he thus had spoken, he creed with a londe bopce. Lazarus come forth. And he that was dead, came forth, bounde f hande a fere with grave bondes, and hystace was bounde with a naphyn. Jelus sape when them: Loude him, and let hym go. Then many of the Jewes which came to Mary, a had sene the thinges which he sus dyd, beleved on him. A But some of them wenter by: wayes to the Pharises, and tolde them what Jesus had done.

A Then gathered the hye Priestes and the idharises a counsel, a sapt: What do wer this mā doeth many miracles. If we let hum scape thus, all men will believe on him, a the Romannes chall come a take awaye our countre a the people. And one of them names Capphas whiche was the hye Priest that same pere, sapt but o them. The perceput nothing at all, not per consport that it is expedient for be, that one mā die for the people, a not that all the people perishe. This spake he not of himself, but being hye Prieste that same peare, he prophesed that Issue Chulo ope for the people, a not so, the people only, but that he shall against the people only, but that he shall against the reaction in one the children

huld gather together in one the children Wat. 26. 80. 60 Bod, which were featered abrode. Fro War, 14. 80 that dape fouth they helde a counsell toger ther, for to put hom to death.

Jelus therfoze walked no moze open-

The rij. Chapter

Ir among the lewes, but wente his there thence buto a countre ape to a toilbernes. into a cotie called Ephaim, a there haune Dat. 26.8. teb twith his difciples. \* and the Jemes War.14.4. Eafter toas ne at hande, and many went Muke.22.4 out of the countre bp to Jerulalem befoze the Cafter, to purifpe them Celucs . Then fought they for Jelus, and fpake betwene

them feines as they flobe in the temple : DD hat thinke pe, feing he commeth not to the feaft. The hpe Wieltes and Wharifes had genen a commaundement, that pf anp man knew where he were he (huld thewe it, that thep might take him. F

Che.rif. Thapter.

@at. 26.a. war, 14.8 Muc. 7.E

Den Jelus fire baves before Ca. Ber came to Bethanp tocre Lasa. 3 rus was, whiche was dead and tohom Jefus rarfed from beath. There they made hym a lupper, a Cartha ferued, but lasarus was one of them that fate at the table with him. Then toke Da ry a pound of opntment called Marbus,

perfect and precious, and anopated Telus fere, and wrot his fete with ber heere:and

Then Capbe Jefus: Let ber alone, agaput

the house was fpiled of the faner of the Dat. 26.8. opntment. \* Then lapbe one of hys billis Bar. 14.a ples named Judas Ilcarieth Symons fonne, tokiche afterward betraped hom: Mby was not this opnimet fold for thre hundred pence, a geuen to the poore? This farbe be, nor that he cared for the poore, but because he was a thefe, and kept the bacce, and bare that whiche was genen.

the

of 3. John.

the dape of mp burping the kept it. The pooze alwayes thall pe haue with pou,but

me Chail pe not alwayes have.

Ouche people of the 3cmes had know. ledge that he was there. Ind ther came. not for Jefustake only, but that they might le Lazarus allo whom he rapled fro beath. The hoe Prickes therfore belbe a coun-25 cell that ther myght put Lagarus to beath alfo, because that for hys fake many of the Iches went aware, and beleved on Ice

Cus. L

\* On the mozotoe , muche people that @at.zr.a that Jefus thuib come to Jerusalem, toke Car.14. 8 braunches of palme trees and wente and Luc. 19.6 mete him, and creed Befanna: Bicfed is he that in the name of the Lord commeth kpng of Ifrael. and Jefus got a pong affe and fate theron, according to that whiche was writte: \*feare not baughter of Sion, Behold the kong commeth futtinge on an Ala.62.0 alles coolte. There thinges bnocritobe not 3acha.9 b his disciples at the irfe, but tohen Jefus Luke.19. & mas gloufied, then remembred thep that

r luche thinges were witten of bim, and that fuche thynges they had bone buto hom. The people that was with him whe he called Lazarus out his graue, a rapled bom fro beath, bare record. Therfore mete him the people, because thep hearbe that he had done luche a miracle. The Whariles therfore lapoc amonge them felnes: per. sepue pe how we prenaple nothping! Bebolde al the morid goeth away after hom. There

#### The rii. Chapter

There were certapue Grekes amonge them, that came to prape at the featle: the fame came to Philip, which was of Beth faids a cities Balile, and deliped him, saping: Sprine wolde fapue to Iclus. Whilip came and tolde Andrew. And agains Andrew and Philip tolds Iclus, and Iclus answered them, saping: The hours is come that the some of man must be glorifyed.

4 Werely berely 3 far buto pou, ercent the wheat come fal into the ground a ope it brocth alone. If it breat bringeth forth muche frute. De that loueth his lyfe Chall Deftrope it, a be that bateth his lote in this morlo, mai kene it buto life eternat. If any ma minifter buto me,ler him foloto me: & where 3 am there wall alco mp minifter be. and pf any ma minifter bnto me, hom wil my father honourc. & Now is mp foule troubled, a what that 3 laper father deliuer me fro this houre, but therfore com Ibnto thishoure. father gloutpthp waine. The came there a bopce fro heane, faping: I have gloufied it, a wil gloufp it agapn. The lapo the people that Robe by a neard. it thoudzeth. Other fapd:an angel fpake to hi. Jelus anftrered a fapdithis boice came not because of me, but tog poure fakes.

A Now is the indgemet of this world, now thall the prince of this worlde be call oute, and 3, pf I were lift by fro the earth will be abe all men but a me. This capbe Jelus, lignifyinge what death he mulde dre. The people ancivered him: We have been out of the lawe that Christe bydeth

gues

ener, a heto Capelt thou then that the forme of man mufte be lpfte by : who is that Conne of mane Then Jelus lapde bate the: per a ipreel whole is the loght with pon. Doalke whyle pe have light, left the bark. nes come on pou. De that walketh in the barke . woterh not whother he goeth. Mohple pe haue loght, beleue on the light. that pe mape be the childre of the light.

Thefethpinges fpake Jefus and bevarteb and hod hom felfe from them. and f thoughe he had bone to many inpractes be fore the pet beleued not thep on hpm, that the Capinge of Claias the 102 ophet mpaht be fulfplied, that he Cpake: \*Lozo who that Rom. 10.0 beleue oure lapinge! and to whom is the arme of the Lorde opened? Therfor coulde they not beleue, becaufe that Elaias farth agapuc: the hath blinded theps epes a har bened thep; herres, that they Gulor not fe Elap.6.c. with thep; cpes,a buderflande with thep; Dat.13.b. herres, and chulde be connerted, a I chulde char.4.b. heale them. Suche thonges fapte Elaias, Luke.8.b. when he fate hos gloze, and fpake of him, Letu.28.t. Meuertheielle amonge the chiefe rulers many beleucd on hpm. Eut becaufe ofthe Wharpfes thep wolde not be aknowen of B it left thep thulde be excommunicate. fos thep louce the praple that is gene of men, more then the prayfe that cometh of God. and Jefus crped, and fapte: the that bee leucth on me, beleucth not on me, but on hpm that fent me. and he that feith me. feith hom that fent me. 4 3 am come a trabe into the moride that mhofocuer be-

leneth

The.rig. Chapter

lemeth on me, chulo not bybe in barkenes. And pf amp man heare mp woodes, and beleue not, I indge hom not. Hos I came not to indge the woolde, but to caue the woold. He that refuseth me, and recepueth not my woodes, hath one that indgeth hom. The wood that I have spoke, the same that indge hom in the laste dape. Hos I have not spoke of mp selfel but the father which sente me, he gave me a commundement what I chulde cape, n what I chulde speake. And I knowe that hos commaundement is spreeuclastrate hos commaundement is spreeuclastrate. Mo hatsower I speake therfore, eue as the father bade me, so I speake. H

The risi. Cpapter. 4

Eforethe feathe of Cather when Je a lus knewe that hys houre was come, that he chulde departe out of this world but the father. 19then

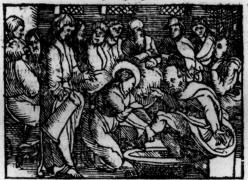
he loned hys whiche were in the worlde, but the ende he loued the And when supper was ended, after that the deupli had kput in the herte of Judas Jearieth Sismons sounce, to betrape hym: Jesus knownges into hys handes, a that he was come from God, and went to God: he role from tupper, and lapde a spde hys byper garmentes, and toke a towel, and graced hym selfe. After that, he poured water into a barfyn, and beganne to walke hys disciples fere, and to wope them with the towell, wherewith he was graved.

Then came he to Simon Peter. Ind De ser larde to him: Logd that thou wathe mp

fers

@at.26.b @ar.14.b

# of S.John.



fcte: Iclus antwered and farde buto hom: tobat 3 po, thou wored not note, but thou Malte knome hereafter. Weter lapde bnto hpmithou Chalte not toache mp fere, tohple the worlde Candeth. Jefus antwered hpm: 9)f 3 wallhe the not , thou Galte haue no parte with me. Simon Weter Carde bito hom: Lord, not mp fete onelpe, but alfo mp B handes and mp head. Jefus fapde to home We that is walched , neverh not laue to walche hos fere, and is cleane every whit. and pe are cleane; but not all. for he kneto hps betraper. Therfore fapte he:pe are not al cleane. After he had toal bed theps fere. recepued hes clothes, a mas fet doune as gapne, he fand buto the: Doce pe what 3. hauebone to pour De cal me mafter aleid, a pe lape wel, for to am 3.36 3 then poure Horde a mafter haue wached poure fere. pe allo sughte to walthe one anothers Ephc.5.2. fete, \*for I have genen pou an ensample 1.10et.z.b

b.11

The.riff. Chapter

that pe findo do as I have done to pou. & mat. ro.c. \*Derelpe, bereipe 3 fape buto pou, the fer-Luke. 6. f. naunt is not greater then hos maller nes ther the mellenger greater then he that C

fent hom.

Make.IL.d

10 (al. 40.

\*If pe biderfande thefe thonges, bappp are pe, pt pe do the. I fpeake not of pou all: 3 knowe whome I have chosen . Bat that the feripture be fulfplico: the that cas teth bread with me, hath lpfte be hys hele agapna me. Noto tel I pou before it come: that when it is come to palle, pe might beleue, that I am be. Derelpe, bereipe I cape bnto pou: Be that recepueth whome focuer I fende, recepueth me. and he that receps neth me, recepueth bym that Cent me.

Dat. 26.b mar.14.b Muke.zz.c

Doben Jefus hab thus fande, he mas troubled in the Coupte, and teltifped , laps inge: Derelpe berelp I Cape bnto pou, that one of you hall betrape me. and then the distribles loked one on another doutpinge of whome he Coake. There was one of his discoples, whiche leaned on Jefus bolome. mhome Telustoned. To hom beckened Si mo Weter, that he Chulde afke, who it was of whome he fpake. De then as he leaned on Jelus breft, lapde bnto hpm: Lorde who is it: Jelus answered: De it is to whome I geue a foppe, when I have bypte it. And he wet a loppe, and gave it to Judas Ilcaris oth Simons Conne. and after the toppe Satan entred into bom. Then fapde Jelus buto him:that thou doeft, do quickly. That will no man at the table, for what intence be Cpake bnto bym. Some of the thought, because

of S.John.

because Judas had the bagge, that Jelus had farbe buto hym, bye thofe thynges that the hane nede of agaput the featt or that he shulde acue some thringe to the poore. Affene then as he had recepued the Soppe, he wente immediath oute. and it was nyaht, when he was gone out. Telus. Capacinotos is the Conne of ma atosifped. and God is gloufped by hom. It Bod be gloutped by hym, God Mall alco gloutpe hom in hom lette: and Chall Grapatt wave eloufpe bpm.

+ Deare chplozen, per a lptel whole am 3 with pou. He Chall like me, and as 3 Capo bnto the Jewes, whyther 3 go, thyther ca pe not come. allo to pou lape 3 noto. \* a 1.30h.2.6 meine commaundement gene I buto pou. that pe loue together, as I have loued pou,

that euen to pe loue one another. 18p thys mail all men knowe, that pe are my bifcpe ples,p? pe thall have love one to another, Simon Weter lapoc bnto him: Lorde tohp. ther goed thou: Jelus antwered him: whp ther 3 go thou canft not folome me note, but thou Chait folome me afterwardes. 4

Weter Capde buto hpm: Loide, why can not I folow the new: \*I topl gene mp lpfe chat. 26.6 for thy Cake Telus antwered hom: Wite mar. 14. thou gene the lefe for melake Dereip, be- Luke.22. relp 3 cape buto the, the cocke chall not crotoc, tpli thou have benped me thiple.

Theiriti. Chapter. 4 no he capoc unto hes difciples: let not poure herte be troubled . Be. dene in Bod, and beleue in mg, In b.iii

The riif. Chapter?

mp fathers house are many mansions. If it were not so, I wolde have tolde pou. I go to prepare a place for pou. I will come as gapne, and recepue pou enen buto mpself, that where I am, there mape pe be also.

John.12.0 \*that where Jam, there mape pe be also.
and 17.8 and whyther J go pe know, and the wave
pe knowe.

Thomas fapte but hom: Loide we knowe not, whether thou gack. Also howe is it possible for be to know the waper Je sus saped but hom: I am the wape, the mat. II.d. truthe and the left. \*And no man cometh

john.6.c. buto the father, but by me. If pe had know twen me, pe had knowen mp father also. And now we knowed hym. a have sene him.

Whilip capde buto hym: Lorde Chero bs
the father, and it sufficeth bs. Jesus capde is
buto hymihaue I bene so long tyme with
you, and pet have thou not knowen mer
Whilip, he that hath sene me, hath sene the
father. And how capell thou then: then bs
the father. Belevell thou not, that I am in
the father, and the father in mer The worbes that I speake buto pou, I speake not of
mp selfe; but the father that divelleth in me
is he that doeth the workes. Beleve me
that I am in the father, and the father in
we. At the least beleve me for the bery work
he that beleveth on me, the workes that I

pat.17.a. do, the same thail he do, a greater workes wo.27.c. then these thail he do, because 3 go bitto pat.11.d. mp father. \*And whatsoever pe aske in mp luke.9.b vame, that will 3 do, that the father make.

be

of S. John.

be glozifyco by the conne. If pe that atke any thenge in mp name, 3 will bo it. 4 4 If pe loue methepe my comaundemens tes: a' 3 topi map the father, a he that geue pon another coforter, that he map bide with you for ever: which is the corpte of truthe. whome the mosibe cannot recepue becaute the worlde feith hom not, nether knoweth hpm, but pe knowe hpm. for he atocileth with pour, and malbe in you. I will not leaue pou confortelelle, but topil come to Pon.

Met a letell whele and the worlde feith me no more:but pe Chall Come. for I lyue and pe thall ipue. That dape thall pe know that 3 am in mp father, and pou in me, and

3 in pou.

\*De that hath my commaundementes kepeth them, the Came is be that loueth me. and he that loueth me, Galbe loued ofmp 1.30h, 5.a. father: and I well love hym, and well thew mpne otene felfe to hpm. Judas fapde bnto hom (not Judas Marieth) Lorde what is the cause that thou worlt thewe the selfe bnto be and not bnto the morlde? Jelus antwered, and lapbe buto hom: pf a man lone me, and woll kepe mp (avinges, my fa ther allo will love hom, and we woll come buto bom, and woll owell with hom. We that loueth me not kepeth not mp fape inges. and the toothe tohiche pe heare is not mone, but the fathers which fent me.

Thes have I (poken bnto pou, beinge per prefent with you. But the conforter lubich is the holp good, who mp father wil

Tohn. 15.a

The. rh. Chapter

John .tr. o and.16.b. actes.2.8

fende in my name) the Mall teache pou all thruges, and birnge all thruges to poure remembraunce, wharfoever I have tolde pou Deace 3 leue with pou, my peace 3 gene bito pou fot as the worloe geneth gene I bnto pon . Let not poure herte be greucd,nether feare pe. 9c haue hearde howe I land buto pou: I go a come agapne bree pou. If pe loued me, pe molde herelpe ruspce, because I lapde, 3 go buto the fas ther. for the father is greater then 3. \* 3nd

John. 13.6 now have I Chemed you, befoze it come, and. 16.a. that when it is come to palle, pe might beteuc. Dere after tooli 3 not talke manpe wordes buto pou. for the ruler of thes

John. 12.6 toogloe cometh, \*and harh nought in me. a nd.16.b. But that the morlde mape knowe that 3 loue the father:therfore as the father gaue me commaundemet, cuen lo do 3. 1 Rple let be go bence.

The. rb. Chapter. 4 am the true bone, and mp father a is an hulband må. Cuery branche that beareth not frute in me, be mil take aman. Ind euerr brauche that beareth frute, woll he pourge, that it mape bring more frute. Dow are pe cleane thosow the wordes, whiche 3 haue Cuoken buto pon. Bpde in me, and let ine bpde in pou. As the braunche cannot beare frute of it felfe, except it byde in the byne: no more ca pe excepte pe abpoe in me. I am the topne and pe are the braunches. We that abybeth in me, a 3 in hom, the fame bayngeth forth muche frute. fortvithout me can pe do no. thong.

of S. John.

thong. If a man bobe not in me, he is call forth as a braunche, and is toidbered: and men gather it and caft ir into the fpre, and Bit burneth.\* If pe bpde in me, and mp too: mar.rr. des also byde in you; aske trhat pe topil, 1.306.3.0. and it Chalbe bone to pou. & Berein is mp father glozifped, that pe beare muche

frute and be made my disciples.

as the father hath loued me, eue fo haue I loued pou. Continue in mp loue. If pe Mall kepe my commaundementes. ve Chall bpde in mp lone, euen as I haue kepte mp fathers commandementes, a bpdc in hps loue. Thefe thynges haue 3 Cpoken bnto Pou, that mp jope mpaht remapne in pou,

and that poure tope might be full.

4 Thes is mp commaundementitiat pe loue together as 3 haue loued pou. Brearer loue then thes hath no man, then that a me bellowe hps ipte for hps fredes. 3) are mp frendes, pf pe bo whatfocuer 3 commaunde pou. Dence forthe call I vou not fernauntes: for the fernaunte knometh not what hps loid: boeth. But pou haue I called frendes:for all thrnges that I have hearde of mp father. I have opened to pon.

De haue not chofen me, but I haue chofen pou, and ordepned, that pe go and bipnae forthe frute, and that pour frute remapne, that whatforucr pe thall afke of the father in mp name, he Mulde geuett pou. +

4 This commaunde I pou, that ve lone together. If the moulde hate pou, pe know that ir hated me before it hated pon. If pe were of the warle, the worlde wolde loue

b.6

## The rbi. Chapter

tops owne. How be it because pe are not of the toolibe, but I have chofen pou oute of the worlde therfore hateth you the worlde. Remember the lapinge that I fapde buto pourthe fernaunte is not greater then the

enath.ro.c Lozde. \*3fthep baue perfecuted me, fo topti Ruke.zr.c thep perfecute pou. If they have kepte mp

Wart. to,c fapinges, fo woll they kepe poures.

\*But all thefe thringes woll thep bo bus 30hn.16.a to pou for my names lake, because thep haue not knowen hom that fent me. 363 had not come and froken buto them, thep Chulde not have had fpnne: but notice have they nothpinge to cloke they? Cynne with all. De that hateth me, hateth my father 36 I had not done workes among the which none other ma did thep had not had finne. But now have they fene, a pet have hated botheme a my father:euen that the faping mpght be fulfpiled that is watten in their late: \*thep hated me without a caufe.

10fal.35.a and.66.d.

4 But when the conforter is come, who 3 woll cende buto you from the father. which is the spape of truthe, which proces beth of the father, he thatt teftifpe of me. and pe mail beare witnes allo, because pe haue bene with me from the beginnpnge. The.rbi. Chapter.

mat.ro.b. @ar.ic.b. Muke.zi.c

Dele thonges have 3 Capbe buto pou, because pe thulbe not be of. fenbed. They that excommunicate pou:pe the tyme thall come that

wholoeuer kylleth you, world thonke that he boeth Bod ferupce, and fuche thonges well they do buto rou, because they have

not

13

Hot knowen the father nether pet me. 15 mg thefe thongeshaue I tolde pouthat when that houre is come, pe might remeber then that I tolde pou to. HThele thinges lapde I not bato pou at the beginning becaufe 3

was prefent with you.

4 But now I go mp toapeto him that 23 Cent me, and none of rou afketh me : why ther goek thou: But because I have lapoe fuche thyraes buto you, poure hertes are full of lozowe. neuerthelelle I tel pou the trueth, it is expedient for pour that 3 go awape. for pf 3 go not awape, that confarter topli not come buto pou. But pf 3 beparte. \*I woll sende kom buto pou ant Joh, 14.0. when he is come, he will rebuke the twolld acces. 2.8. of some, and of rud. Acces. 2.8. gement. Of Conne, becaule thep belene not on mejof righteoulnes, becaule 3 go to mp father, a pe Chall le me no moze: of tuoge. ment , because the chiefe ruler of thes worlde,is indged all ready.

I have pet many thrnges to Cape buto pout but pe cannot beare the awaye now. Bow be it when he is come (I meane the (pipte of truthe) he woll leane pou into all trueth. De Gall not fpeake of hom felfet a but whatfocuer he thatt heare, that that he (peake, and he topli thethe you thynges to tome. De Chall glozifpe me, for he Chall recepue ef mpne,t Gall Getve buto pou. \*at Ont. rr. b. thinges that the father hath, are myne. and.28.0. Therfore lapoe I buto pou, that he Mali Luke.to. take of mone, and Cheme bute pou. F 30hn.3.6.

A after a tobple pe (ball nor Ce me, and

agapue

The. rbi. Thapter

agapne after a tohple pe Mall Ce me: for 3 go to the father. Then lapde fome of hys diferples betwene thefelues : what is this that he fapth buto be, after a tobple pe Chalnot fe me, a agapue after a tobple pe that! fe me:and that I go to the father. They Carde therfore: what is the that he fauth, after a whyler De can not rell what he farth. Telus percepued that they wolde afte hym, a faper bnto the Thes is it that pe enquire of betwene poure felues, that 3 lapde after a tobple pe thall not le me. a & agapue after a whole pe thall fe me. weres ip bereipe I care buto pouipe Grail mene and lament, and the moulde thall recopce. John. ze. e ge mail Cozowe: but poure fozowe maibe turned to tope.

roto, becaule her boure is come:but affone as the is belpuered of the childe, the reme breth no more the anaupthe for tope that a man is borne into the moribe . and pe now are in foroto:but I wil fe pou agapne. and poure berte Mall rciopce , and poure tore thall no man take from pon. 1 2nd in that dave thall pe afhe me no euchion. 4 Derelpe bereipe 3 fave bnto pou:tohat focuer pe mai afke the father in my name. he woll gene it pou. Ditherto haue pe al-

a woman when the trauspicth bath Co.

Red nothpinge in my name. \* Afke and pl Dath. 7.8 Mall receput it that poure lore mare be Ence.II.o full. Thece thonges haue 3 fpoken knto 3acob.1.8 pon in Douerbes. The tyme topil come, when 3 chal no more weake to pon in 1010 nerbes:but 3 Chall Cheine pau plamele fro

mp father. At that dape thall pe afke in mp name. And I sape not but o pou, that I topli speake but o mp father for pou, for the father hom solfe loueth pou, because pe have loued me, a have beleved that I came out from God. I went out from the father and came into the worlde; and I leue the worlde agapue, and go to the father.

Dis disciples sapde but o home to notice speakest thou plainly, a thou viest no place werbe. Note in nowe we that thou buders standed all thoughts, and nedest not that any man shulde aske the ange question. Therefore believe to that thou camest from Bod. F Jesus answered them: Now pedo believe. \*Beholde the houre draiveth upe, sat. 26.6. and is all ready come, that ye shalle scare spar. 14.8

me alone. And pet am I not alone , for the father is with me.

Thele wordes have I forken but o pou, that in me pe might have peace. For in the worlde thail pe have tribulation; but be of good theare, I have overcome the worlde.

tered cuery man his wapes, and mal leave

The rois. Chapter. 4

Dele wordes spake I elus, ipfte by hys eyes to heaven, and sayder father the houre is comeiglorifye the sas thou had geve him power oner all deche, that he shulde geve eternalize to as many as thou had geven hym. Thys is life eternalis, that they myghs knowe the, the only bery God, and whom thou has sent Jesus Christe.

Thate

The rhi. Chapter

John. 19.63 have glossfyed the on the earth. \*3 have finplico the mothe which thou gauelt me to do. and now glozifpe me thou father with thene own felf, with the glose which is I had with the per the worlde was. 3 have declared the name buto the me which thou gaueft me oute of the toolloe. Thone thep were, and thou gaueft them me, a thep have kepte thy Capinges. Now they know that al thringes whatfocuer thou halt geuen me are of the. for 3 hanc genen bnto them the morbes whiche thou ganell me, & they have recepted them, a knowe furelye that I came oute from the : and they have beleued that thou brodeft fende me.

I prape for them, and prape not for the morloe:but for them whiche thou hafte ae ue me, for thep are thone. and all mone are thone, and thous are mous, and 3 am glo. rifped in them. and noto am 3 no moze in the worlde, but they are in the worlde, and

I come to the. +

4 Dolpe tather hepe in thone otone name, the which thou haft geuen me , that thep mape be one, as the arc. Dohple 3 tras with the in the world,3 kept them in the name. Those that thou gaueft me, haue I kepte, a none of the is loft, but that lotte Mal. 109. chploe, that the fcripture myght be fulfple C led. Dow come I to the, and thefe morbes freake I in the wealde, that they myght haue mp tope fui in them. 3 haue gene the, the worde, and the worlde hath hated the because they are not of the worlde, cuen as I am not of the worlde, I delpre not, that thou

Sapi.z.d.

thou Auloest take them out of the worlde; but that thou kepe them from eupli. They are not of the worlde, as I am not of the worlde, Sanctiffe them with the trueth. The laping is trueth. As thou didded lend me into the worlde, and for they lakes fanctiffee I mp leife, that they also might be lan-

crifped thoso to the tructhe.

16

I prape not for them atone, but for them also which that belove on me the row their preachings, that they all mape be one, as thou father arte in me, a I in the, that they make be also one in bs, that the worlde make belove, that thou half sent me. And the glorye that thou gavel me, I have generate them, that they make be one, as we are one. I in them and thou in me, that they make be made perfecte in one, and that the world make knowe that thou half sent me, a half eloved them as thou half loved me.

Father, I will that they whiche thou is hast genen me, be with me where I am, that they mane le my glore, whiche thou haste genen me. For thou louedest me be. Oat. 10.d. fore the makinge of the worlde. O right luke. 10.d teous father, the very world hath not know wen the but I have knowen the, and these have knowen that thou hast sente me. And I have declared who them thy name, and will declare it, that the love wherewith thou haste loved me, be in them, and that I be in them.

The stilf, Chapter,

190 hen

The.rbin. Chapter

Mat.16 d. Mar.14.0 Lubc.22.0 when Iclus had spoken these bisciples ouer the broke Cedron, where was a garden, into the whiche he entred with hys disc

coples. Judas also whiche betraped hom, know the placeifor Jesus ofte tomes restored thought with hos discoples. Judas then after he had recepted a bonde of men, and ministers of the hope Prices a Phasepies, came thought with lanternes a free brandes a wepens. Then Jesus knowing all changes that thube come on hom, were forther, and sope botto them: whome seke per They answered hom? Jesus of Majaseth Jesus fands hove them them had some the forther forther forther them them.

Mat. 26.c reth. Jelus lapde bnto them: 3 am he. \* 3u gar. 14.e das allo whiche betraped hom, flode with 18

Luke.zz.c them. But assone as he had sapo buto the,

Jam he, thep went backe wardes, and fell
to the groude. Ind he asked them agapne:
LO home seke per Thep sapoe: Jesus of Na
zareth. Issus auswered: I sapde buto pou,
Jam he. It pe seke me, let these go thep;
wape, that the saping impats be fulfplied
whiche he spake sof them whiche theu gauest me, have I not lok one.

Simon Peter had a (wearde, and dine it, and (mote the hot Peter for it anne for the fernance, a cut of his roght eare. The fernances name was Calchus. Then sappe Jesus but Peter: pur by the swearce into the sheath; shal I not drinke of the cup, which mp father hath genen me: Then the company and the Captapue a mixisters of the Jewes toke Jesus, and bounds hom, and led him away to Anna

of S.John.

to annas fralt, for be was father in lates bnto Cambas, which was the hpe Wielle that fame pere, Capphas was he that gaue C counfell to the Jewes, that it was expe-Diene that one ma Buto ope for the people. \*and Simon Weter folotoed Jefus a ano ther disciple: that disciple toas knowen of Dar.14. the hoe Buelle, a went in with Iclus into the palace of the hpe Wrielle. But Weter Rode at the doze without. Then went out that other disciple which was knowen bn to the bpe Diefte, and fpake to the dams fell that kept the doze, and brought in We. ter. Then lapde the damfell that kept the boze, buto Deter: art not thou one of thes mannes disciples: De Capdel 3 am not. The Cernauntes & the ministers fode there. had made a fper of coles, for it was cold, and thep warmed them lelues. Weter allo Code among them, and marmed him felf.

\*The ape Priette afked Jelus of his dif War. 14.5. tiples a of his doctrine. Telus antwered bim: I fpake openly in the world . I euer taucht in the Spnagoge and in the teple whyther all the Jemes reforted, and in iccrete haue I lapde nothpinge, why alkelt thou me: afke them tohich heard me, tohat 3 (apde buto them. Beholde thep can tell what I fapo: When he had thus fpoken, one of the ministers which sode bp, Cmote Iclus on the face, caping: Infwereft thou the hpe Wielte to ? Jefus antwered hpm: If I have cuil fpoken, beare wirnes of the cuill, pf I have wel Cooke, who Comprete thou mer and annas fent him bound buto

@at. 26. Luke.zz. .

Cape

The rbin. Chapter

Capphas the hpe prict. Simo Weter flobe marmed hun felfe. and thep fayde bitto hom: art not than also one of his Disciples! De benped it and lapbe: I am not. One of the feruauntes of the hoe Prieftes (his tofon tohole care poter (mote of) lapo buto bom: Did not I fe the in the garde touth hi? Deter denped agapne, and immediatly the cocke cretve. \* Then led ther Jelus from Dat. 27.8. Capphas into the hal of indaemet. It was in the morning, a thep them felucs went Luke. 13.4. not into the subgement hat, left thep Gulb be defiled, but that thep might eate the pat chall labe. Pplate then went out bnto the, & Capbe: DD bat acculació bring pe againft this mar They antwered a land buto him: If he were not an enill boer, the wold not baue belyuered hom boto the. Then Capde Oplate bnto them: Take pe him and tubge

mar.15.8

fignifying what death he Wuld dyc. Then Wilate entred into the indaement hall agapuc, a called Jefus, a fapde buto him: are thou the king of the Jemes: Jefus A anfwered: Sarft thon that of the felfe, oz Ded other tell it the of me? Wilate ant me. red: am I a Jetre: Thone ofone nacion & bpe Wieftes haue delpuered the bnto me. Dobat haft thou bone ? Jefus answered: Op kingdome is not of this mozlo. Memp kinada were of this world then toold mp minifers furely fight, that 3 (buld not be

Delve

him after pour owne lawe. Then the Jetoes fard buto him: It is not latoful for be to put any man to beath. That the wordes of Jelus might be fuifilled which be Chake of S. John.

belinered to the Jewes: but now is mpking bom not fro bence. Dilate Capbe bnto him: art thou a king then: Jefus answered: thou fapt that I am a king for this caufe was D I bozne, a for this taule came I into the tworld, that I chuld beare toitnes buto the trueth. and al that are of the trueth heare mp bopce. Wilate farbe bnto him: Dbhat thing is truth-and whe he had land that. he wet out agapne buto the Jewes, a lard buto thei\*I find in him no caule at all. ye cat.27.4. have a cultome, that I thuib beliuer pou one char.15.4 loufe at Eafter. DDill pe that I loufe bnto Luke. 23.6. pouthe kinge of the Jemes! Then crycd thep all agapne, faping: fot him, but Bar rebas: that Barrabas toas a robber.

Den Pollate toke Jelus, & fceur.

The.rir. Chapter.

geb him. and the foudiers mond a croune of thornes, a put it on agt.27.5 his head. and thep bid en hrm a char.is. purple garmet, a lapd: Dapi king of the Je wes: thep fmote him on the face. Wplate met forth agapuc, a Capo buto the: 18 chold I bring hi forth to pouthat pe map knew. that I fpude no faute in hpin. Then came Jelus forth wearing a croune of thorne & a robe of purple. and Dilate Capbe buto them: Behold the ma. \*DOhe the hpc Date them: Behold the ma. "Dune the the Wite Cat. 27.8 ties a minifers lawe him, they creed lap. Dar. 15.8 ing: Crucify him, crucify him. 10 ilate laps Dars. 23.8 buto the: Take pe him, a crucify hym: for 3 find no caufe in him. The Jetves anftre Bred him: TDe have a lawe, a by our lawe be ought to ove because he made him felfe

Theirir. Chapter

the tonne of Bod. DD he pollate heard that fapinge,he was the more afraped, a went agapue into the indgement hall, and Capde bato Jelus: DObence get thou! But Jelus daue him none anfwere. Then fapte Dp! late buto him: Speakelthou nor buto mes knowed thou not that I have power to crucity the, a have power to lowfe the? Je C fus anfwered: Thou couldelt have no power at all agapul me creept it were gens the from aboue. Therfore he that beline. red me bato the 16 moze in finne. \* and fre @81.27.D. thence forth Cought Phlate meanes to lowfe hom: but the Jewes creed, lapinge: MEthou let hom go, thou arte not Celars frende: for wholoener matteth homfelte a Apnais agapult Celar.

Muse.z3.e.

@ar.15.0

When Wplate hearde that fapinge, he brought Jelus forth, a late boune to geue Centence, in a place called the pauemet, but in the Debine tonge, Sabbatha. It was the Gaboth euen which falleth in the Eas fter feath, a about the firte houre, and be Capd buto the Jewes: Beholde pour kpng. They cryed aways with hym, awaye with him, crucify hom. Wilate Capo onto them ! that I centify pour king! The hacioteltes D

anfrered: De haue no hpng but Cefar . \* Chen delinered he him buto them to be crucifico.

Dat.27.0. Dar.15.0

Muke, 23.e

and they toke Jelus, a led him awape. and he bare his croffe, a ment forth into a place called the place of dead mes feutles, whiche is named in Bebaue, Bolgotha. Doberon they crucifyed hom, a troo other mpth

#### of S.John.



torth hom, on ether frbe one, and Jefus in the myddes and Dilate topote his title, # put it on the croffe. The wirting was: 3e. fue of Masareth kyng of the Jewes. This title rede many of the Jewes. for the place where Jelus was crucified, was npe to the citpe. and it mas writte in Bebrue, Grike a Latyn. Then fapde the hye Wzieffes of the Ictoes to Wilare: Dopte not kong of the Jewes, but that he capbe: 3 am king of the Jewes. Pplate antwered : Mohat 3 baue waitten, that baue 3 maitten .

Then the foudiers token they had cructe fped Jelus, toke his garmentes, and made foure partes, to eucty fondier a parte, and alfo his core. The core was without feine, wought bron thosow out. and thep capde one to another: Let be not beuide it, but caffe lottes to bo that have it. That the firt pture might be fulfifled which lapth: They

\*Devarted r.iii

The.rix. Chapter

Mal.22.3 Departed my rapment among them, em mp cote bib cafte lottes. and the fouppers did fuche thonges in debe. Then Robe by the croffe of Jelus his mother, a hos mos thers lyfter Wary the topfe of Cleonhas. & mary magdalene. Dohen Jefus fame his mother, a the disciple flandynge whom be loued, he tapde bnro his mother: Doman behold thy fonne. Then lapde he to the dife ciple: Bcholbe the mother. 3nd from that

After that when Jelus percepued that al thonges were performed, that the ferinture myaht be fulfilles, he \* layo: 3 thirt. There 10fal.69. Rode a bellett ful of byneger by. \* and thep

houre the disciple coke her for his offine.

filled a fornge with bineger, a toound it Math. 27. fabout with plope, and pur it to his mouth. Mar.15.0 affone as Jefus has recepued of the benee ger, he fapocitie finithed, and bowen his bead, and gaue by the good. The Jettes then breause it was the aboth each, that the bodpes Guide art remapne boon the croffe on the fabboth bave (for that faboth have was an hye dave) belong he priate that there leages mucht be broken, a that they might be take boune. Then came the foudiers bake the tegges of the fyzit, a of the other whiche was crucifyed worth Jelus. But toben thep came to Jelus, and fatoe that he toas bead already, they brake not his legges; but one of the Condpers with a (peare, thank him into the fode, and forthwith came there out bloud a mater.

and he that fate it, bare record, and his recorde is true. and he knoweth that he

Carth

## of S. John.

fapth true, that pe might beleue alfo. Thefe thinges tocre bone that the Cripture Could Ero. 12.0 be fulfilled. " He thall not breake a bone of fram 9.b. him. and agapne another Ceripture faperh: 3gchg. 12.6 Thep Wall loke on him, who they pearled. \*after that Joseph of aromati,fa (tobiche @at.37.g.

was a difciple of Jefus : but fecretly for mar.is.d feare of the Temes) belonght Wilate that Tuke, 23.9 be might take bound the bodpe of Jelus .

and Phlate gaue hom licence. and there came alle Micebemus, intich at the Legin ning came to Jefus by night, and brought of mpare a aloes mingled together aboute an kudged pound wanght. Then toke thep the body of Jelu, and wounde, it in ipnnen clothes with the odures, as the maner of tho Jewes is to bury. And in the place where Jelus was crucified, was a garde: a in the garden a neme Cepulchie, wherein was neuer man lapoe . There lapte thep Belus, becaule of the Iches Saboth eue, for the fepulchie was noe at hande.

The.rr. Chapter-De mozom after the faboth dave cam marp Dagbalenc garly, whe it was per barke buto the fepul. Math. 28.8 chie, a fam the flone take awape Luke.: 4 & fro the tobe. Then the ra, & came to Simo Mar. 16, al Weter & to the other difciple toho Iclus lo ued, a Capoc bnto them: Thep hauc take as wave the Lord out of the robe, a the canot tell where they have laps him Weter went forth & that other disciple, a came buto the femulchie. They ranne both together, and that other bisciple byd oute runne Weter, r.uii

The.rix. Chapter

Ofal.22.b \*Departed my rayment among them, a en my cote did rafte lottes. And the souders did suche thomas in dede. Then sode by the cross of Jelus his mother, a hys mose there spiker wary the works of Cleophas, a wary wandalene. When Jesus sawe his mother, a the disciple standings whom he loved, he sapple burd his mother: Woman behold thy sonne. Then sapple he to the disciple Beholde thy mother. And from that

10fal.69.

after that when Jelus percepued that al thonges were performed, that the lecipture myght be fulfilled, he \*layded there. There Rode a vellell ful of byneger by. \*And they fulled a spenge with bineger, a wound it

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Carco

## of S. John.

farth true, that pe might beleme alfo. Thele thinges toere bone that the feripture Chulo Ero. 12.8" be fulfilled. " De Mall not breake a bouc of num o.b. him. and agapne another Ceripture Capeth: 3acha. 12.6 They Mall loke on him, who they pearled. \*After that Joseph of aromati,ta (whiche Oat. 37.9" was a bilciple of Jefus : but fecretly for char. 15.0 feare of the Jewes) belonght Wilate that Tuke, 23.9

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The.rr. Chapter. De motom after the faborh dave cam marp Dachalenc carly, tobe it was per barke buto the fepul. Math. 28.8 chie, a fato the flone take awape Luke. 24 a fro the tobe. Then the ra, & came to Simo Mar.16.4 Weter & to the other disciple who Iclus lo ued, a Capoe buto them: Thep haue take as maye the Lord out of the tobe, a the canot tell where they have lapt him Deter went forth & that other bifciple, a came buto the Coulehre. They ranne both together, and that other bilciple bpb oute runne Weter.

r.uii

The.rr. Chapter

and came frakt to the sepulchie. And he stone ped downe and saive the irnnen clothes ir.

Luke.24 a inge, pet went he not in. Then came Spemon Peter solosiung hrm, and went into the sepulchie, and sawe the irnnen tlothes ire, a the napkrn that was about his head not iring with the linnen clothe, but was ped together in a place by it selfe. Then were in also that other distiple which came first to the sepulchie, and he sawe he beledued. For as pet they known not the striptures, that he shulde the agapus from death. Land the disciples went a ware

agapne bnto their owne home.

Luke.z4 8 4 \* warp flobe without at the lepulchie thepinge. and as the tecpt, the bothed her felf into the femulchie, a fatoe two angels in whyte acting, the one at the head, a the other at the fete, where they had lapbe the boby of Iches. and ther lapoe buto ber: Moman why wepelt thour She lapde bn to them : for thep hane taken awape my Horbe a I more not where they have land hpm. Dobe de had thus lapte, the turned ber felfe backe, a fatve Jefus ftabing, and kneive not that it was Jelus. Jelus lapde buto her: Do små trhp toepell thou: Do ho fekelt thour She fuppolpinge that he hav bene a garbener, lapbe bato hom: Eps pf thou have borne him bence, tell me tohere thou haft tape hom, that 3 map fetche him. D Jelus lapbe buto ber: Wary. She turned ber felf, a land buto hom: Rabboni, which se to lape, mafter. Jelus lapbe buto ber: Couche me not for 3 am not pet accended

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# of S.Ihon.



to mp father. But go to mp biethen, and 10 fal. 24.6. fape buto them: Jalcenbe buto mp father, Deb. 2.6 a pour father: to mp God, and pour God, John. 16.8 warp Wagdalenc came a tolde the dillie Luke. 24.8 ples that the hab lene the Loide, and that

them

he had spoken suche thinges but o her. 4

The same dape at night, which was the motor after the Saboth day, whe the dozes were thut where the disciples were affembled together for feare of the Jewes, came Jesus a flode in the middes, a saphe to them: Peace be with you. And when he had so saph, he shewed but o them his handes, a his spoke. Then were the disciples glad when they sawe the Lotd. Then saph Jesus to the agapne; weace be with you. As my father sent me, even to sente Jour. And when he had saph that, he beethed on them, and saph but o them: Recepuse the hole woo be. Whosever sinners percenter.

#### The rri Chapter

thep are remitted buto them. And tohologo pers linnes veretarne, they are retained.

Hour Thomas one of the eweluc, cal led Didimus, was not with them whe Jescus came. The other disciples sappe burd hym: LDe have some the Lord. And he sapp but of them; Except Ise in his handes the prent of the naples, a put mp finger into the prent of the naples, a thrust mp hande into his spoc, I will not believe. And after so epght dapes agapne has discipples were with in, a Thomas with them. Then came Jesus when the dozes were shut, and hode in the middes, a sapisfuence be with pour

after that lapbe he to Thomas: Bepnge the fenger hether and le mp handes, and bring the hande and thrust into mp spoe, so be not fapthlesse, but beleminge. Thomas answered and sappe but hom: Op Lords a mp God. Jesus sappe but home: Thomas, because thou hast sene me, therfore thou beleucst. Happy are they that have

not fene, and per belene. 1

and many other lignes did Jelus in the presence of his disciples, which are not writen in this boke. These are writen that ye might beleue, that Jesus is Christe the some of God, a that in beleuping ye might baue lyte thoroto his name.

The. rri. Chapter. 4

After that Jelus thewed him lelfe agapus ar the fee of Tiberias and on this work thewed he him felfe. There were together Symon power and Thomas which is called Dibimus, and

Ma



Mathannel of Cana a citie of Galtie, and the founes of Zebede, a two other of the disciples. Simon Peter layde but o them: I go a fillipping. They layde but o himself eath will go with the. They wente they wave, and that night caught they nothing. But token the morning was now come, Jelus fius flode on the those: neuertheleffe the disciples knewe not that it was Jelus I for layde but o them: I yay, have ye any mister They andwered hym: Ro. And he sayde but o them: Call out the nette on the right lyde of the Gip, and ye wall funde. They call out, a amone they were not able to distore it, for the multitude of filles.

Then tappe the distrible toho Jestis loued buto Deter: It is the Loide. When Spinon ideal heards that it was the Loide, he grave his manual to him (for he was naked) and sprange into the see. The other

Dia

The rri. Chapter

bifciples came by Chip, for they were not farre from lande, but as it were two hone dreth cubites, a thep dreme the net worth fiches. Allone as thep were come to lande D they fatoe hoot toles a fifte laved theron. and bread. Jelus lapde bnto them: 162pmg of the filte whiche pe have now caucht. Simon Weter flepped forth and breme the net to lande full of great filhes, an hon-Died and liti. and for all there were fo mamp. pet mas not the net broke. Icfus fapb buto them: Come a bone. and none of the Difciples burft afke bim: DD hat arte thou! For thep knewe that it was the Horbe. Jefus then came and toke bread, and gane them and file leketople. and this is noto the thpade tome that Jefus appered to his difciples, after that he mas eplen agapue from beath. L

When they had byned, Jefus fapde to Simon Weter: Simon 3 oana,loueft thou me moze then thefe ? De fapac bnto hom! pe Losd thou knowell that 3 louethe. The fand buto him: ffcde mp lambes. De lapde to him agapue the Cconde tome: Somon Joanna, louck thou me ? We sappo buto hom: pe Lozde thou knowest that I lous the. De lapde buto hpm: febe mp Opepe. The larde buto hom the thyade tome: Spo mon Joanna louelt thou me-and Weter fo rowed because he sappe to hom the thoroe time douelt thou me, and fapte buto hom ! Lorde thou knowest all thoug, thou knowell that I love the Telna faphe buto him: febe mp focpe.

Dereir

of S.John.

Werely berely I fave buto the, whe thou malt ponge, thou appoebit the felfe , and walkedit whyther thou woldelt, but when thou arte olde thou Chait Gretche forth thp bandes, and another Chall aproc the, and leade the tobpther thou woldelt not. That Coake he figniforn a by what death he chulo

glority Bob.

and when he had lapde thus, he lapd to hom: 4 folow me. Weter turned about. and fatue the bifciple whome Jefus loued folowing, tobich allo leneb on bis bieft at Supper, and Sappe: 11 ozde whiche is he that mail betrare the DO hen Weter Cate him, he Capbe to Jelus: Lorde tohat Chat he here Soor Jelus lapde buto hpm: 363 will haus him to tarp til I come, tohat is that to the? folowe thou me. Then went this faping abrode among the brethren, that that bilcis ole Quide not ope. Bet Jefus fapoe not to hpm, he thall not ope; but pf I will that he tary till I come, what is that to the? The came disciple is he, which reftifieth of thele thonges, and wrote thefe thinges. and we knowe, that his teftimony is true. L There are alie many other thin ges tobich Ichus des the which pf thep chuld be witt ten every one. I suppose the tooside could not contarne the bokes that Chulo be truit ten.

> Were endeth the Bolpell of Saput John.

# The Actes of the Apoltles,

wzitten bp Saput Luke.

The frift Chapter.



M the former treatple Deare fremde Theophilus) 3 Laue witten of all that Iclus began to bo # teache, butill the bave in tobiche he toas taken bo. after that he thorom the

holy good had genen commaundementes buto the apolites, which he had cholen: to tohom also be thewed himselfe alpue after his pattien by many tokens, apperpng bn to them fourtpe bapes, a fpeakpinge of the kpngdome of God: a gathered them toges Bube, 24 B thet, \*a commaunded them, that thep Mula not depart fro Berufalem:but to Wapte for the promes of the father, toberof pe haus heard of me. for\*John baptiled with make ter: but pe Chalbe baptifed with the holpe gooff, and that with in this featoe capes. Doben they were come together, they ale hed of him, fapinge: Lozd wilt thou at this tyme reftore agapue the hingtome to 30 rgel: and he lapde buto them: It is not for pouto knowe the tomes, or the featons tohich the father hath put in his ofone potver:but pe (hall recepue power of the hos Ip gooft, which Wall come on pou. and pe Ball be witnelles buto me in Jerufalem .

John. 4.D. 15. D.16.0 actes. 1.a. cuat.3.b Luke.3.e

of S. John.

and in al Jewip, and in Samarp, and ene but othe worldes ende. \* And when he had had haden these thruges, while they be helde, he was taken by, and a cloude recep ned him by out of their light. And while they looked kedfakly by to heauch as he wente, beholde two men stode by them in whit apparell, whiche also sapde: He men of Baille, why kande re gasing by into heauen. This same Jesus whiche is taken by from you into heauen, that so come, cut as re have seen thin at into heaven.

Mar. 16. 1. Luke. 24. F

Then returned they but Jerusale from mount Olyucte, whiche is not collected, cotepuing a Sabboth dapes to mey. And when they were come in, they went by into a parlar, where abode both Peter and James, John and Andrew, Philip a Thomas, Bartlemew and Wathew, James the some of Alpheus, & Simon Zelotes, and Judas James sonne. These all continued with one accorde in praper and supplication with the wemen and warp the mosther of Jesu, and with his brethren.

in the middes of the disciples, a sape (the noumble of names that were together, were about an hondred a twenty): Hemen a brethien this scripture mult have nedes ben fulfilled which the holp goost thorous the mouth of Dauid spake before of Judas whiche was give to them that toke Jesus. For he was noumbled with bs, and had obtained felowithis in this ministration.

And the same bath now possessed a platte

The. n. Chapter

of ground tout the reward of iniquite. toben be mas banged, braft a fond ze in the misdes, and all his bowels quilled oute. and it is knowen buto all the inhabiters of Jerufalem, in fo muche that that feld is called in their mother tonge. Acheldama.

that is to Cape, the bloud felae.

Dfal.69 20(al.100

It is watten in the boke of Walmes: his babitacion he bopde, and no man be bivelling therin: a \*his biftopute let ans ather take. Wherfore of thele men which have companyed with be, all the tyme that the Lorde Jelus went in and out amonge bs, beginnpng at the baptime of John bnto that fame care that he was taken bp from be, mufte one be ozdepned to beare mitnes with be of his refurrection.

and they apoputed two, Joseph called Barlabas (mhole (paname mas Julius) # Mathias. and thep praped, faping: Thou Lord which knowell the hertes of al men. Octoe whether of thefe two thou hall chofen, that the one maye take the roume of this minitracion and apostleshippe, from whiche Indas by transgrection fell, that he myght go to his owne place. And thep gaue touth theps lottes, and the lot fell on Wathias, and he mas counted touth the eleuen Apolites. L

The.if. Chapter. 4 When the fiftpe bape was come, 3 they were all with one accord to gether in one place. and fodely there came a found from heane, as it had bene the commong of a mightp monde

#### of the Mctes.

thombe and to folled all the house tohere thep face. and there appered buto them clo uen tonges Inte an thephad bene fper, and actu. 4.2. te fare boon cache of them; \* thep focre all and.19.10. Epilen tout the bolp Book, and beganne to weake with other tonges, cuen as the fpapte gaue them btteraunce.

and there were piellonge at Jerufale. Jewes, denoute men , which were of al naspons bnoer beauen. When thes was nopfed aboute, the multitude came together, and were allowed, because that cuery man hearde them fpeake hps ofone tonge. Cuep mondred all and maruepled Capinge amongethem felues: beholbe, are not all thefe whichfpeake, of Baliler and home heare we every ma hys owne conge, wher in me toere bosen ? Warthians, Webes,# Clamptes, and the inhabiters of melches tamia of Jurp, and of Capabotia, of Wonthus and Alia, 10 haigia, 10 amphilia, and of Eappte, and of the parties of Libia, tohich is belpde Spiene, aftraungers of Rome, Jewes and convertes, Grekes, and Brabis ans: me have bearde them fpeake with ourc ofone tonges the greate workes of Bob. & They were all amaled, and wonbred, faping one to another: what meaneth thes: Other mocked them . (aping; thep are full of neme topne.

He But Octer Acpped forth with the eles nen, and left be lips borce, and lapde buto them: He men of Jewaie, and al pe that inhabite Jerufalem: be thes knowen buto you, and with yours cares heare my mos-

The.n. Chapter

bes. Thefe are not bronken, as pe fuppofer for it is pet but the thyto houre of the dap. But thes is that whithe was funken by the 102ophet Johel: \*Ir (halbe in the lafte Joel.z.g. dapes faith God; of mp (pipte I toil potote out byon al flethe . and poure fonnes and poure baughters Mall Diophelpe and Pourc ponge men Gall fe bifions, and pour olde men (hall breame breames. and on mp feruguntes, and ou mp hande map bens 3 topli potoze oute of mp forpte in thole bares, and ther Gall prophete. 3nd 3 well theme wonders in heaven above. and tokens in the earth beneth, blond and Joel.z.g. fpre, and the banour of (moke: \* The funne thalbe turned into barknes, and the mone into bloube before that great and notable Rom. To.C barc of the Lozb come. \*and it (hathe thet toholocuer hall call on the name of the Hord Chalbe Caucd. + 4 3)e men of Icraell heare thefe tootdes. Jefus of Majareth am man aprouce of God amog pou tout mp ractes, wonders a fignes whiche God apa by hom in the mpodes of pour. as pe poure felues knowe:hpm haue pe take bp the bas Des of burighteous perfones, after be was

bupoApble that he chuloe be holden of it.
Ofal.15.c. For Danid Cpeaketh of hym. \*Afore hande
I fame God alwayes before me: for he is
on my ryghte hande, that I chulde not be
moued. Therfore dod my hert recorse, and

belivered by the beterminate coulet, toge knowcledge of Bod, a have crucifyed and flapne him; who god hath rapled by a low fed the logowes of death, because it was

WE

mp touge was glad. Oneoner allo mp fiche hall reft in hope, betaufe thou wilte not lene mp Coule in hell nether toile Enffre thone holpe, tole corruption. Thou halte Chetted me the toapes of life, a Chalt make me full of tope with the countenautice. Le

& Den and berthen, let me frelp weake bit to pou of the Datrigrac Dauid: \* for he is ;. IReg. z.b both bead and burged, a hps Copulche remarneth with be buto the bape. Therfor feinge he mas a Wienhet, and knewe that god hath Cworne with an othe to him that the frute of bys lopnes anuloc for on hrs featclin that Chatt Chalde rpie agapne in the flethe)he latte before:and frake of the refurrection of Chaft, that has foule foule not be left in hell:nether hps flelhe Chulde le corrupcion. This Jelus hath God rapled bp, wherof we all are wirnelles.

Sence now that he by the regite hande Bod exalted is, and hath recepued of the father the promple of the holpe Boott, he hath Oco forthe that whiche pr now fe a heare. for Dauid is not afcended into hea

guen:but he capde: \*The Lorde Capde to mp 10 (a. 109.a Lorde: fit on mp rpabt hand, butpli I make the foocs the fote fole. So therfore let all the house of Israeli knowe for a furctpe. that Bod hath made thatlame ? clus toho pe haue crucifped, Lorde and Chrift.

DDhen thep hearde thes thep were paic Bed in they herres, and lapd buto Weter & bnto the other apolites: Be men a biethie, what Chall the do- Weter capoe buto them: Repent and be baptpled cuerp one of pour in the

The.iff. Chapter

in the name of Jelus Chill for the remiftron of linnes, and re Mall recepue the geft of the holy golf. For the prompte was made but o pour elipidien, and to all that are a farre, enen as many as the Morde oure God chall call. And with many other wordes bare he witnes and erhorted them, laying e. Saue poure schues fro thes butowarde generacyon. Then they that gladly recepued hys preachings, were day effection the same baye there were added but them about thre thousand soules.

and they continued in the apollies doctrine and felouthpope, and in breaking of bread, and in praper. and feare came ouer encry Coule. 2nd many wondres a francs were thetwed by the apostles. and all that beleued kepte them Celues together, a hab all thonges commen, and folde theps pole fellions and goodes, and departed them to all men, as enery man had nede. And they contynued dayly with one accorde in the temple, and brake bread in enerp houle, & bpd care theps meate together, with glad. nes and finglenes of herte, prapfing Bob. and had fauour touth all the people. and the Lorde added to the congregation daps Ip Cuche as Chulde be faued.

and,14.6.

Eter and John wente by toge a ther into the temple at the nonth hours of prayer. \*And there was a certague man halt from his mo there wombe, whome they broughte and lapte at the gate of the temple called beto-

spfull to afte aimes of them that entreb into the reple. Dobich Came when he Catos Weter and John that they molbe into the temple, befpred to recepte an almes. and Weter taltench bes eres on hom with John, and Capbe: loke on bs. and be gaus hebe buto thein, truftynge to recepue fome thonge of them. Then lapde weter: Spluet and golde haue I none, luche as I hauc. gene 3 the. In the name of Jelus Chaifte of Masareth rpfe bo, and malke. and he take s hom by the roght hande, and lotte him bo. and immediatly hos fete and anciebones recepued ftrenght . and he Cprange, ftobe # alfo walked, and entred with them into the temple, walkynge and leapyng # play Ipnge Bod.

And all the people lawe hom, walke sprayle God. And they knewe hom, that it was he whiche late and begged at the bewerful gate of the temple. And they woodled and ivere lose all onped at that which had happened but hom. And as the hale whiche was healed, helde Peter son, all the people ranne amaked but o them in

Salomons porche.

Mohen Peter lawe that, he animered but the people; 4 He men of Ilraeli, tohp marnaple pe at thes, or tohp loke pe to ted failly on be, as though by our otime power or trength we had made thes mā go? The Bod of dure fathers had glorifped has found Iclus, whome pe delynered, and despet in the prefence of Poplate, when he pain

# The in. Thapter.

mped the holy and tuff, and defpred a more Dat.28.b.therer to be genen you, a kpiled the \*Hozo Mar.15.a. of tpfe, tohom God hath rapled fra beath, Luke.13.C. of the which we are wirnelles And chozoto John, 13.9 the fapth in hps name, hath he conframery his name boon this man, whome pele and Bnowe: and the faith which is by him, bath acuen to hom this health in the melence of pou all. and note beetheen I wore wel that thozoto ignozaunce pe opd it, as dyd allo Pourc heades. But those thonges, whiche Bob before had Metwed, by the monthe of all his 1020pheres hoto that Chailt touloe fuffre, he bath thus tople fulfplico. Repet pc therfore, a turne, that pour fpunes mape be done awape. 4 Doben the tome of refrelihpinge commeth, which the Mall haue of the precence of the Lorde, a tohen God Chall Cende hom, tobiche before was preas thed buto pouthat is to wit Jefus Chaff. which must recepue heaven butyli the time that all thonges, which God hath fpoken

Deu.13.5. Actu.7.6

fence the world began, be reflored agapue.

for Moples lapde but the fathers: \*A Wrophet Chall the Lorde poure God, raple by but o pour, even of poure betteren lyke but o methym Chall he heare in all thruges what oeuer he Chall laps but o pou. For the tyme will come, that curry foule whiche Chall not heare that lame Wrophete, Chalbe befroped from among the people. Also befroped from among the people. Also befroped from among the people. Also sit the Potophetes from Samuel, and thence forthers many as have spoken, have in lyke.

by the mouth of all his holpe 10 zopheres

of the Actes.

whetople tolde of thele dapes.

Me are the chplozen of the Deophetes and ofthe concumunt, whiche God hath made bute oure fathers, faring to abraha: \* Quen in thy feebe Gall all the honredes Ben 12. of the careb be bleffed fraft bute pou bath Bod tapled by his fonne Jefus, a hom he bath Cent to bleffe you, that every one of you wild turne from hys wickednes. &

The.titi . Chapter. S they wase buto the people, the Duches a the ruters of the temple, and the Sabuccs came bpon them taking it greuoully that they raught the people, a preached in Jelus the recurrection from beath. and thep lapbe bandes on them, and put them in holde bis wil the wrete dape; for it was now euch tybe. Dowe be it many of their tobiche hearde the mordes, beleued a the noumbre of the men tous aboute frue thoufande.

and it chaunfed on the mozowe, that therz rulers and cloers a Scribes, as annas the chiefe Drieft & Capphas, & John and Alexander, a as many as were of the B hpnred of the hpe Priches gathered together at Jerulalem, and fer the other before them, # alked: Bp what power of in what

name have pedone thes fpist

4 Then Weter ful of the holp gooft fapde buto them:pe rulers of the people, a cloers of Ifraell, of the this dape are eramined of the good bete bone to the fick ma, by what meanes be is made tohole: be it knowen bute you all, a to at the people of Ifraell, CHE

p.itil

that

The.iii. Chapter

that in the name of Jetus Christe of Passareth, whom pe crucifped, a whoms God rapled agapus from death: even by hom doeth thus man flande here prefent before pour whole. \*Thus is the floweraltera fode Dat. 12.8 of you buplders, which is fer in the chiefe Luke. 20.6 place of the corner. Pepther is there cause com in any other. Not per also is the any other name acue to men, wherein we must

be faucd. 6

Mohen they fame the bolones of 'Weter and John, and biderhope that thep there bulerned men, and lape people, they maruepled, and they knows them, that they were with Jelu: and beholdpinge also the man whiche was healed fandpinge with them.they coulde not lape agapuft it. But they commaunded them to go a fobe oute of the councell, and counceled among them felues, Capinge: tohat Gall the bo to thele men: for a manifelt ligne is done by the, and is openly knowen to all the that other in Teru falem, a toc cannot benye it. But that it be novied no farther amonge the people,let be thicaten and charge the that thep fpeake henceforth to no man in the name. 5111 152012 13 7 31 A1

And they called them, and commaunded de them that in no tople they Guide speake of teache in the name of Jesu. But Here and John answered but o them, and sappet whether it be right in the spate of God, to obepe you more then God, moge pe. For we cannot but speake that which we have sene and hearde. So threatened they them.

### of the Mctes.

and let them go, and founde notheng home to pumple them because of the people, for al men praples Bod, for the mpracle which was done: for the man was about fourthy peare olde, on tohom thes myracle of heas

innge was theweb.

affone as they were let as they came to thep; fclowes, and thetwed all that the hee Wrettes and elbers had favde to the. Ind E when they bearde that they lufte bu they? bopces to Bod mith one accorde, and Capo: Lorde, thou arre God, whiche halte made heaven and earth, the Cce and al that in the is twhich by the mouth of the feruaunt Da nio hall fapo: + IDD bp bpb the heathe ra ge, and the people imagen bapne thynges. plal.z. The honges of the earth flods bp, and the rulers came together, agapuft the Lorde #

agapult hps Chailt.

for of a trueth, aga put the hole chelde Jefus whom thou haft anopared, bothe De rode, and also Woncins Wplate, with the Bentpls and the people of Ifracil gathe. red them felues tegether, for to bo whatlo ener thy handes and thy counsel betermys A ned befere to be done. Ind now Lorde, bes holde theps thecateupnaes, and graunt bn to the Cernaunces with all confedence to Creake the toothe. So that thou fretche forth thone hande that healpinge and fpgs nes and wonders be done by the name of thy holy chylde Telus. And affone as they had praped, the place mouse where they were affembled together, and thep toere al felled with the boly good, and they fpake

# The b. Chapter

the morberof & O D holdelye.

A and the multitude of them that beles med were of one heree and of one foule at & Co none of them lapbe that any of the theu ges which he polletted thes has own; but they had al thiges comen. and with great power gave the apollies touries of the refurreccion of the Lorde Jelu. And greate grace was mith the all Mether mas there any amog them that tacket. for as many as were poffeffors of landes us houles, felde them, and brought the pase of the thonges that were folec, a laped it boune at the Apolice fete. Ind billei bucpon mas made buro cuery man accoropinge as he had nede. F

and Joles which was also called of the 3 police, Barnabas (that is to fap, the fonne of confolacpon) being a Leupte, a of the countre of Copers had lande, a folde it, a lapde the paper boune at the Apolites fete.

The. b. Chapter.

Certapne man named Ananias with Saphira typs topfe Coloc a per fellpon a kepte atvape parte of the papcethes topfe allo being of confell) and brought a certapne parte, a lapde et boune at the apollies fere. Then Capbe Weter: Anantas, bow is it that fathan hath full to thone herre . that thou flutach the buto the holp gooff, a kepe awaye parte of the papee of the tpuelod. Pertapned it not buto the only, a after it was fold, was not the vaice in thone owne power? Dow is it that thou hade concepued this thouge in thrus 2.13

## of the Mctes.

thone oftone herte: Thou hafte not foed busto men, but buto God. When anamas hearde these toozdes, he fell doune a gaue to the good. Indigreat feare came on all the, that hearde these thouges. And the rouge men role by, and put home patte, carped hom oute, and burped hom.

and it fortunded as it were aboute the fpace of. tij, houres after that hys topfe came in ignorant of that which mas bone. and Weter farbe buto ber: Tell me . gaue we the lambe for to muche: and the fapo: pe for Co muche. Then Weter lapbe buto bert tohp have pe agreed together, to tempt the Spipre of the Lorder Beholde the fete of the with hanc burged the bufbande, are at the Doze, and Mall cary the oute. Then the felt botone ftrapght wape at hys fere, and pelbed bo the gooff. And the ponge men came in, and found her bead, and carped her out, and burped her by her hulband. and great feare came on all the congregacpon, and on as many as hearde it.

By the handes of the Apostles were ma np signes and wondes thewed amog the people. And they were all together with one accorde in Salamons porche. And of other durch noma topne him self to theme, nerthelater the people magnified the. The noumbre of them that beleued in the Lorde bothe of men and wemen grelwe more and more: in so muche that they brought the sieke into the Aretes, and lapte them on bedoes and palettes, that at the less ware the shadowe of Octer when he came by, my ake

### The. b. Thapter

witht faspowe fome of them. There came allo a multitude out of the cities round de bout.bnto Jerufale.bringpnaficke folkes. and them which were bered with buclene Supres. and they were healed enery one.

Then the threfe Wieft role up.a al they that were with hom (whiche is the fecte of the Sabures and were full of indignacyon and large bandes on the apolites, and nut them in the common preson. But the Ingell of the Lorde by nyght opened the preson dores, and brought them forth, and Capte: Se, fteppe forth, and Cycake in the temple to the people all the toordes of this tofc. L'Dhen thep hearde that, thep entred into the temple early in the morning, and

taught.

The chicfe Driefte came and thep that were with hom, and called a counsell tode ther, and all the elders of the chylozen of Ifraell, a fent me to the preson, to fet them. Mohen the minifters came and founde the not in the prefon, thep recurned, and tolde fapinge:the prefon founde toe fout as fure as was pollible, and the kepers flanding without befoze the bozes. But when we de had opened, the founde no man with in. Dohen the chiefe Drieft of all and the ruler of the temple, a the hpe Dieles heard thefethpinges, they douted of them, where bate thas wolde grows.

Then came one, and thewed them : beholds the men that pe put in picson, flande in the temple, and teache the people. Then wente the ruler of the temple with mini-

Gers

of the Actes.

Bers, and brought them without biofence: For thep feared the people, left thep thulde haue bene Roned . and fohen thep had f brought them, they fet them before the coff Cell. and the chicfe Drick alked them, lapinge:Dpd not the firaptely communde pou that ye Guld not teache in thys name: and beholde pe haue fplied Jerufale with pour boctrone, and pe intende to bipnae thes

mans bloude bpon bs.

Weter and the other apostles answered and Capte: \*De ought moze to obey God Gen. 26.8 then men. The Bod of oure fathers rapled Erob. rs. & by Jefus, whom pe flewe and hanged on Deut. II.b tree. Dim hath Bodlyft bo with his right band, to be a ruler a a laupour, for to geue repentaunce to Ifracil, and forgenenes of funnes and we are bys recordes concernange thefe thenges, and also the holpe good whome God bath geuen to the that obepe hom. DOhen they hearde that, they claue a funder:and fought meanes to flee them. Then Gode there by one in the come fell,a Wharifep, named Bamaliel, a doctoure of lawe had in aucrositie among all the people, and commaunded to put the apolites a fpde a lpreli fpace, and fapde buto themimen of Ifraell take nede to pour felues, what pe entende to de as touchpince thete men. Before thete dapes rote by one Theudas boffpnge hom felfe, to whom res forted a nombre of men, about a four hondied, which was flarne, and they al which beleued hpm , were Ccatred abzode and brought to nonght. After thes man, arole there

# The bi. Chapter

there by one Judas of Balile in the trme when trybute began, and drewe awape much people after hom. De also perpished: and all cuen as many as harkened to hom

are feattered abrobe.

And now I lape buto pourrefrapus pour selucs from these mentlet them alone. For pf the councell of these works be of mentle will come to nought. But and pf it be of God, pe cannot bestrope it less haply pe be founde to stryue agapus God. And to hym they agreed, and called the Apoilles, and bet them, and commanded that they shall not speake in the name of Jesu, and let them go.

And they departed fro the countel, retoplyngs that they were counted worthys to luffre rebuke for hys name. And dayely in the teple, a in every house they ceased not, teachyngs and meachyng Jelus Christ.

The.bi.Chapter. A thole bapes as the nombre of the discipples arctive, there aroses arubae amoa the Brekes sasinft the Debrues, because thepr topodo wes were beiviled in the baplpminiaring. Then the twelve called the multitude of the disception to gether, and fapoe: It is not mete that we auto leave the word of Bod and ferue at the tables. DO herfore bicthie loke pe oute amonge pou leuen men of tonell reporte, and full of the holy gooft and toyfoome, whiche we mape appopute to thes nevefull bulpnes. But toe topil gene oure felues continualize to praper and to the

of the Actes.

ra the ministraceon of the toosbe. And the faringe pleafed the tohote multitude. and thep chole Steuen a man full of faeth and 18 of the hole good, and White, and Wrochos rus Jand Atchanoz, and Timon, and Wermenas and Micholas a conuerte of antioche. DD biche thep fet before the Apolice and they prayed and tayoc there handes on them.

and the toothe of God encrealed, and the noumbre of the Discoples multiplis ed in Terufalem greatly, and a great coms paype of the Ozielles were obedient to the

farth.

4 and Steuen full of fapth and potoce. bob areare mondies and myiacles among the people. Then there arole certapu of the Spnagoge, which are called Libertines Sprenites, and of Alexandria, & Cilicia # Alia,and Dilputce with Steutn. Ind thes soulde not refift the toploome, a the forpte with which he fpake. Then fent thep in me which fapoc: Woe have hearde hom focake blatobemous wordes agaput woles, and against Bob. and they moued the reonle & the elbers & the Scrpbes;and came boon him, and caught him, a brought him to the councell a brought forthe falle witnelles which lapo: This ma cealeth not to Coeake blasphemous wordes agapust thes holee place and the lame: for me hearde home tape: the Jelus of Majareth Chai beftrope thes place, and thatt change the oabis

naunces, whiche wolce gane be and all that face in the councell, loked Gedfaftipe on brune

# The.bil. Chapter

on hom and fatoc bys face as it bad bene the face of an angelt.

The bir Chapter and the bearing Den fapde the chiefe Drieft is it euen for and he fapoeipe men, bre thren and fathers, herhen to. The Bod of gloty annered buto oure

father Abraham whyle he was yet in cos-Copotamia, befoze he divelt in Charran, # Den. IZ. A. farbe buto him: \*Come oute of the contre, and from the kenteb, and come into the lande, which I (hall thete the Then came he oute of the lande of Chalden and atock in Charran. and after that, allone as hys father mas dead, he brought him into this lande in which pe now owell, and he gane bom none inheritaunce in it, no not the Bene. 13.0 brederh of a fore: \* but prompled that he molde gene it to hom to pollelle a to bps

feed after hom, tohen as pet be had no chpide.

Bod berely fpake on thes tople, that his feene dulb be a dweller in a ftrange land. and that thep Gulde kepe them in bodage, and entreate them cutil.tit. C. Peares. Tout the nacpon to whome they Chalbe in bons bage mpil 3 undge, capbe Bod. And after

that Chall thep come torth and ferue me su

Ben.17.C. thys place!\*And he gaue him the couenaut of tircumcifpon, and he begat Trage, and B circumculed hom the biij. Dape, and Ilaac beast Jacob, and Jacob the twelue Watris

Ben.37.f. arkes. \*and the Patriarkes baupingein-dignacion folde Joseph into Egypte. and Dod mas mith bom s belpuered hom oute

of all

of the Actes.

of all his aductlities, a gane hom fandur a top Chome in the fight of Wharas Aprig of Egpt, which made hom gouerner ouer Cappte, and ouer all his hontholde.

Then came there a berth ouer all the Ben. 42. lande of Egypt & Cangan, and greate affliccion, that our fathers founde no Cufte. naunce. But when Jacob heard that there was come in Egppte he fent oure fathers fpift. \* and at the fecond tyme, Joseph was Ben. 45.8 knowen of his biethien, and Jolephs kin. red was made knowe buto Wharao. Then fent Joseph and caused bps father to be brought and all his kinne, thre (core, a.rb. foules. and Jacob befcenbed into Egypte, and dped both he and our fathers, a were translated into Sichem, a were put in the Cepulchie that Abiaham bought for moncp of the fonnes of Emoz, the fone of Siche.

Dohen the tyme of the promes daue npe (which Bod had (worne to Abraham) the people gretve a multiplied in Eappre.tpll another king arole, which knew not of 30 feph. The lame dealte luttely with our kin red, and cuil intreated our fathers, amade them to call out their ponge children, that they chulde not remarne alpue. The fame tyme was Moles boine, a was a proper thild in the fight of God, which was not thed by in his fathers houle iti.monethes. Mohen he was calt out, Wharoes baugh. ter toke him by, a nozithed him by for her owne fonne. and Dofes was learned in al maner wilbome of the Egyptians, a was mighty in debes and in mozdes.

and

The bis. Chapter

it came into hys hert to bilet his heethen, the chylogen of Ilracl. And when he lawe one of them luftre wing, he defended him, a suenged his quareit that had the harme done to hym, and limote the Agypcian. For he supposed his brethen wold have understand, how that Bod by his handes thald save them. But they buserstoke not.

And the next dape he thewed him felfe but o them as thep frome, and wolde have fet them at one agarne, layinge: Spis, pe are biethien, who have pe one another? But he that dpd his nephhoure wronge, think him awape, layinge: Who made the a ruler and a judge amog bs? What wilt thou kill me, as thou diddeft the Egypcian pefter dape; \*Then fleed woles at that laying, and was a fraunger in the lande of

Madian, where he be gat two fonnes.

Erob.3.b

\*And when the .rl. peares were expired, there appeared to hom in the woldernes of mounte Soma an Angel of the Lorde in a flamme of fore in a buthe. When woles fawe it, he wondred at the light. And as he drue neare to, behold the vorce of the Lorde came buto hom: I am the God of the fathers, the God of Abraham, the God of Iafaac, a the God of Jacob. Woles trembled a durk not beholde Then fapte the Lorde to hom: " Pour of the Mues from the fete, for the place where thou kande is holpe

Frod. 3.b. to hpm:\* Pour of the Gues from the fete, Joine. 5.d. for the place where thou Randell is holpe ground. 3 have perfectly fene the affliction of my people which is in Agypte, a 3 have heard their groupings, a am come downe to delpo

of the Mctes.

to belyuer them. and noto come and I will

fende the into Cappte.

This Goles whome they forloke lay inge: Doho made the a ruler and a subge: £ the fame Bed Cent bothe a ruler and a delp uerer, by the handes of the Angel, whiche appered to hom in the buffe. and the fame brought them out, Gewing wondres and lignes in Cappt, and in the reed fee and in the topldernes.rl.pearcs. This is that and fes which fapoe buto the chiloze of Ifracit \*A Prophet Chal the Lozd pour God raple by buto you of your brethre, like buto me, Cro.s.c

hem Chall pe heare.

This is he that was in the congregació in the wildernes with the angeil whiche Crake to him in the mounte Spna, a worth our fathers. This man recepued the words of lpfe to geue bnte be, to tobom oure fas thers could not obepe, but call it fro them, and in thep; hertes turned backe agaphe into Egppt, laping buto aaron: \* Dake b9 Ero.33.8 goddes to go before bs. for thes itoles that brought be out of the lande of Egppt, the wore not wat is become of hom . and thep made a calte in those Dapes, a offered facrpfpce buto the ripage, and reiopfed in f the workes of them orone handes.

Then Bod turned hom felfe, and gaus them by that they mulde worthin the fare tes of the thre, as it is written in the boke of the Posopheres: \* O pe of the houte of 36 amos. 5. 9 rael, gane pe to me facrpfices and meate offeringes to the fpace of fourty peares in the topidernes: And reteke buto you the

9.11 taber

Deut. 18.0

The bin. Chapter

tabernacie of woloch, a the Garre of pour Sod Remphan, figures which pe made to worthippe them. And I will translate pour beroude Bahrlon.

Leni.20.a. Exo.25.d Det.3.b

\*Our fathers had the tabernacle of wit nes in the wildernes, as he had appoputed them heaking but woles, that he child make it according to the fathion that he had kine. Whiche tabernacle our fathers eccepied, and brought it in with Jolue into the pollection of the Getils, which God draw out before the face of our fathers but to the time of Danid. Which founds famour before God, and wolde fame have made a tabernacle for the God of Jacob. But Salomon built him an house.

£(a. 66.8.

How be it he that is hped of all, dwelleth not in temples made with handes, as
lapth the Prophete: \*Weaven is my leate,
a carth is my fore Cole, what hould what
pe bupide for me lapth the Lorder or what S
place is it that I Auld reft in, hath not my

band made all thefe thinges!

He kiffenecked a of vacircumcifed hertes and eares: pe have all wapes resplich
the holp goodias pour fathers byd, to do
pe. Whiche of the Prophetes have not
pour fathers perfecuted? And they have
flapne them, whiche thewed before of the
camming of that Juft, whom pe have note
betraped and mordred. And pe also have
recepused a lawe by the ordinaunce of Angels, and have not kept it.

+ Doben they heard thefe thinges, thefr hertes clauca funder, a they guaffed on

hpm

of the Mctes.

hom topth thepetethe. But he being full of the help good, loked by Redfallip mpth his epes into heaven, and fatoe the glospe of God, and Jelus fandring on the right hande of God, and lapde: Behold, I fe the beauens open, and the fonne of man flandping on the righte hande of Bod . Then thep gaue a thoute with a loude boyce, and Copped thep; eares, and ranne bpon hom all at once, and call hom out of the cotpe, & fonce him. and the tourneffes lape donne they; clothes at a ponge mannes fete named Saul. And thep ftoned Steuen,cals ipng on, and faping: Lord Jelu recepue mp Spapte. and he kneled dounc, a crycd topth a loube boyce: Loade lave not this frine to thep; charge. and when he had thus fpeken, he fell a flepe.

The bit . Chapter. Aul hab plcafure in his beathe. and at that trme there was a great perfecucion againft the co gregacion which was at Jerufalem, and they were all Cattered abrode thosowout the regions of Jury a Sama. ria, ercept the apostics. Then devout men Dieffed Steue, & made great lamentacion ouer him. But Saul made hauocke of the congregacion, a entred into euerp houle, a diewe out both men a wemen, a think them into prefon. Dow beit thep that were fcattered abzode, went euerp where presching the word of god. Then came Philip B into a cirie of Samaria, a preached Chait bnto them. and the people gaue hede bnto

3.111

thoce

Theibiff Chapter

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thofe thinges whiche Whilip Cpake, toptie one acceade in that they bearde, and fator the mpractes whiche he bys t' for buctens Epoptes ciping with loude boyce, came our of many that were polleded of them. and many taken with palipes, a many that hal ted, were healed and there was great tope in that cytic. and there was a certapne ma called Simon tobiche befoze tome in that eprie bled witchecrafte, and bewitched the people of Samarie, laping that he was a man that coulde do greate thenges. Woho they regarded from the left to the wreateft. faringe: This felow is the areat power of Bod. Ind him they let muche by, because that of longe tyme he had mouncd them with forcery. But affone as they beleued Dhilippes preaching of the kingdoine of Bod and of the name of Jelu Chift, thep were bautifed bothe men and weme. Then Simon him Telfe beleued allo, a toas bab tiled, and continued with Abhilip, a wone bred beholdping the mprackes and fpanes, which mere Onched.

+ DD ben the apolice whiche were at Jerufalem heardefare that Samaria bab recepted the worde of God: thep fent buto them Weter and John, whiche when thep were come, praped for the that ther might recepue the holy good. for as pet he was tome on none of them but thep were bape tifed only in the name of Chaift Tefu. Then lapde they thep; handes on them, and they recepued the holy gooft.

Donen Simon latte, that thosom lap-

that on the Apolles handes on them, the holp good was genen, he offered them money, fapting: Gene me also this power; that on whomsoener I put the handes, he mape recepue the holps good. Then sape Potter but o him: The moner perishe with the, because thou wenest that the gifte of Goo mape be obterned with moner. Thou has necker parte no; fellowshippe in this bust nes. For the herte is not right in the light of God. Repent therfore of this the wife hednes, a prape God that the thought of theme herte mape be forgenen the. For I percepue that thou art full of bitter gall, a wrapped in iniquite.

Then answered Simon, a sape: Wape pe to the Lorde for me, that none of these thruges which pe have spoken, fall on me. And they when they had testified and preached the worde of the Lorde, returned toward Jerula lem, and preached the gospell

in many cities of the Samaritans.

Then the Angel of the Love spake but ophilip, saping: Arple, & go towarde middape but othe wape that goeth downe from Jerusalë but oBaza, which is in the desert. And he arcse, and went on. And he holde a man of Ethiopia, whiche was a chamberlapne, and of great autopre worth Candacc quene of the Ethiophians, a had the rule of all her treasure, came to Jerusalem for to prape. And as he returned home agapue sitting in his charet, he rede Esap the Porophete.

Then the spipee sapde unto Philip: Go

The bin. Chapter

meare and topne the felfe to ponder charet. and Whilip ranne to bpm, and bearbe him reade the Drophet Clapas, a lapde: Dnder Candell thou what thou revell? and he lapde: Dow ca 3, ercept 3 had a apde: and he defrzed Whitip that he wold come bo. # # fit with hom. The tenoure of the Ceripture whiche he redde was this. \* De was ledde as a thepe to be Clapne:s lpke a labe dome before hos therer, to opened he not hos mouthe. Becaule of his hublenes, he mas not eftemed: who Mall beclare his generas cion: for his lyfe is taken from the earth. The chaberlarne antwered Whilip a fapo: I pray the of whom (peaketh the Wropher thps:of hym Celfe, oz of Come other man:

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Ela.53.6

and Whilip opened his mouth, and beganne at the fame feripture, and preached buto bem Jefus. And as they wet on they? wave, they came buto a certapue water. & the chamberlapnelapde: Se here is mas ter. what chall let me to be bantifed! 10his lip lapde buto hpm: If they beleve with all thone hert, thou mayelf. We answered and tapde: I beleue that Jefus Chipfte is the Conne of God . and be commaunded the charet to fande Gill. and they went bonne bothe into the toater, bothe Whilip and al. & to the chamberlapuc, and be bapticed hpin. and affone as thep were come oute of the water, the fpapte of the Loade caught a. ware Whilip, that the chamberlarne Cawe bom no more . and he wente on his wape reioplinge:but Whilip was founde at 3:00 tus. and he malked thoromout the coffere preaching

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of the Mctes.

preaching in al the opties, toll he came to

The.ir. Chi no Saul pet bacathingout thicate ninges a flaughter agaput the dif ciples of the Lord, went on to the hpe Priefte, a delpred of hom let. ters to Damalco to the linagogest that \*pf act.8.8 he found any of this mape tobether thep were men og wemen he might bring them bound buto Icrufale. But as he torneped a was come nye to Damafco, fodenly their Opned round about him a light from heawen, a he fell to the carth, a hearde a bopce faying to him: \* Saul, Saul why perfecu, act-22.6 tell thou mer and he lapbe: What are thou Lord: and the Lorde Capb: 3 am Jecus toho thou perfecutelt, it Malbe harde for the to kycke agapuft the pricke. and he both trem bling and allonged fapde: Lezd what wilt thou have me to do: and the Lord Card bus to hom: Arrie and go in the citie, a it Chall be tolde the what theu Chalt do.

The men which to meped with him, flode amaled, for they hearde a vopce, but lawe no man. And Saul arole from the earth, sopened his eyes, but lawe no man. Them ledde they hym by the hande, and brought him into Damalco. And he was thre dayes without light, and nether are nor dranke. And there was a certaine disciple at Damalco named Ananias, and to him layde the lorde in a billocal manias. And he layde Beholde, I am here lorde. And the Lorde layde buto him: Arple, so into the Arcte layde buto him: Arple, so into the Arcte

## The ir Thapter

Pohiche is called Grapaht, and feke in the houle of Judas, after one called Saul of Charlus for beholde he prareth, and hath fent in a billion a man named ananias co. minge in to him, and putting his handes on hym, that he might recepue his fight.

Then ananias antwered: 1 ozde, 3 haue hearde by many of this man, how muche euil be bath done to the farntes at Terufa. lem: and here he hath autorite of the hpe c Drieftes to bynd al that call on thy name. The Lorde lapde buto hpm: So the wares for he is a cholen beffell buto me to beare mp name before the Betples a the kinges and the children of Ifrael for I wil fictive hom how areat thonges he must luttre for

my names lake.

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Ananias went his ware and entred in to the house, and put his handes on hom. & fapde: biother Saul, the Lorde that appered buto the in the ware as thou camel. bath Cent me that thou mightelt recepue the light, a be filled with the hole gooff . and immediatly there fell from bys epcs as it had bene fcales, a he recepued fpahe. # arole, # toas baptifed, # recepued meate and was comforted. Then was Saul a certaine daves with the disciples whiche mere at Damalco. and Grevaht mape he preached Chrift in the Spnagoges, hothe m that he thas the fonne of Boo . All that hearde hom were amaled, and lapde: 38 not this he that Copied them whiche called on this name in Jetu alem, and came byther for the entent that he divide brong them

of the Actes.

them bounde buto the tipe Witeftes ! But Saul encrealed in Grenath, and confouns ben the Jetres whiche owelt at Damalco. affirming that this was berp Chaft. 1

and after a good whole, the Jewes toke tounsell together to hill hom. But thep; laping awapte was knowe of Saul. and they watched at the gates dape and night to holl hom. \* Then the disciples toke hom Z. Col. II. by night, a put him thosow the wall, and

let him downe in a baiket.

and when Saul was come to Jerulas lem, he affapoe to couple him felf touth the disciples, and thep were at afrapoe of him. and beleued not that he toas a diftiple. But Barnabas tolle him, a brought him to the Apostles, and beclared to them how he had fene the Lorde in the wape, a had fpoken with him: a how he had done bols belp at Damasco in the name of Tefu. and he had his convertacion with them at 3es rulatem, and quite him felfe bolbely in the name of the Lorde Jefu. and he fpake and disputed with the Brekes, and they went about to flee hom. But when the biethien knewe of that, they brought hym to Celas f rea, and feut hom fouth to Charlus Chen had the congregacions rell thosofoeute all Jewsp and Galile and Samarp, a were edifren, a walked in the feare of the Lord. and multiplied by the comforte of the hos ip good: and it chaunced as pocter walked throughoute all quarters, he came to the fapites which owell at Upoba. And there be founde a certapne man named Encas. tohich

The.ir. Chapter

Which had kept his bed epght peares fiche of the palipe. Then laybe Weter buto hym: Eneas Jelus Chiff make the tobole:arple and make the bed.

and he arofe unmediatly. and all that Dielt at Apdoa and Sarone Cate him, and

Tourned to the Lorde.

There was at Joppa a certapne woma Imbiche wasa disciple named Cabitha. whiche by interpretació is called Dorcas) the fame was full of good workes and ale mes bedes, mhiche Ge die. and it channfed in those baves that the mas tycke, and dped. DOhen they had walled her, a land her in a chamber: because Apoda was npe to Joppa, and the disciples had heard that Deter was there they fent buto him, defpring him that he wolde not be greued to

come buto them.

Octer arole, and came with them. and 6 when he was come ther brought him into the chamber. And all the widdowes fods round aboute him wepinge and thewinge the cores and garmentes whiche Dozcas made while the was with them. and Wes ter put them all forthe, and kneled downe. and prarde, and turned him to the body, # fande: Cabitha, arpfe. and the opened ber epes,and when the fame Weter, fat bu,and he gave ber the hande and lpft her by, and called the farntes and topdoomes, a thes twed her alpue, and it mas knowe thosow. out al Joppa, a many beleucd on the Lord. and it fortuned that he tarped many dapes in Joppa with one Simon a tanner.

Che.r.

of the Mctes.

The.r. Chapter. 4 Dere tras a certapne man in Ces farca called Coancling, a captaine of the loudpers of 3talp, a denout man aoue that feared Bod touth all his houtholde, whiche gave muche ale mes to the people, a prarde God alwaye. The fame fame in a bilion euidetip about the nonth houre of the dape, an angell of Bod cominge in to him, and favinge bito him: Comelius: Dohen be loked on him, he was afraped, and lapde: Dohatis it Lozde! We Capte buto bpm :\* The prapers and the almetes are come be into remems Cobi. 12. 6 braunce before Bod. and now Cende men to Joppa, and call for one Simon named alfo Weter. De lobgeth with one Simon a tanner, whole houle is by the fce fpde. De mai teil the what thou oughtest to do. Dohen the Angell whiche fpake buto Cos nelius, was departed, he called two of his houtholde feruauntes and a deuoute foudper of them that wapted on hpm, and toide them all the matter, and fent them B to Jeppa.

On the motolive as they went on they to men and diewe ape with the citie, Weter went by boon the toppe of the house to prape, about the sixthemre. Then wered he an hongred, a wolve have eate. But while they made redy, he fell into a traunce, and sawe heaven opened, and a certapne vessel come betwee but o hym, as it had bene a great thete, but at the litificorners, a was set downe to the earth, where it were at ma

2500

Their Chapter

ner of.itif. foted beaftes of the earth, and bermen and wormes, a foules of the aper. And there same a bopce to hom: Keple 10erter, kepl a cate. But 10eter lapde: God forbed 10ete, for I have never eate any thing that is comen or busines. And the bopce leake but o him agapue the lecond remet what God hath cletch, that make thou not comen. This was bone there, and the beffell was recepued by agapue into heaven.

Dobile Deter muled in him leife what this bilion which he had fene meant: Beholde, the men which were lent from Cos nelius, had made inquiraunce for Simons house, and fode before the doze, and called out one and alked tohether Simon tohich mas aile called Weter were longed there. Mi hile Deter thought on this bilion, the forte lapbe bnto hpm: Beholde, men feke the: arple therfoze, get the botone, and go with them, and doute not, for I have Cent them. Weter went bowne to the me which were fent buto him from Cornelius, and fapde: Echoloe, 3 am he wijo pe feke, what is the caule wherfore pe are come : and thep lapde buto tom: Cornelius the caps tapne, a tuft ma, and one that feareth God. and of good reporte among all the people of the Jemis, was warned by an holy ans cell to lende for the into his houle, and to heare troides of the. Then called he them in, and longed them.

and on the motome to eter went aware with them, and certapue beether fo Jopa accompanged hom. And the third bare

## of the Actes.

entred they into Celarca. and Comelius wapted for them, and had called together bys kynfinen, and focuall frendes. and as it chaunled Weter to come in . Comelius mete him, a fell downe at his fete. & woz-Bipped him. But Weter toke him bp. fape inge: Gand bp, for euen 3 mp felf am a ma. and as he ralked with him, he came in, & found many that were come together. and he capd buto them: He know how that it is an bnlamful thing for a ma that is a Jem to company or come buto an alient, but Boo hath Metred me that I (hulo not call any man comen o: buclene, therfore came I buto pou without laping nape, allone as I was lent for. I alke therfore, for what intent haue pe fent for me.

and Cornelius lapde: This dape noto till dapes I falled and at the upnth boure I prapde in my houle, and beholde, a man Robe befoze me in bright clothpinge, and fapde: Comelius, the praper is hearde and thone almes dedes are had in remebiaunce in the light of God. Send therfore to Jop pa, & call for Simon which is alle called Deteribe is lodged in the houte of one Sis mon a tanner by the fee fpoc, the whiche affone as he is come, thall fpeake buto the. Then Cent I for the ummediatly, athou hall wel done for to come. Dow are we al here present before God, to heare all thonges that are commaunded bnto the of Bod.

Then Weter opened his mouth, & Capde: of a trueth I percepue, that God is not Colol.3.8, parciall, but in all people he that feareth Colol.3.8,

Rom z.b Ephe.6.b.

bem

## The.r. Chapter

ppm and worketh ryghtewelnes, is as-

septed mith hom.

Be knowe the preaching that God Cent buto the childre of Ifrael, preaching peace & by Jelus Chaft, tobiche is Loade over all thonges, & which preaching was publif Och thosow out all Jetozye, and beganne in Balile, after the bantome whiche John preached how God had anopted Jefus of Masarcth with the holp good, and topth power. In bich Telus went about boinge good, and healping all that mere oppreffed of the deuple: for Bod teas topth him. and we are wirneffes of all thonges which he bpd in the lande of the Jewes and at Jerus falem: whome thep fletec, a bong on tree. Dem Bod repled bp the there dape, and Mewed him opely, not to al the people, but ones be witnelles chofen before of God. which are and bronke with hom, after he arole from death. 4 and he commaunded buto be to picache buto the people and te, Aifte, that it is be that is ordened of Bod a indge of gupche a bead. To him gene al the Prophetes witnes, that thorowe has name, all that beleuc on hom, Gall recepue remillion offpuncs. +

Mohple Peter pet spake these wordes, of the holp good bei on all them which heard the preaching. And they of the circumcestion which beteued, were astoneed, as many as came with weter, because that on the Betts also was sped out the gift of the holp good. For they hearde them speake with tonges, a magnetic Sod, Then answered

Deter

## of the Actes.

Deterican any man forbybbe water, that thefe Quide not be haptifed, which have re cepued the holpe gook as well as werand he commanded them to be baptpled in the name of the Lorde. & Then praphe thep bum to carp a featoe bapes.

The.pt. Chapter.

no the apollies & the bacthae that were thosow out Jetosp, heard fape that the Weathen had also recepued the worde of Sod. and when weter was come by to Jerulalem, thep of the tircumcifpon reasoned with bom, sapinge: Thou wentelt in to men bucitcumcpled, &

ateft with them.

Then Weter began and expounded the thonge in order to the, fapinge: I was in the cytic of Jonna, prayinge, a in a trauce I fatte a bifion, a certen beffel defcende, as it had ben a large lynnyn clothe,le' Joune from beauen by the fower corners, and it came to me. Juto the whiche when I hav fallened mpne epes, 3 confpdered a lawe fowerfored beattes of the earth, and bermen, and toomes, and foules of the aper. and I hearde a bopce , fapinge bnto me: arple Weter, flepe, und care. and 3 fapde: Bod forbyd Lorde, for nothpinge come or buciene bath at any tyme entred into inp month. But the bopce answered me agapn from heaven:counte not thou those thenges comen, whiche God hath clenfed. Ind thes was done this tymes. and all were taken by agayne into heauen.

and beholde immediatly there were thie m2th The ti Thapter

me come buto the boule where I was fent fro Celarea buto me. and the spipe Capde buto me, that I aulde go mith them with out doutpinge. Deseouer thele fire brethis accompanges merand toe entred into the mas house. and he thewed be botto he bad Cene an Angell in hos houle, tobich fode & fapoe to him: lende men to Joppa, a cal for Simon, named alfo Wererthe mall tell the C two des, whereby both thou and all thouse house Chalbe laucd. and as 3 beganne to preache, the holy good fell on them, as he bod on be at the beginnpng. Then came to my remembraunce the wordes of the Lorde, how he lapde: \* John baprifed toith John.1.d. mater, but pe malbe baptifed with the ho. ip gooft. for as muche then as God gave them type artics, as he byd buto bs. when we beleued on the Lorde Jelus Christe: what mas 7, that 3 mulde have withffende God: DOhen thep hearde this. they helde theps peace, and glostfped God. fapinge: Then bath God allo to the Ben tpis graunted repentaunce buto ipfe. They tobiche were featred abrode thoroto the affliction that grofe aboute Steuen. walked thosow out, tyll they came buto Ohenices and Copers and antioche, preas shange the too de to no man, but buto the Jewes only Some of them there men of Coppers a Sprenc, which when thep were come into Intioche, Cpake buto the Brehes and preached the Lorde Jelus. And the had of the Lord was with them, a a great nombre beleved and turned buto the Mard. Troinges

of the Actes."

Ephinges of thele thynges came bnto the eares of the congregacy o, which was in Jerufale, and thep fent forth Barnabas that he dulde go buto antioche. MDhiche when he was come, and had fene the grace of God, was glad, and erhorted them all, that with purpole of hert, thep woide continualip cleane buto the Lorde. for he was a good man, and full of the help goof and of farth:and muche people toas added bns to the Loide. Then departed Barnabas to Carfus, for to feke Saule. Ind when he had founde hpia,he brought hpin bnto ans tioche. And it chaunfed that a whole peare thep had theps conversaceon with the conaregacpon there, and taught muche peos pic: In to muche that the Difciples of antioche were the frifte that were called Chaiften.

\*In those dapes came Prophetes from Jerusalem buto Antiothe. And there stode of them named Agabus, and light-fied by the spre, that there shald be great derth throughout all the morte, which came to passe in the Emperoure Claudius dapes. Then the disciples enery man associous to his abilite, purposed to sende socious but the bischien, which divelt in Jewip. Which ethynge they also dyd, and sent it to the closes, by the handes of Bar-

nabas and Saule.

The.ru. Chapter. 4
A that tyme Herode the king firet ched forthe hys haves to bere ceratapneof the congregacion. And

The.rif. Thapter

be kpiled James the brother of John with the (werde, & because he latve that it pleafeb the Jewes, he procedeth forther, stoke Weter alfo. Then were the parce of (mete bread. and when he had taught hom, he put hpm in preton, and belpucred hpm to ini quaternious of foudiers to be kepte. entendpinge after Cafter to bipnge hpm forth to the people. Then was Weter kepte in prefon. But praper was made withoute cealpinge of the congregacpon , bito God tozhpm. and when Berobe wolde haue brought him oute bute the neople thefame might flepte Deter betmene two foudpers. bounde with two chapnes, and the Repers before the Doze Repte the prefon.

\*and beholde the angell of the Lorde actes.c.d. was there present and a local shoned in the lodge. and he fmote Deter on the fpoe, and flered hom bo Capinge: arple bo auicklp. and hps chepnes tell of from hps han-Des. and the angell fard buto hom: Gride 18 thp felfe, and bynde on thp fandales. and to he opo. And he capoe buto hom: Caft the mantle aboute the, and folome me. and he came oute and folowed hom, and wift not. that it was truthe, which was done by the Angell, but thought he had fene a bifpon. Dohen thep were patt the fpatte and the le cond watche, they came buto the pron gate that lebeth buto the citie, which opened to them by hys otone accorde. And they wete oute and paffed thosow one ftrete, and by and by the angell departed from hom.

and when Weter was come to brin felf.

be lapb:

he lapbe now I knowe of a luretpe, that the Lozde bath lence his Angell, and bath believed me oute of the hande of Picrobe, and from all the waptings for of the peo-

ple of the Jewes. F

4 and as he confpoered the thonge, he came to the house of Warpe the mother of Cone John, whiche was called marke allo, where many were gathered together in praper. de Deter knocked at the entry bere a bamfell came forthe to herken , named Rhoda. and when the knew Weters boice. the opened not the entre for gladues, but ran in, and tolbe, hot Weter fobe before the entre, and they lapde buto her: Thou art madbe. But the affpemed that it mas even Co. Then Capbe theptie is hps Angell. But Weter continued knockpnac: # when they had opened the boze, a fatoe him, they mere aftonped. \* and he beckened buto the with the hande, to holde thep; peace, and actu.3.6. tolde them, by what meanes the Lord had brought hom oute of the prefon. & and he fapocigo thew thefe thynges buto Tames and to the brethren. andhe beparted # mente into another place.

allone as it was dape, there was no lystell a do amonge the coudiers, what was become of Peter. When Perode had called for hym, and founde hym not, he examt ned the kepers, and commaunded them to departe. And he decembed from Jetury to Cefaria, and there above. Perode was displeated with them of Type a Sydon. And they came all at once, and made interesting

The rin Thapter.

beno Blattus the hynges thamberlayn, # delyzed peace, because they country was nozpited by the kynges lande. and hoon a Daprappopnted , Derode araped hom in in ropail apparell, and fer hym in hys feate, and mabe an ozacpon buto them.

and the people gaue a Coute, fapinge: 7t te the bopce of a God, and not of a man. And immediatipe the Angell of the Lorde Imote him, brequie be gaue not Bod the bo nourc, and he was eaten of wormes, and gaue by the goot. and the worde of Bod grette and multiplied. and Barnabas a Paule returned to Jerulate, when thep had fulfplied theps offpre, and toke with the John, which was also called Warcus.

The riil Chapter.

Dere were at antioche,in the con a gregatpon terrapin palae and and teachers: as Barnabae and Lucis us of Cpzene, and anahen Derode the Cetrarkes noiffelowe, and Saul. as thep ministred to the Lorde and fasted, the holp. gooft lapde: Ceparate me Barnabas and Saul for the worke wherebnto I haue cal led them. Then fafted thep, and praped, and actu.6.b. \*put thep; handes on them, a let them ao. and they after they were fente forth of the holpe gooft, came bnto Scleutia, & from thence thep capled to Cppius. and when thep were come to Salamine, thep thes wed the worde of God in the Spughoges minifer.

Actu. 12. b. of the Jewes. and they bad 3ehn to theys

Mober

#### softhe Metes

Donenthey had gone thosomoute the ple buto the citie of Caphes, then founde a certapne forcerer, a falle Woopher which inas a Jewe, named Barrelu, whiche was with the rufer of the countre, one Sergius Daulus a prupent man. Thefame rufer called bute hom Bernabas and Saule, and belyzed to heare the word of Son. But Elp mas the forcerer for to was hos name by interpretacpo touthfrobe them, and fought to turne attape the ruler from the fapth. Then Saule tohich allo is called Daule beinge full of the holpe gooff, let hps epes on bym, and farbei O full of all futteltpe # disceptfulnes, the shploe of the deupli, and the enempe of all rpghteoulues, thou ceas felt not to peruerte the ffrapght wares of the Lorde. and now beholde the hande of the Lorde is boon the and thou Chalte be bipnoc and not fe the funne for a feafon. and immediatipe there fell on hom a molt # a barcknes, and he wente aboute felting them that Chulde leade hom by the hande. Then the ruler when he came what haps pened, beleued, and toobjed at the doctrine of the Lorde.

C Mohen they that were with paul, were departed by thyppe from Paphus, they came to Perga a citie of Pamphilia: and there John departed from them, and returned to Jerusalem. But they wandled thorow the countrey fro Perga to Antioche a citie of the countrey of Possiba, a wente into the Synagoge on the Saboth day, and sate dounc. And after the later and the

a.iiii popphetes

The rin. Chapter

Otopheres were revoe, the rulers of the ly nagoge fent buto them fapinget He men a brethren, pf pe have any fer mon to exhorte

the people Cape on.

Then Paul Rove by, and betkened with the hanne, and capbe: Wen of Icrael, and pe that feare God, gene and ence. The Godof the people choic our fathers, and exalted the people, when they divelt as fraungers in the lande of Egypte, and tooth a mighty arms brought them oute of it, and aboute the tyme of. pl. yeares infred he they maners in the imploenes. \*And he befraved his nacrons in the laws of Las

Jofu.13.b. thep; maners in the toploernes. \*And he bestropedibij nacpons in the lande of Casnaan, and beuided thep; lande to them by

Judic.i.a. lot. \*And afterwarde he gaue buto them indges aboute the space of.iti. C. and I.peres buto the tyme of Samuell the 1020.

1.Reg.s.a phet.\*And after that, they despred a kping, and. 10.a and God gaue bitto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of cl. peres. Ind after he had put hym downe, he set by Danid to be their kpinge, of whome he reported, sapinge;\*3

haue founde Dauld the sonne of Jeste, a man after mone otone herte, he that fulfpl

all mp mpll.

Of the mannes (coe hath God (according to the promes) brought forth to the people of Icraell, a lautour, one Jefus, to he John had for a veached before hes commonge the hapteme of repentaunce to Icraell. And when John had fulfylled hes John. 1.d. course, he cappe; \*Winome per thouse that 3 am, the same am I not. But be hold there

cometh

of the Actes.

cometh one after me, tohole choes of his

fete 3 am not worthy to lomfe.

+ 3c men and brethren ; chplozen of the generation of abraham, and toholoeuer amonge pou feareth Bod, to pou is thps morde of fainacyon fente. The inhabiters ofTerufalem and thep: rulers, because they knew tom nor, nor pet the bopces of the Dzopheres, tohiche are redbe euerpe Sa. & both pape, they have fulfviled them in con

Demonpage hom. \* and tohen thep founde mat. 27.6. so caufe of beath in hom, pet befpred thep Huke. 12.6 Milate to Apil hpm. and when thep had fulfylled all that were writen of hom, thep toke hom donne from the tree, and put him in a femulchie. But Bod rapled hom agapn from beath, and he was fene many bapes of them which came with hom from Balile to Jerusalem, whiche are hos witnes-

fes bute the people.

and me declare buto pou, how that the promes made buto the fathers, Bod hath fulfpiled buto be theps chplosen, in that he repfeb bp Jelus agapne I enen as it is touten in the fecond Pfalm: \* Thou art mp fonne, this fame dape begat I the. As con- pfal.z.b. cernpage that he rapico hpm by fro beath, Debic.1.5 noto no moze to returne to corrupceon, he fapbe on thes tople: The hotpe promples made to Dauid, 3 topli geue them farthfully to you. Doherfore he Capth allo in another place: \* Chou Chalt not Cuffre thone Ela. 55.b.

holpe to Ce corrupcpon. Doto beit Dauid af pCal.15.0 ter he had in hps tyme fulfplico the mpl of actu. 2.8.

Soo he flepte, and was lapse with his fa-

thers.

### The rin. Chapter

there, and fatve corrupepon. Eur he toho Bod repled agapne, fatte no corruptpon.

Be it knowen buto pon therfore ve men f and brethren, that thorow this ma is preas thed buto you the forgenenes of fpunes, & that by hom, all that beloue, are mulifped from all thyinges from tobiche pe coulde not be tullifped by the latte of moles. Ees were therfore left that fall on you, ir hiche is fpoken of in the 1020phetes: \*Behold pe delipfers and tronder, and perplie pe : for 3 do a worke in your dayes, which pe mail

abac.1.b.

not beleuc, pfa man molde beclare it pou. Dhen they bere come out of the Sina. acge of the Ichics, the Gentple belought that they wolde preache the worde to them betwene the Saboth bapes. Dohen the ca gregacyon was broken bo, many of the Je wes and berteous couertes folowed Daul # Barnabas, which fuake to the # erhozted them to continue in the grace of God. 4 and the nert faboth bape came almoffe the whole citie together, to heare the word of God. Dohen the Jettes latte the people thep were full of indignacion, a lpake as gapult those thinges, which were spoke of 10 aul,frekpna agaput it, a rapling on it. Then Waul & Barnabas wered bolde, and fapocit was mete that the morde of Bod Chuld fpalt haue bene preathed to you. But feinge pe rut it from pou, and thrinke pour & felues bemouthp of eucrlastona lyfeilo, we Efa.49,0 turne to the Gentple: for fo hath the Lozd comaunded bs: \*3 hauemade the a light to the Betple, that thou be faluacpo buto the

adma

of the Mctes.

embe of the world. The gentple hearbe, and were glad, aglosified the worn of the Lord. # beleued: eue as many as were ordepned buto eternal lufe and the mord of the 1 020 was publiphed thorow out al the regpon. But the Jewes moued the woodhipful and honorable memen & the chiefe men of the citie, and repled perfecuepon agapuft Waul and Barnabas, and expelled them oute of they coaftes and they Mohe of the ouft of thepr fete agapuft them, and came buto 3. contum. and the difciples were fplled with Luke.9.4. tope and with the holpe gooft. &

(Dat. 10. b. mar. 6.b.

The.ruij. Chapter. Me it fortuned in Iconin that thep wente both together into the fpna. goge of the Jewes, a fo fpake, that a greatmultitude both of the lewes and allo of the Brekes belcued. But the bubelcupng Jewes, Gerpd by and bugnice ted the mpnoce of the gentple agaput the brethren. Long come abode thep there, and qupt them felues boldelp with the helpe of the Lorde, which gave tellimonre buto the worde of hys grace, a cauled lignes a wo dies to be done by thepz hades. The people of the citic toere deupded: and parte belde with the Jewes, a parte with the apostles.

Dhen there was a faulte made both of the Gentples and alfo of the Jewes with thepr rulers, to put the to Chame a to flone them, thep were ware of it, a fled buto 1p. Gra a merba, citics of Licaonia, and bito the reapon that lycth rounde aboute, and there preached the Bolvel and there late a

certapne

The riin. Chapter

certapne man at Apftra meche in his fete, 15 being crepte from hos mothers wombe, a neuer walked . Thefame hearde Waule preache. DOhich behelde hom, and perceps ued that he had farth to be whole, a Capde with a loude bopce: fand borpaht on the fete. and he Gert by, and walked. and whe the people fame, what Waul had bone, they tofte bo thep; boyces, faping in the speache of Licaonta: Boddes are come bo wine to be in the lykenes of men. and they called Bar nabas Jupiter, a Daule Mercurius, beraule he was the preacher. Then Jupiters Drieft, whiche Diette before them citie. brought oren & garlandes buto the church porche, a wolde have bone facrifpce with the people.

But when the apostles, Barnabas and Daule heard that thep rent theps clothes. and ran in amonge the people, crying and fapinge:fpis why do pethys: WDe are mot tall men lphe buto pou, and preache bu to pou, that pe Chulde turne from thece bant. C tics buto the lyupuge Bod, \*whiche made 10fal.145heaven and earthe and the fee and all that in them is: the whiche in tymes patte fuf-

2100.14.b

Rom.r.b.

fred all nacpous to walke in thep; owns maves. \* Meuerthetelle he left not him Celf without wornes, in that he 'Memed hos be netpres, in geupng be rapne from beauen and frutefull cealons, fplipng oure hertes with fode, and gladnes. and with thele lay inges, fcarle refrained thep the people, that they had not done facrifyce buto them.

Thyther came certapne Jewes from an

tioche

#### of the Mctes.

eioche and Jonium, and obtapued the peo ples confent, and thoned Paule, and bretve 2. Cor. 77.8 him out of the citie, Cuppoling, he had bene bead. Dow be it as the disciples fode roud aboute hom he arole bo, and came into the titte. and the nerte bapche beparted with Barnabag to Derba. After they had picathed to that citie, and had taught manpe, D they returned agapne to Loftra, and to Ico nium and antioche, and Arenathed the dif. siples foules, exhaitpinge them to continue in the fapthe, affirmpage that we multe thosow muche tribulacpon, entre into the hyngdome of God. And they ord epned the elders by electron in cuerpe congregació. and prapte and fatted, and commended the to God, on whome they beleued and they wente thosow oute Wilidia and came to Damphilia, and toben they had preached the worde of Bod in Werga, they desceded into Attalia, a thence departed by Chyppe to antioche, from whence thep were belps nered buto the grace of God, to the worke whiche they had fulfylled. When they were come and had gathered the congres gacpon together, they reherfed al that Bod had done by them, and how he had opened the Doze of farth buto the Bentpis. and there thep above longe tome with the difciples.

The.rb. Chapter.

Den came certapne from Jewic, and taught the biethien. \*creepte pe be circumcpled after the maner of Doles, pe cannot be laued.

3

Balat.5.4

ttò

The. rb. Chapter

and tohen there was rplen diffenepon and bilputyng not a lyttel bnto Waul and Bar nahas agapuft the. They betermpned that Dani and Barnabas, a certapne other of them thube accende to Icrufalem buto the apostice and cloers about thes questions and after they were brought on they way by the congregacion, they paffed over 10 he nices and Samaria, Declarena the conuer fron of the Gentple, a thep brought great tope buto all the beetheen. and when thep were come to Icrufalem, they were recept ned of the congregacyon and of the apos 18 flies and elders. and ther beclared what thynacs God had bone by them. Then role bo certapne of the fette of the Wharifes. which byd beleue, Capinge; that it was ned full to circumcyle them, and to enterne the to kene the lawe of aloces. and the ? poffs les and elbers came together to region of thus matter.

And when there was muche disputsing, Octer rose by, a sappe but o them. He men and brethren, be knowe how that a good while ago. Sod chose amongs by that the Gentyls by my mouthe suide heare the words of the Gospel, and beleve. And God which knoweth the herres, bare them with uses, and gaue but o them the holye gooff, even as he dyd but o by, and he put no difference between them and he, but with sapth purpsped they herres. Now thereoze they rept pessod, that pe toolde put a poke on the disepples neckes, which nether aure sathers nor me were sale to beare. But

## of the Actes.

the belene that thosow the grace of the Loide TelaChill we Chalbefaued, as thep Do. Then al the multitude was pleafed, & mane andience to Barnabas and Daule. which solde what would a troudles God had the wed among the Gentpls by them. and when they helde they peace, Tames antmered, Caping: Dens beethien berke bin to me . Simon tolde hom God at the bes ainnonge bod bilite the Bentols, a receps ued of the people buto bys name. and to this agreeth the toodes of the Wionhetes as it is mutte: \* After this I woll returne. a topli buploe agapne the tabernacie of amos.o.s Dauid, which is falle downe, that which is fallen in bekep of it, woll 3 buride as gapne, and I will fer it bothat the relibue of men myaht Ceke after the Lorde, a alfa the Bentple boon whom mp name is nas med, fapth the Roade, which docth all thefe thonges:know? buto God are al hos wor hes from the beapunpage of the worlde. Moherfore mp lentence is that we trouble D nor the which fro amon the Bentpls are turned to Bod:but that we warte buto the that they abilepus the felues fro fpithpus of omages, fro fornicació, tro ftrangipo & fro bloude. for moles of olde time bath in every citye that preache hom, a he is rede in the fpnacoges euerp Saboth bap.

Then pleased it the Apostles & elders with the whole congregacyon, to send those sen men of theps owne copange to Antioche with Waul & Barnabas. They sent Justabas called also Barsabas, Splas, which were

## The.rh. Chapter

were chiefe men amonge the hiethien and gaue them letters in theps handes after thes maner,

The apostles, elbers and bacthien fenbe aretinare bito the bacthaen whiche arc of 4 the Sentple in Antioche, Siris and Cplis cia. for as muche as tec haue hearde that certagne, which asparted from be , haue troubled pou with wordes, and combres poure mpnees, laping: De mult be circums spled anothene the lame to mhom we caus no Cuche commaundement. It femed there fore to be a good thruge, when we were come together with one accorde to fende chofen men buto pou , with oure beloued Barnabas and Waule, men that have teo. parded thep; tpues for the name of oure Loide Tefu Chrifte. DDc haue fent therfore Judao and Silas, which (hall alfo tel pou thelame thonges by mouth. for it (emco good to the holy gooft and to be, to put no greuous thonge to pou, moze then thefe ne coffary thonace: that is to Cape, that pe abe flapne from thonges offered to pmaces. from bloude, from frangled and foznica. cion. from tobiche pf pe kepe poure lelues pe Mall Do mell. So fare pe mell.

Dohen they were departed, they came to Antioche, and gathered the multitude to gether, and belivered the pille. Dohe they ked rede it, they recopled of that could secon. And Judgs and Splas beinge 1020-phetes, exhorted the brethren with muche preachinge, and Archefted them. And after they had tarped there a space, they were

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mofthe Artes.

irt go in peace of the birthien buto the Apolities, flot toptbleabenge it piacles. Gy ten to abobe there fill, thank and Bernahaveoutsmed in Autoche teachings and preachings the works siths Loope kopth other many.

Bimafren a certapne Cpact, Waul fapte buto Barnabas: Let bs go agapue a bp. B fire our bacthien in enery crite tohere toe have theweb the worde of the Lorde, and fe hoto ther bo. and Barnabas gone toun felice rake with them John a called die Charle But Daul thought it not mete to ratic hom bato theps company whiche beparted from them at 10 ambittings formte not with them to the worke. and the but Ceneron was to Mary betwene them, that they opparted a funder one fra the other. fo that Barnabas toke Darken fanleb bis th Coners, 4nt Wart chofe Splas. n Depasted bely utred of the inethern but the grove of God, and he went thetow all Cu tima Citicia,fabliffing the cogregaciós.

Cipe pot Chapter.

Ben tame he to Derha e to Lea and behold a certapue difce ple was there named Cimotheus a womans found which was a fetochie beleure; but his father was a feele of infour reported well, the victional work which when the family of the fame was tooke that he finds go fouth which him, and the and circulated him, because which twee methor qualities for they him he week took her beer to they have took they have ally that his father tooks.

The abit. Chapter

Mas a Breke. As they wents thosow the corresponding the constitution of the Apollies a ciders which move at Jerusale. And to were the congregacions liabilities in the fapely a correaled in noumble dayly.

Done they had gone thousto out 10 hat gia, a the region of Balacia, a were for bidden of the holpe good to pacache the morde in Alia, they came to Oplia, and fought to go into Bethynia. But the fprite fuffred them not. Then they wente ouer Opha, a came botone to Treaba. Ind a billio appered to Waul in the night. There flobe a man of maccoonia, a praped hpm, faping:Come in te Dacebonia, thelpe bs. After he had fene the billion, immediatly tre prepared to go in to Cacroonia, certifich that the Lord had called be for to pren C the the gofpel bito them. Then loufed the forth fro Troads, a with a firapahr course came to Samothagua, a the next dapate Licapelim, a from thence to 10 hilippos, which is the chiefe citie in the partes of Macedonia, a fre citic. DDe wire in that citic abiding a certapne bapes. And onthe Saboth bares me went oute of the crite belpdes a truer tohere men mere wont to prape. And the late bothne. a fpake buto the memen which reforch thyther. and a certapne moman named Apbia afeller of purple of the cytic of Thyattra . whiche worthipped Bod gave be audièce whole hert the Lorde opened that Che atteded bn D to the thinges, which 10 aut Gate Moten me

of the Holes

the long baptiles, and herhoulteld, the be longht basiapinge: If re thanks that I belene on the Uaphicome into my houle, and above there, and the conflict actions

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Admi is fortunal asive toer to proper, a certapu dantell postosted with a spree Leu.27, that properson matters whiche brought Deut.18.6 her malice and matters muche bauntage 1.180.28.8 mith prophetyinge. The same foloticed Paul and his, a creed, sayinge: These men are the semanness of the modelype God, which whose but a is the wave of saluation, and this bid the many dapes. But 10 aut not content, turned about, a saybe to the sparte. I companie the surface of the sparte. I companie to the sparte. I companie to the sparte. I companie to the sparte, that thou come out of her.

and he come out the fame houre.

and tohe her matter and mattres lates that, the hope of thep; gaynes was gone, then caught Want and Splas, and baue them into the market place buto the rus lers and brought them to the officers lay ing: Thefe men trouble our citie whiche are Jewes a meache orbinannies, which ene mos letyful for be to recepne netherto oblerue leing we are Romanns. and the poor le come on them, a the officers ront their sigthes, acomaunded them to be bea En trith roodes, and when they had beas ten them fore they call the time prefon, co. maundrug thetaplet to: bepe the furely. Mohich topier whe he had recepted fuche comannocinet, thrust them into the punce pacto, a made their fete fall smahr frockes. mat mibreghe Waule Grias graven, w. lanbeb 18.11

Theurbit: Effanter

fanded Sou we And the guifante's living them: And fobels there tongue great and quality to these that amonates of the profit intio Bulgs de e fin pe gine entrine troe ico him felfichippolinge she proton bene fledor. Bur What cry to wich a font bopce, laping: Dothy lette no himme, fo toe arcall here. There he called top of tio a fasang in and come even blyng und tel Borene befoze Want a Sylany Webtonghe thom out, and fande: Done tober until 3 do to be fauede and they fapolet Beleve of the Laide Jelus and then walt be faued. and the houdboide. The thep preather bus to him the transper free Love , while to all that force in his bouts. And he come their the fame houre of the manuscripation them & thoundes is was baptife worked that by longed haro himilitating wayed biblioge had broughe sherms neather house, he level meate before them in rowed that be told all his hogitratore beteue bion Bob?

the ministere lapinge: Lee more her go, the ministere lapinge: Lee more her go, the keperas i he picton sold the cap lage to paul; the afficers handlent house to lott le pout and the fore got pai henve, go in peace: Then lapbe (Danji bate spenig they have betembs openig intolitiving ned, for all that the are Wonlaping handle salt be turn prefer; more many third they fore

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by always premered plans not so. But let them so me them selves, and set is outed. When the invitables selves two des two des

The chapter, Chapter,

The chapter chapter,

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Butche Friese tobschebeiture mat havening indigenation, rotis bure than emiliant formula gables, a gathere a soprimphist at at the riste on a rote; and made indigene have the hundred Justin, and foughtes buying the mouse at the prophetion with they found their mouse in the prophetion of the prophetion with the foundation include both factor of the prophetion of the prophetic black the prophetic black and the prophetic black the prophetic black and the prophetic black the prophetic black and the prophetic

The Post Thapter

John. 19. chath recepted proucty. A and there all the sontrary to the betrees of Wilar affer mong another hong one 34 mg . And they croubled the people and the officers of the crue, twicer they beard thefe thinges. And when they were lather antly antiveres of Jafon, and of the other, thep terit behigo! all and the beethe other tummed arty fent atomy Daul and Splas by might wind Berred. Dobiche when they were to me ther heed they entred in to the Shinguge of the Se wes: These were the nobled of traine a mong them of Choffalonia; whiche weeps med the worde touth at opligece of mpile. a fearchies the forestures bapty totherher those thonges were euch to And thanp of them befered: also of worthingatt inemets tohiche were Brekes, and of men notice featuc. Wifen the Jewes of Theffolonia had knowledge thin the morbe of what mas preached of tout at Berred, they same a mouco the people there, And then by and by the beetheen tent aware to aut to go as it toeve to the feethat Splas and Cinotheus abobe there Bill's And ther p that apded Waut, brought him bitto 2. thense and recepued a commanutementer to Selas and Timotheusefer meem erro him atonce, and came them thape. Dobite Daul toaut co for the at Athens his furners mas mouth in him to fe the spriesecinas toosily ipping of prinageou Them he ailpole teb in the finadoge with the Trives and forth the benout perfonness a in the mate het daply mehrhem that came batolbank Cen 6178

of the Metes.

C

Certaphe 40 hilosophers of the Epicures enf the Stopkes bilputed with him and fome there were which carbe Mohar wil this babler fape! Other lapde; the femeth to be atpoinges bringer of neive beuile because he preached buto them Jelus, and therefurrection, and thep toke him and brought him into marce Grete , fapinge : wate the not knothe what this new boc. trine wheref than fpeakel, is: for thou bringel fraunge tpbinges to our cares. De toold know therfore what thefe thin ges meane. for all the Athenias & Branne gers which were there, gane them felnes to nothing els, but ether to tell or to beare new ribinges. Want frobem the middes of Warce ftrete, a fande: Be men of Aches ] percepue that in al thinges pe are to far perficious. For as I polico bp, a behelbe the maner hote ve toolftip pour goddes. found an aufter wherin was writte, bnte the buknowe Bod. Woho rethen ignozat ip too, thep, him thetre 7 bate pou. \* Ged 201,14.6 that made the toold, a al that are in it.fe. ing that he is Load of heade and carth, he SomeHeth nor in teples mabe with haves, meher is toozilipped with mens hannes, as though he neded of any thing, feinge he him feife geneth ipfe s baceth ro al men cuery where, and hath made of one bloud all nacrons of men , for to owell on all the face of the carth, & hath alligned befose, how long come, a also the endes of thept inhabitation, that thep muloe leke Sod, ifthep might fele a find him though 15.itti

# The phill. Chapter

Tratus.

to be not free from ency one of be. For in housing free more a house and heige, as cereagas of your others that confidence for the art also of his generation for as quicke then as two age the generation of food, the ought nor to thinke that the god is had is take burn golde, spluer or stone; granen by craft a imagination of man.

And the spine of this ignorance and regarded not Ann note he bidacth of men cuery were repet, because he hath appointed a dape, in the spinche he will thinge the wealth according to registivishes, by that man whom he hash apoputed, a hath offered fauth to all men, after that he had appoint the hath the configuration of the had appoint the had appoi

feb hom from beath. It is annual to

Doben shop heave of the refuserection from beath form macked, and enter farths. Doe tall heart the agaput of this master. As Doul departed from among them thom be it certapue men claue bute 40 aul, a be leved, among the inhiche tipes Dionifius afotherous, and a froman named Domains, and a from an amed Domains, and either hem.

The evits. Chapter.

Previtat Daul beparten from a chene, a came to Connehum, and found a certaine Jetre named a quita, bostic in Ponthus, I stelps come from Jealie with his topic 102 ifell is (because that the Emperour Cloudius had commain boo als eines to bepare frá Rome) a he dacto buto them. And because he was of the same craste, he abobe with them a two ghirthey trass make to make

tentes

### of the Mctes.

tentes. And he preached in the Springogs enery Saboth bare, and ephores the Jemes and the Generican and experient the Je-

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B. Mohen Sulan and Cimothens were come from aparennia, Doul was coffrap that Jeins mas bery Chaik. and whe they farae conevary a blafahemed be woke his rapment, a farbe buto them: Your bloud bebpe nour atene heades, a fre here for b Tas blamels Cobnto the gentils. End he beparted thence, a entrad time a centapne mannes house named Judius, a worderpper of Sed, whole house jaymed harbe to the lynagoge. Date be is one Enfang the thiefe miler of the fruagoge beleuch on the Logoe with all hes bouthole, a many of the Committians gave authorise, and be leved; and were baperich. Then fualte the Lapter Mantin the night by a befion: the not afraphe, bus fpeake, and halbe not the weace; for i am with the, a no ma foal invade the that thall buer the far I haut muche people in this site. and he contpmuch there a weare authfure monethes, and taughts hem the moster of Cody

to their Gallio was enter of the contro of Achaia the Jatues, made influences in the transport to the one occord a gainst them, a troughe him with the transport him with the transport to the late. And as Mantitus about to open his mouth. Californic interaction, or manifested to the Jatues. If it were a matter altonous, or an authority to be the

B.b

Che thin Thapter

that I (Bule heare pour but of it be a quer Biomot wordes, or of names, or of nour lam loke ve to it voue frince. For Tivill be no indice in fuche martery : arbe bique at them from the feate. Then to he at the Gre hes Softenes the chieft ruler of the Sma core . and fmote bem before the subacs. feate. 3mb Ballio cared for mont of those chonges. Daul after this tarped there per a good tobple, a then toke his leave of the biethion, a layled thence into Cpria, 10216 cilla a Zouile accopanying him. anothe more his beat in Cenchee, for he had a botpe. and he came to Cphelus, and lefce them there but he him left entreb into the Sinagoge, a regioned tout the Jettes. 100hen thep befired hom to tarp longer treme with them the confented not but bab shem fare mell favinge: 7 mal nedes nt f this feat that cometh be in Terufate, but I toil returne agapte buto pou,if god mil and he Departed fro Cohefus, acame boto Cefares, a afcenbeb a faluteb the coureas cion.s Departed bato antiorhe: a tohê he had tarped there a robple he departed. And met ouer al the colitee of Balesia & What era by order freengthing all the receiples.

dand a cerrapus Jetos named Apollos, borne at Alexandria, came to sephetus; an eloquet man, a mighty in the frequence. The lame to as informed in the trape of the Loide, aho hade frenetly in the spare and mught deligently the thenge softhe Laive, and know but the baptime of John only, and the same began to speaks belos

ofthe Actes.

In the Synagoge, and when Joullan Poeticila had heurd him they roke him on to them, a exponitive ware hom the ware of Bod more pertecto, in his hand had

and when he was delpo led to go into Achata the brethen twiote exhortyng the bisciples to recepue hom. After he was tome imprier, he holpe them muche, which had belened thosow grate. And mightely he onereame the Jewes, wthat opely inets ing by the Criptures that Jelus was Chill od an in The ris. Chapter. 4

T fortuned while apollo was at Cozinthum, that Daut pallet tho. toto the opper colles, a came to Ephelus, & found certapne bildis ples a favor back them. Wane pe recepued the holy good Cence pe beleased and they lapor but hom! To the haut not hearn tobether there be autholp gooff by mo. and he caps when them: We her with there pe then ba petlebe and thep laybe : 100 ich Tolins baptpinel Cifen Capo 10 aul: Subulbereip Sapriled web the baprine of dependante Capinge buto the people that thos Unitre: belease on him whiche Quite come afret hem thatas on . Christe Ichis. White periet in the name of the load Jelu and load lapo himbates boo them arhe bolp good came. omedicanes they found testificonges, a proth phelies, a git tire meet their abourer (2006)

and be toet into the lpnagoge, it beban usbinine Cette bathly for the Chare of this monethen bilputtinge and rettinge their

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Wheretr Chapter

rechartacions of the hinghom of 1500. From house where based heres a because not hot frake cuill of the wans, and that before the mulciands: he departed from them, and separated the difficults. Ind he difficults and he disposed dayly in the feals of one salied dramma. Ind these southward he the frace of two reares, lether al then which dische Jelu, bathe Jetuce and disches his the handes of parts for her from his form the hands of parts for her from his form them, and the suil spares trains of the home them, and the suil spares trains of the officer.

Chemoniappe a the ingabolic Tibes econsides so be in on the magabolic Tibes econsides so be in on them to all over the inhabitation so be in one the money for a some of the k one defined and peculiar and there were leve for the consideration and faint the entil forthe antiperiod depicts and the entil forthe antiperiod for the indiperiod depicts and the entil for the majority and content and the indiperiod for the indiperiod of t

name of the biome Jetustic time of Str. and Str. and Str. and str. and and another street another street and another street and another street another street another street and another street another street and another street another street another street another street and another street another street another street and another street another stree

of the Actes

which beet curious craftes, brought their bonts and burned them before all men, a suppression the process them, and found it fills sport on the there is so mighte by grewe the two de of God, and prenapled. After their there is god, and prenapled. After their there is god, and prenapled. After their there is were ended, Daul purpoled in the Lorpte, to pake over Pacebouts and Athaia, and to go to Jerusale, faring After I have been there, I mult alfole Rome. So fence he into charedonia two of them that minister but him, Clmotheus and Graftus; but he him self ex-

marned in Alia for a frafon.

Thefame tome there arofe no littell a Do about that toape. Por a terrapne ma na med Demetrine a filuerinith, which made Celurer Chapmes for Diana, mas not a tit. tet beneficial buto the craftes ine. ED hirly he called together with the touthemen of Ciphe occupacion, and Capaci Spis ve knots that by this crafte toe have bauntage. diezenter pele and heare that not alone at Cohelus, but all molt the oto outs all and, this foaut hart pertiadet and tur. neb amare muche people, faping that they be not goodes which are made with hanbes. So that not only this our craft come meth two parelt to be fet at monght : but allother enerchiple of the greate goodes. Diana (haibe be verpereb, and her magns Abenier mulbe be bedroped, tobith at 30a.

and the mortos touthinpperts.

Dobraches bearde their layinges, they beer full of wrather and core o out, laying :
Secol is Digma of the Long flag. And all

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The pir Thapter

the citie mas on a roze, a thep rulled inte the tomen hall with one affent, a caught Sapus a Briffercus, men of maceboma, Daule companions. MDhen Dani wolde have entred in buto the people, the oplepe pics fuffered him not. Certapue alco of the chiefe of alia, which were his fredes, lent buto him, despring him that he mothe not preache into the comen ball. Some crped one theng & fome another, & the congrega cion was all out of quiet, a the more part kneine not wherfore thep were come toge ther. Some of the company drue forth de lerender,the Jewes thrullpage bem formardes Aicraber beckened with the hab. a wolve have gene the prople an antwer. When they knew that he was a Jewe, there grole a Moute almost for the Chace of two houres, of all men crping: forcat is Diana of the Cohelians.

PD han the tonne clarke had ccalco, the people, he lapde: He men of Ephelus, what enan is it that knoweth not how that the epite of the great godoes Diana, a of the pmage which came from beaux. Seing then that no man lapeth here against, re ought to be content, and to do nothing tallly, for ye have higher history of churches, not pet befule is of pour godoes. Where he pet befule is a the craftes men whiche are nother a the craftes men whiche are hully him, have any laping to any ma, the lawe is ope, and there are ralers, let them.

### ofthe Mctes.

other thyng, it maps be betermined in a laminuit congregation. For we are in 160 party to be accused of this dayes buty-mest for as muche as there is no cause where we maps gene a chemyng of this contourse of people. Ind tohe he had thus spoken, he let the congregation departe.

The.gr.Chapter. frer the race was ceafeb , Want called the bifcipics baro fim, and toke bis leauc ofthem, & Departed forta do intomacedonia. and thie he had done ouer those partpen, a genen them large exhortacions, he came into Grece, & there abobe thie monethes, and whe the Jewes lapde mapte for him as he mas about to faple into Spaia,he purpo. feb to returne thosow Maccoonia. There accompanied him into alia, Sopater of Berrea, and of Theffalonia ariffarens & Secundus, and Capus of Derba, and Ti morbeus, and out of alla Tychicus and Trophimos. Thefe ment before, a taried bs at Troas. and we fapled aware from Philippos after the Cafter holp dapes, & came buto them to Troas in fpuc dapes. tohere we abode feuen bapes. and on the mozoto after the Saboth Dape the Difcie ples came togetherfor to breake bread. and Daul preached buto them (rebp to be parte on the moretoe)a cotputed the prea thing tinto mronight. Ind there were me mp lightes in the chaber where they tvers gathered together, a there fate in a topue Dome a certapue pouce man named futichus 122

The rr. Chapfer

chus, falle into a depe flepe. Ind as flaud declared, he toes the more onersome that flepe, a fell decimit from the thride lofte, a toes raken by acab. Banksome dottine C. Mee. 17. D. a fellou kompand subsessed hum, a farnes 4. 18c. 4. D. Dake northing a do, fai his life is in him. Libben he tous some by against he brake bread, and cathed, and comence a longe tohile cuen till the moraphyce, and for departed. Industry he ought the young man

a lyue, and tourt not a lutell somfoffed and the went afore to flippe a fowledhad be apoputed, and wolos him felte go a fore. Doten be was come bute be to af. fon, weroke him in, scame to Optilenes. and the lapted thence, and came the nexte Dape ouer against Chos. Sno the nest dap toe aringo at Sumos, and tarted at Cto. auon. The negre days the came to aprior son, for 10 unt figt berennened to leave & phelus so they lapted , because he woise not fpenocohe tome in Alia. for he halten to be (of he coulde boffebic) at Jerufale at the baye of 10 curisofte. WDbertose from Apleton he fine to Cobelus, a called the elders of the congregation. And tube they toese come to hom, no land burn them 36 m know from the field pape that I same into Alin after town manier I have beneiterh pour all tratons, (erupng the Loto with all handlenes of monde, and worth many teares, a tepractous which happened buto mie by the faringes awapte of the Jewes, shato 3 Rept backe nothing that mas mot table

# of the Mites.

rableburd posibut that I have Geleco positive in pour a cought post spenib and at home in pour house where the pour house it bears, a slike to remark the first of the coupand to the coupand the coup The noise beholde I go bounds in the spirite bard Jerustiem, a midlur not what wall tome on me there, but that the bolpe good withelieth in early cityc, lapinger of thole thenges mous me:nepther is me tpfe bere buto mp felfe, that 3 maght tulcion, touten I have recepted of the Lord ?c. fu, to tellifre the Golpell of the grace of Bob. Jan fure that hece forth pe allithoroto who I have gone prea change the kringoom of God wall cee mp faceno more. \* Dibherfor I take pou to res z. Reg.3. corde thes fame bape, that I am pure from E ame.s.c the bloube of all men. for I haue kepte no thonge bucke:but have thetveb pou all the councert of Boo. Cake hebe therfore buto F pourefeture, and to all the flothe, whereof the listy gooft hath made you cuer fcars. to rule the congregacyon of God, which he bath purchated torth hos bloude . \* for I 1. Ci.4.8. am lure of thes that after me bepartpinge 2. Coz.ti.s Mat grenous wolues entre in among pou, z. 10et.z.a tomiche woll for foure the forke. aporco- Jude.1. ner'of pour otone lettere thall men arple theatland pet nerte topuges to dratue bil-

coples atter them. Cherfore amake and remember, that by the fpace of the peares Frence norto conrete cuerpe one of pour

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## The aric Chapter

both applie and dark touch teared

And no in beethien I commends pour to Sad and to the troods at tipe acase, musch is able to buploe further, and so gene pour an inhetitaunce amonge all the winch are functified. I have deliped no mans spluer, golde, as between ye knowe well that these hands have ministed but o mynecesticies and to them that were with me. I have the work pourall thyinges, have that to laboring ye ought to recepie the weake, a to remeber the twodes of the Lord Islushow that he sports is more blelled to gene then to se repie. L'Ohen he had thus spoke, he knoled downe, a praped with them all. And they work all aboundantly, and fell on loadis nicke, a kyssed him, sortward most, that they struck is worden which he spake, that they struck is the two den which he spake, that they struck shows he had note and they accompanies by monto the strucks.

The tri. Chapter.

The it chaunced that allone as the had faunched forth, a twere departed from them, we came with a firageht course but to Choon, a the days foldings and Khades, and kome thence but Datara. And we foode a ship ready to saple but Dhemices, and wence a botto, and set forthe. Then appered much be Copque, and we lefte it on the left had, and sapled but Siria, a came when Trie. If i erre the Opppe buladed her burthen. And when we had found bierhien, we take there, by, dayes. And they tolde local thosow the sapes there, by, dayes. And they tolde local thosow the saper, that he says there by.

of the Motes.

to Jerufalem. and when the dapes fpers ended, we departed and wente our maves. a thep all brought be on oure mape, mith theps wouce and cholosen, toll me were come out of the citie and we ancled boune in the Choze a wraped. and tohe the had tahen oure leaue one of another, we toke Dipope, and thep returned home agapue.

Donen toe had full ended the course fro Tpic, we arpued at [Crolomaita, a Caluted the brethren, and abode with them one tape. The nerte bape, we that were of Dauls company departed, and came buto Cefarca. and we entred into the houle of Philip the Eusnachifte, which was one of the feuen deacones, and abode with hom. The faine man had fomer baughters birgens, whiche byd propheip. \* Ang as we ta detu.z.b. tped there a good manp of bapes, there caine a certapne Waphet from Juric, na. mib agabus. Doben he mas come bato bs, he toke Wauls acreell and bounde hips handes and fete and Capoc: Thus Capth the holp good: lo Chall the Jewes at Jerufalem bonde the man that otocth thes gerbell & Mall belpuer hom into the hades of the Be tpis . Do ben the hearde thes, both the and other of the Came place, beloughtippin that he toold not go bo to Jerufale. Chen Want antwered, a fapoe: DDhat do pe tveppinge and breakpinge mpne berte: 7 am rcop not to be bounde only, but allo to bye at Terus falein for the name of the Lord Jefu. DObe D me coulde not turne hps mpnde, me cealed Capinger The toril of the 1020 be fulfilled.

CH

after

The.rri. Chapter

After thole dayes me made oure felues res ap, and thene by to Jerufalem. There went with be atto certapute of the vilepples of Colaren and biolight with them one cona Con of Spous, an olde disciple, with who the Chulde longe: and when the were come to Jernfatem the thethren recepued be gladire. and on the mowere fonite wente in with be buto James. and all the cloers came together. and when he had fatured them; he rolde by order all thoriges; that Bod had torought amonge the gentyle by hes muifracion. and tohen thep heard it. thep glorisped the Lorde, and capde bute hom: Chou feelt brother, hoto many thous faude Jetoes there are topich beleue; and thep are all sclous over the lawe. Ino they are informed of the, that thou reacheft all the Jewes whiche are amonge the gerpls. to forfake moles, a Capelithat thep ought Mot to circumcple theps cholozen nether to Ipue after the cultomes .Dohat is it there fore? Che multitube muft pedes come to. gether. For thep Gatt heare that then arre come. Do therfore thes that the lape to the.

Mum.6.8

\*IDDe have stij, men, which have a botbe on them. Them cake, and purifie the lette & with them, and do coll on them, that thee mape thave them heades, a all that knotbe that those them there beare which they have heard concerning the, are nothing to but that thou the selfc also walkell and keptst the lawe. For as couching the geniels which pelene, we have their and telepot, that they

# of the Metes.

they observe no tache sinusged has that that they bepe them felues from thems them distributed of fered to proles, from bloods from distributed from formation of. Then the ment base forme the ment base forme the ment base forme the ment before the thirth them, and encret into the apiles of the particularion; both the apiles of the particularion; both the apiles of the particularion; both the encrepance of them.

Ind as the fenerinapes thems have been ended, the Istoes to bieh mere of I have beine ther father hand have beened all the people, and layer handes out hom, trongether of Ifaacl, helpe This the the man that each or all menemory to here are gapithe the people and the latter, and there are plates Desouter all the hart troughs Breches into the name has into the name of the people for the father one Tuphanish and phalatest place for the father one Tuphanish and phalatest place the people into the temple, and the people floremed angetime. And they take the semple flore to the people floremed angetime. And they toke flored a brustian and top the people floremed angetime. And they toke flored a brustian and top the temple, and forth with the boast specialism is a father were about a depth home, to

do they were about to by them, to be brigged come busers in the conditional field of the conditi

terial

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C.ILL.

The prink hapter.

be toas, and twhat he had bone. And one cepen thes, another that among the peopie. Ind tohen he coulde not knotee the ceres putie for the ruge, he commanibed home to be carped into the raftle. And tohen he came buton flapre it fortunch that he toas borne of the fourpers for the apolete of the meople. Por the multitude of the peo ple folotoed after, crying: away touth him.

and as Daule Chulbe have bene carped into the caftle he fapoe buto the hpe Captapac:mape 3 fpeake buto ther Dohiche fapbe: Cant thou fpeake Greket arte uor thou that Capptian whiche befoze thefe bapes made an bozour, and ledde out into the topidernes. inf. thoulands inon that were mortherers: But Daul farbe: 3 am a man which am a Jewe of Charles a cire in Cilicia, a citelin of no bole citte, 3 bes Ceche the fuffre me to (peake buto the pens ple. Dohen he had gene hom treence, Dant Code on the freppes, and beckened with the hand buto the people, and there toas made a great (plence. and be fpake buto them in the Pobrue tonge, fapinge.

The.rrii. Chapter. E men,brethren and fathers, heare mone antwere which I make buto a pou. Doben they hearbe that he foake in the Debine tonge to them. they kept the mose fplence: and he lapber 3 am berelp a ma tobich am a 3ctoe bosne in Charlus,a cptie in Cilicia;neuertheleffe pet brought by in the cette, at the fere of Squaliel, and informed biligenely in the lama

tathe of the fathers, and trasfernent mpne nen to Bob trarbe, as re all are this lame pare, and I preferented thre trare butto the Actu. 8.4. Boenth, hendenig a beipaerping into pielon and. 9.8 Boent men and wemen, as the chiefe piel outh treat me tortnes, and all the cloers of tolibin atto I recepted letters but the trethein, and wehre to Damalco to being

them, which twere there bounde onto Jeru-

and a fortuned, as I made my totnep, & Mas come mpe bate Damafco about nunc. that tobentp there Mone fro heave a great Thene counte aboute me, and I fel buro the earth, and hearde a bopce, Caping botto me. Attu.s. \*Saule, Saule, tohp perfecuted thou me: and I antivered tohat arte thou nord'and he lapbe to me: 3 am Jelus of Magareth, tolom theaperfecuted. Ind they that were with me laut berely a lyghte, and were as Comperbut they hearde not the bopte of homebar wate with me. and I capb: what mali Too Lorde: and the Lorde fapte buto me: arple a go into Damalco, and there it Chalte toldethe of all thynges, which are apopued for the to do. and when 3 fatoe nothered for the breahenes of that leght, I wastebbe by the hande of the that were With me and came into Damafto.

and the Anguiss a perfect man, and as pertaying to the latte, hauping good reporte of M the Jewes, which there bwelt. b came baie me,a ftobe, and fapde buto me: Brother Saule, loke bp. and that fame boure 3 recepted mp (pant, and fathe him.

C.uu

The mile hapter

our fathers bath and be Canna the fo CLUEBUEL, th AND THE PERSON AND THE tarnel thousand frame name of the Lorde, and it for faine hom lamage huse in got the quicken dut of Jerusteins far an Reall not recount that witness that thou b relating and I conseil n I presoned, and better enery synagore them that bolence on the . and inherence blande af the wants Steven was therb. I alla flode by, a confenced buta hus destit and kept the rapineus of them. that flowe them: And fir lands him we Menaute, for I tooll lands the slaves being burn the Benepig.

of the Meter

somethat bode in Iaut lathfull for pour excessing a man char so a Romann a buckbe need Whien the Centurion heart charbe, were and colorbe buyan Captains faringer lather uncertain then today Chu, mi

Thereits opper Capearns came, a fapte to bush Lall me arts that a klamaphe des fames altamaphe des fames and the capearns antwers to both a great fame observed I there fro boths. That there was because from him tien to be fames and the fames from him distributes finds have examined him. Just the his Capearns also was greater from him. The the his Capearns also was greater from the fames that he has a Kamaphi he saule his his hours to him.

hustice the season because he toolde saus hustices the communic, wherefore he was accuse at the letters, he lained has from the best bondes, and communicate he her losses for and all the council to come together, and brought thatis, a fee hum before the Chereus, Chapter,

Aprile ichielde the countell, a involution and inchinen, have lynch in all good coulciense before 600 hampil thus day. The dre flytell knowes commentation them that flode by, in larger hamping the mouthe. Then laybe than in brute flode hamping the land of the flower o

The prin. Chapter

breetzen that he fous the hee prieft. For it of the people ....

Wohen Jonne percepued that the one B parte were Sabuces, and the other 10 has rples:he crped out in the countelle weir biethien." am a Whattleve, che fonne of a pharilese. Of the hope and religitation from beath, I am tudgeb. And wifen helfan to larbe, there arole a bebare bettoche the Wharifes a the Sabices: and the minist

Dat.22.c. tube toas beupveb. Afor the Sabutes lap not frite: But the Pharites graums bothel and their grote a greaters, and the Scrybes whicher were of the Pharites parte, arole and firone; layinge: DDe fonde none eupfi in the man. Though a forpte shan Angel bath apered to hom, let be not Ather agapult Bob. 101 Gille

and tohen there grote great bebate, the C Caprapue fearping left fonite Opulor haus bene plucht a Condre of them, commaunbib the fourters to go benne, and to take home from amonge them, and to bring him into the castell. The apply following, wood Robe by tom, and capte be of good theare Paule: for as thou halfe willifyed of me in Jevulalem, to mult thou bears wrines as Rome. De newdare tous come rer farme of the J. tres garbered them felues tog ether, and made a boshe, laying that thep thouse nether eate not bypicke, coll they have wold ted to aud. They there about 12 is hich that made topo combination. Znd they come

of the Metes.

the chiefe Prick and elvers, and larbeithe have bounds our felves with a bowe, that we the lear nothing bush the have kapit Dani. Now therfor goue re knowledge to the upper Captains a to the councell, that he brings him forthe unto be to improve, as thoughe we troide knowled fome thing more perfective of him. But the (or cues he come means) are ready in the means lear

Con to hpll hpm.

there lapinge awapte, he went and entred into the radie, and tolve Paule. And Paul called one of the boder Captarnes but hym, and capte: Berne: for he hath a ceretapne through through the page to the beath a ceretapne through the page to the beath a ceretapne through the page to the perform called me buto hym, and paped me to birde through through man buto the, whiche hath a

ocrtapue matter to Mewe the.

The hoe Captapue toke home by the have and wente a parte with him one of the wape, and alked home. On at halfe thou to cape but o mee. And he capd: The Jewes are determoned to delose the that thou wolded dispute fouth 40 aule to mosowe into the councellias thoughe they wolde enquire commant of hom more perfectly. But follows not they, mondes: for there for in wapte for home at them, most hen. I. men, which have bounde them then. I. men, which have bounde them eace not disher that they will nether eace not disher that they have kylled home. And notice are they ready, and loke for the promes.

### The rein Chapter

The hoper Coursons ter the point in beperte and charged bymeler thouseler out to no man, char thou batte frience there chruges to mr. dub he salled butto him tivo by ber Captaines, faringe: make reby holimen thre force and tenne, and ipeace men two burges, as the thunds house of the nyahr. And delmure them beetes, that ther mare put Waule on, and harmes hom fale buto felin theing arbeite, and butte a letter in the maner and a remains and a

Claudius Louise bato the mad mighter suice fele Canoria man tons reken of the Jetnes, and the the have bene helish of the Elish edms I touch four buces, and rathered hum, and percenued that he mas a Momerne . And tohen I the for baue know me the cause, wherefore they atsufed ham A broughes him forth into their councell. There percenned 3, that her toas accused of auglios of they statut but toas nor aplicat any thenge mostly officenth & ex allowness. Afrestpenhalmlars as also wed me, how that the Joines layes doores for the man, fent hom the oghe mape to the grand game communication to the acculars, whater has ought agouth hours, enteller buso cheifare incil. Chenthe ford viers as it fone commanded them, with Manl, it thought hour by anglet to fait party iten so go laish hem e seturate buse the sellicicionish to how they do no se Celanas they delicated the Cathle to the Debute; and GISTES JACO

of the Actes.

preferited 10 aul before hom. IO hen the bee byte had reade the letter, he alked of twhat countre he was. And when he unberflobe that he was of Edice. I wil heart the laps be when those acculers are come althis comained him to be kept in Deroves pallace

The rentis Chapter.

Free spue dayes, diamas the hye loxiel decrended, with the cloers a with a certapne Otatoure named Cartullus, and enformed the rules of paid. When paule was talled forth, Cartullus beganne to accuse hym, saying: Sting that we some in great quietnes by the meanes of the aud that manne good thynges are done but they nacron those of the promidence that alove we ever and in all places most mighty felix with all thankes. Not withstauding, that I be not tedpous but the; I pray the that thou wolded heare do of thy currespe a feature woodes.

TiDe have founde thes in an a pelitlente 10:0.17.b.

B Jewes thosow out the world, and a magntaphae of the lecte of the filasaremies, and hath also enforced to politic the temple. My hom we toke, and wolde have indged according to our law, but the life Captaph Lecture bid ba; a with great violèce toke hem appare out of ours handed, commaunopings has acculate to come to the. Of whome thou mapell (of them topic enquirely note the accuse tipm. The Jewes is ketyple The rriin Chapter

hetople affirmed, laying that it was even to. Then Paule (after that the ruler hym telfe had beckered but hym that he chuld speake) answered: I had with a more quier mynde answere for my felfe, for as muche as I did with a more quier mynde answere a indee that thou hade bene of many peares a indee but they people, be cause that thou mayes knowe that there are pet, but. Ti. dayes sence I wente by to Ierusaiem for to praye, and they merther founds me in the temple disputying with any man, ether rapsying by the people, nepther in the synagoges, nor in the cuite. The there can they prove the thynges, inhereof they accuse me.

But the I confesse but the, that after the ware (which they call herely) so wo? Apppe? the God of my fathers, beleuping all thenges, which are written in the laws a the Wisphetes, a have hope towardes Soo, that thesame resurrection of the dead (which they them selves loke for also) shal be, both of inst and butter. And therfore study I to have a cleare conscience toward

Bod and towarde man alfo.

But after many peates I came a brought almes to my people, and offeringes, in the whiche they founde me purified in the exple, nether with multitude, not yet with by quietnes, how be it there were certapic Is were out of Alia, which ought to be here prefent before the, a accuse me, yethey had ought agapult me; or els let these same here sapens they have founde any cupil desinge in me, heple I sande here in the councell

connective score is be for these one borce, that I reproduct ham be mong the of the references for beath am be maged of pour fithese days. Then field hearth their there exists the line were well of that ware, and farbeithen uplies the Captopie is come, I will know the bettermost of pour matters. And he comasted an undercaptagne to kepe Wante, and that he And have reste, and that he chulde forby none of hos acquaput annee, to minister bore home, at o come buto hom.

and after a certapne bapes, came felis and hos topfe Dzufpila tobiche mas a Tea tors and called forth Daule, and hearde bemotthe farth which is toward Chrifte. and as he preached of reghreoufites, tems peraunce, a subacment to come. Felir tres bled authored; Thou ball bone prough ar thes temesbeparte, when I hour conues menttyme, I wolf lende forthe. De hoped alfo that money Onlide have bene geuen hom of Paule that he moght lowle hom: toherfore he called hpin the oftenner, & co mened with him. But after two pearce fe flus Dorcius came into felig roume. and felix willpage to drew the Icmes a please fure, tefte Daule in pielon bounde.

The arb. Chapter.

The arb. Chapter.

The prouper of the days, he accepted from Colarea buto Jerus late. Then enformed hom the hoe prieces a the chiefe of the Jew. o of Dail.

Ind they belought him a delyzed faugure against

### Theireb. Etapter

agapult homethar the trouve conve for much to Jernfalementulappe almake the home in the tonpean appl him of the american that Paule analysis is him by the Octavias but that he them there of the post weath they have a them there or terrous bonts amongs pon are ablent to terrous bonts fouth by antiaccus tong these the mare faute in the man.

1

Tohen be had taeved there more then are no de per his departed tomo. Celaven, a the anerts departed tomo. Celaven, a the anerts departed demains. Celaven, a the factor of the department of the

Fedus withping to both. Jetoes a please force and were Houses through the go of energy to Jerusalem, and there be imaged of energy the figure of the transport of the Jetoes have I no harme being then being the first through of the figure of

#### of the Actes.

Thou haft appealed bute Celar, buto Ce.

far Chalt thou go.

After a certapne bapes, hing agrippa D & Bernice came bito Celffea to falute fe Aus. and tohen they had bene there a good fcalon. fcdus reherfed Wauls caufe unto the kong, faping: There is a certapne ma left in picton of felir,about whom tohen 3 came to Jerufale, the bre Diteftes & elbers of the Jewes entormed me, a defired to have subgement agaput him. To who 3 antivered: It is not the maner of the iRo mapne to belpuer any ma, that he Gulde periche, befoze that he whiche is accufed have the acculers before him, and hauc ire cence to antwer for him letf, cocerning the crpme lapde againft him; when they were come hpoder, withour belape on the morowe 3 fate to gene tudgemet, a comaunt. bed the man to be brought forth. agapna tohome tohen the acrufers Bode bo, thep bronght none acculation of luche thonges as 3 luppoled, but had certapne queltions against him of theps ofone superfiction, & of one Jecus which was bead, who 10 aut affirmed to be alpue. and because 3 bouted of luche maner ofqueltions, 3 alked hi whether he wold go to Jerufale, a ther be indaco of thece marters. Then whe paul had appealed to be kept buto the knows I leage of Cclar, 7 commaunded hem to be Bept,tpH 3 might fend him to Octar agrip pa lapor buto fellus: 3 molde alco heare the man mp felfe. To morowe (Capoc he) thou Chalt beare him: and on the mozome when The rebi. Chapter

When Agrippa was come a Bernice with greate pompe, # were entred into the couls cell house with the captapnes and chiefe men of the cute, at feltus commaundes meut Daul mas brought forth. and fe-Aus lapd: Bong Agrippa, & all men tobich are here prefent with be , pe le thps man about whome all the multitude of the Jewes have bene with me, both at Jerufale. allo here, cryinge that he ought not to Ipue enp lenger . Bet founde J: nothping twosthy of death that he had committed. Deuerthelette feing that he had appealed to Cefar, I have determined to (end hpm. Of whome I have no certapnethringe to torpte buto mp Lorde. DD berfore 3 haue brought hom buto pou, and fpecially buto the kpng Agrippa, that after examinacion hab, 3 might hauc Commhat to mitte: for me thinketh it bnreafonable, for to fend a prefoner, a not to thethe the caules which are lapbe agapult hom.

The prof. Chapter.

Brippa lard binto Paulithou arte permetted to speake for the selfe. Then Paul stretched forth the had a answered for hom self. I thinke empselfe happy kenge Agrippa, because most shappy kenge agrippa, because they of all changes wherof I am accused of the Ies was, namely because thou art speet in alcustomes and questions, which are among the Jewes. Owherfore I besche the to heare me paciently.

Or summer of a childe, which was at

the

of the Actes.

the frat amonge myne owne nacion at 36 rufale, knowe at the Jewes which knowe me from the beginning,pf thep toolbe tefifie it. for after the moft ftraptel fect of Cour religio, lyned 3 a Wharife. and nom 3 flande, a am judged for the hope of the pro mes made of God buto our fathers: buto tohiche promes our.pij.trpbes inftantipe ferupng God bape a nyght hope to come. for which hopes fake krng agrippa, am 3 accused of the 3ctues. Why muld it be thought a thing incredible buto pou, that Bod mulo raple agapne the dead? 3 also bereip thought in mp leif, that I ought to bo many contrary thonges, clene agapnt the name of Jelus of Magareth : whiche thong 3 alfo bid in Jerufale, where many of the Capites 3 Chut bp in piclon, a hab recepupd autorite of the hpe Prieftes. and when they were put to beath, 3 gaue the Centence. and I puniched them ofte in eue rp fpnagoge, and compelled them to blate pheme, a was pet more mad boon them. a perfecuted them, euch buto Araunge cie tics. About whiche thinges as I went to Damalco with autorite a licece of the hpe Drictes, eue at middape (o kpng) 3 fame in the wape a lpght from heaven , abous the brightnes of the lunne, appne rounde about me, a the which toancped with me.

Doben we were all fallen to the earth.

I hearde a bopce speaking buto me, a saping in the Bebrue tonge: \* Saul, Saul, who persecutes thou me ! It is harde for actu. 9.4.

the to brike agapust the procke. and I a. 22. b.

D.ij Capdei

The.rrbi. Chapter

taybe: Moho art thou Load-And he faybe? 3 am Jetus who thou perfecuted, but rple is fland by on the feet, for I have apered but the for this purpole, to make the a mi mider, and a witnes, both of those thinges which thou had sene, and of those thinges in the which I will appere but the, dely merping the from the people, a frothe gen stils, but o which naw I sende the, to open they epes that they might turne fro dark west to light, a frothe power of Sathan but God, that they mape recepue torgethens of synnes, a inheritance amonge them, which are sanctified by farth in me.

Dbbcrfoze king agrippa,3 tras not bil obedient buto the heavenly bilion; but the med firft bnto them of Damalco, a at 3e. rufale, a thoso to out all the colles of Jem rp, a to the gentple, that thep Maio repet, a tourne to Bod, ade the right mothes of tepentaunce. for this caufe the Jemes caught me in the temple, a went about to kpli me. Meuerthelede Jobtapned beipe of Bod, a continem bitto this dape witnet. fing bothe to fmal ato great, faping none other thinges, then thoic which the 1020. phetes a wores byb fave thuld come that & Chailt Chuld Cuffre, a that he Chulde be the fraft that aulde rple from death, a aulde Onetwe leght buto the prople, a to the gene tols. As he thus entweren for him felt. Ce Qua fapde with a loud borce; Daul , thou art belpace the felfe. Duche learning hath. made the mad. and Daul Capde: 3 am not madde, molt pere feftus; but fpeake the mardes

of the Artes.

mordes of tructh and Cobernes. The Rine knoweth of thele thinges, before whom 3 foeke freip: nether thonke 7 that any of thete thonges are boden from hom. for this thing was not done in a corner. Bing Agrippa beleuct thou the Wiophetes ? T mote well thou beleuelt . Agrippa fapde bnto Waul Sumtobat thou bipnacit me in monde for to be come a Chapften. And Daul Capoc: I toolde to God that not one ip thou, but allo all that heare me to bape. were, not Cummhat only, but altogether fuche as 3 am, except theie bondes. and when he had thus fooken, the konge role tp,and the bebitc, and Bernice, and thep that Cate with them. and when they were gone aparte, they talked betwene them felues, faringe: Thre man docth norhing worthp of death, nor of bondes. Then lapd Agrippa bitofclus: This ma might haue bene lowfco, pf he bad not appealed bnto Celar.

The redict hapter.

Then it was concluded that we would be apple into Italy, they delynered Paul, a certagne other presented Paul, a certagne other presents but one named Julius, an under captagne of Celars soudiers. Indice from land, apoputed to saple by the coales of Asia, one Arisarcus out of Gate domis, of the contro of The Calonia, being with his. And the next days toe came to had. And Julius courteously entreted Paul and Indice to go but o his fredes.

## The.rrby. Chapter

and to refreibe him felfe. And fro thence fanched me, a fapled hard by Coppers, because the twindes were corrarpe. Then say led we over the see of Colicia a Manuphing, and came to Open a citie in Lucia.

and there the budercaptapue fond a thip 18 of Alexabria, redy to Caple into Italy, and put be therein. and when the had farled flowly many bapes, and Cace were come ouer agaruft Enpoon(becaule the winde withflode beime farled harde by the coa. Acs of Caop ouer agaput Salmo, a touth muche toothe fapled beyond it, a came bn to a place called goodporte: upe toherbus to mas a cirie called Lalea. MOhen muche spine toas foet, a lapting toas noto icoper De ous, becaule allo that toe had ouertoge falled, Daul put them in remebiannce, @ tapde buto them: Spis, 3 percepne that thes biage wilbe with burte, a muche bemage not of the labying and thip only but allo of our lives. Meuerthelater the bides captayne beleued the gouernour, a the ma fer better then those thinges, which mere Spoke of paul. and becaute the hane toas C not comodious to winter in, many toke countel to bepart thence if by any meanes thep might attapue to tohenices, a there to winter touch is an hanen of Canop, a ferueth to the fouthwell's northwell wind. Dohen the fouth wonde blewe, thep lups potping to obtapue thept purpole lowled on to Affon, and fapled parte all Canap.

But anone after, there arole agarnile there purpole, a flatue of winde out of the Morthell.

#### ritofthe Metes

Do theft. and who the thin was canche could not refil the wind, we let her go, # braue with the teether. And the came bito an ple named Claude, a had muche toothe to come by a bote, whiche they toke by # bled help, emabe fall the thio fearing left we dould haue falleinto Sparcs, a me let downe a bellet, a lo were carped. The next bave tohen the mere toffed touth an erce. bing tempel, thep lightened the Mip, and the third bave the caft out with our owne bades the tacling of the Mip. DO he at the latt nether funnenos ffaere in many dapes appered, a no fmall repell lave boo bs, all hope that we Chulo be faued, mas then taken awape. Then after longe abitinences Dant flode forth in the middes of them, fapte: Spis pe Moulde haue harkened to me. e not haue lowled fro Canby, nether to have brought buto be this harme and loffe. and nom 7 exhort pou to be of good thiere for there Malbe no lolle of any mas lpfe amoa pon, laue of the thip only . for there Bode by me this night the angell of Bod, whole 3 am, a who 3 ferue, fapinget feare not Waul for thou muft be brought befoze Celar. and to. Bod hath acue bnto the all that Caple touth the. Wherfore firs be of good chiere: for I beleue God, that it Chalbe que as it mas tolde me. Dom be it toe muft be caft into a certapne plonde.

But whe the fourtenth night was come as we were carped in Adaia about midnight, the Offmich demed that there appered some countre was them, a sounded and Ditti and The rebif. Chapter

and founde itriventy feddoms. And fohen they had gone a lyttell further, they founded agaptic; and founded be feddos. Then fearing lett they thuld have falle on fome rocke, they take hip lances out of the flerne a toilhed for the dape. As the Appute were gabout to fleour of the thip, a had let donne the bote into the fee, but a coloure as though they toolbe have take ancres out of the fould hip be to the bote captaine and the fould pets: excepte these about in the thip, recannot be safe. Then the soudiers cut of the rope of the bote, and ict it fall atways.

and in the meane tome betwirt that a bape. 10 aul befought the al to take meate! faringe: This is the furtenth dapethat pe haue tarped and contpnued fallping recep. upna nothpug at all. Wherfore 3 prape you to take meate, for this no boute is for pour health: for there Chall not an beer fal from the head of any of you. and tohen he had thus (poken, he toke bread and gaue thankes to Bod in prefence of them all. brake it, and beganne to cate. Then mere ther all of good thiere, and they also toke meate. EDe were all together in the thin & two hundred thre Coac and firtene foules. And when they had eaten prough, they lightened the thip, and call out the wheate unto the fee.

Doben it was dape, they knew not the lande, but they fpied a certapne hand with a banke into the which they were minded of it were pollible) to thank in the long.

2nd

#### of the Mctes.

and toben ther had taken by the ancres. they commetted them felues buto the fee. and loufed the rubber bondes, and bopfeb bo the mapne Caple to the minde and bius to lande. But they chaunced on a place. which had the fee on bothe the fpbes, and thull in the Ohip. and the fore part ducke falt, and moucd not, but the hynder parte brake mith the biolence of the waves.

The foubiers concell was to kill the mie foners left any of them, mie he had fwom out Buto fle amave. But the buder captapue, willpige to laue Daul Bept them from their purpole, and commaunded that they that coulde fromme aulde cafte the felues frall into the fee, and frape to land. and the other be commaunded to go, Come on bordes, and fome on broken pieces of the Chip. and Co it came to palle, that thep came all fafe to lande.

The.rrbiti. Chapter. no when they were fraped , then they knew that the ple mas called Dilete. and the people of the coun tre the wed be no littell hindnes, for they kindled a frie and recepued be enery one. becaufe of the prefent rapne, a becaufe of the colde. and when Daul had gathered a bondell of dickes, and put them into the fpze,there came a byper out of the heet, & lept on his hande. De hen the men of the countre lawe the morme hange on hps bande, they fapde among the felues: This man mult nebes be a mostherer: Do home ishough he have efcaped the fee) pet bengcaunce D.b 304 41

### The rrbin Dhapter

gealice (uffreth not to lyne. But he Moulle of the betmen into the type, and felte no harme. How be ut they trapted token he Muloe have twoine, or fallen dottone dead is fodenly. But after they had laked a great while, and latve no harme come to him, they chained their myndes, and layor that be tras a God.

In the lame quarters the chiefe man of the ple, whole name was publius, had a loodhip: the lame recepued bs, a lodged bs the dapes courteoully. And it fortunes that the father of Poublius lape licke of a fieuer, and of a bluddy flige. To whome youll entred in and prapor, and lapde hys handes on hym, a healed him. Whethis was done, other allo whiche had dicates in the ple, came a were healed. And they bid bs great honour. And when we depat sed, they laded bs with thinges necessary.

after thie moncthes toe beparted in a thip ofalerabep. which has winted in the ple, whole badge mas Calles and Wolfur. and whe we came to Criacula, the tarico there thie baves. and from thence the fet a compaffe, a came to Regium. And after one daye the fourh winde blewe, and we came the next bape to 10 ureolos: where we found beithet, a there befpich to tarp with them feuen bayes, ofo came we to Rome. and from thence tohen the brethien heard D of be, they came agaput te to ? piphost. & to the thie tauernes. DD hen Daul fatte them, he thanked God, s thered bold, and taben be came to Mome, the baber cape LAPRE

## of the Actes.

tapne befoured the presoners to the chief captapne of the host: but Paul toas suffered to divell by hom selfe with one Sou-

Dier that hept him.

and it fortuned after thie bapes, that Daul called the chiefe of the Tetres toges ther. and when they mere come, he farde & bnto them: Den aub brethre though 3 haus committed nothing against the people of lattes of our fathers, pet mas 3 Belpue. red prefoner from Ternfalem into the han bes of the Romarns. Which tohen they had examined me, wolde haue fet me go. because they founde no cause of deathe in me. But tohen the Jewes crped contrarp, 3 was collrapped to appeale buto Cefar, not because I had ought to accuse mp pee ple of. for this caule haue I called for pou enen to fe pou, and to fpeake with pou:bes caule that for the hope of Ilrael 3 am bond with this chapne.

And they sappe but o hom: We nother recepted letters out of Jetop pertaining but othe, nether came any of the brethren that the wed or spake any harme of the. But we will heare of the what thou thynkes: For we have hearde of thes secte, that every where it is spoken agapuse. And when they had appointed him adape, there came many but o hom into his lodging. To whom he expounded a tellified the hyngdome of Gov, and preached but the hyngdome of Gov, and preached but of the late of Costo, a also out of the sophetes, even from orning to nyghte. And some beleved

The rrbin. Chapter

The thonges whiche were Cooken, & fome

beleuch not.

£14.6.0

Doben they gareed not amonge them felucs they beparted, after that Daul had Spoken one worde. MDell fpake the holpe goot by Efarc the Wrophet buto oure fa. there, laping: \* Bo bnto this people, and

Dat.13.b. Cape: DD ith pour cares that pe heare, and mar.4.b. Mall not biderftande, and with pour cpes

Muc.g.b. Chall pe fe, and not percepue. Sohn. 12.E

For the herre of this people is wered groffe, and their eares tocre thyche of hea epng, and there epes haue they cloted, lett & thep fluide le with thepr epes, and heare with their cares and binberflad with their herres, and Chuld be connerted, # 7 Chulde beale them Be it knowen therfore bito pou, that this faluacion of Bod is Cent to the Bentils, and they Mall beare it . and toben he had fapde that, the Jewes bepar. ted, a had greate befppcions among them feluca.

and Daul dwelt two peres full in hos lobapna a recepued all that came to him. pleachpha the hynadome of God, and tea

ned the Lorde Jelus with al con fedence, buforboden.

were enbeth the acres of the apostles.

# The Epittle of the Apottle

Saput Paul to the Romapns.

The fpall Chapter. 4

Aul the Cernaunt of Jelus Chaift called to be an Apo Act. 13.4 file, \*put a part to picache the Bolpel of Bod, which he\*prompled afore by his Deut.18. Paophetes in the holp fert Actes.3.0. ptures, that make mecion

ofhis Conne, the whiche was begotten tof Mat.I.a. the febe of E auid, as pertapapage to the Z.tim. Z.b. flethe: a declared to be the conne of Boo, with pomer of the holy good that lancty fpeth Cente the tome that Jelus Chaift our Lorde role agapne from beath, \*bp tohom act.9. toe haue recepued arace and apolilethip. to bapng all maner beathen people buto the obedience of the farth, that is in hys name, of the whiche heathen are pe a part alfo, whiche are Jefus Chaiftes by bocas cion.

To all pout of Rome beloued of Bod, # 1. Col. 1.60 Capites by calling.\* Brace be toth pou, Gald. I. and peace from God oure father. & from

the Lorde Telus Chrift.

fpill bereip I thanke mp God thoreto Iclus Chailt for pou all, becaule pour farth 15 published through oute at the morte . z. tim. v. \*for Bod is mp witnes, whome I ferue with my fpapte in the golpel of his loune. that with our ccafpinge 3 make menopous

The, i. Chapter

of pou alwayes in my prayer s, besching that at one time or other, a prosperous tor nep (by the will of God) mighte fortune me, to come but you. For I log to se you, that I might bestow among you some sperituals gifte, to strenght you withall: that is, that I might have consolation together with you, through the comen tapth, which

both pe and 3 haue.

I wolde that pe Chuld knothe brethren how that I have often trines purposed to come but o pou (but have ben let hicherto) to have some frute among pou, as I have among other of the Geris. For I am detected both to the Grekes, a to them whiche are no Erckes, but o the learned, and also but o the wheather. I pke wose, as muche as in me is, I am redy to preache the gos of cell to pou of Kome also. For I am not as than do the gospell of Child, because it is the power of God but clauseton to all that beleve, namely to the Jewe, and also to the Gentyle. \*For by it the rightewes.

2.tim.r.d. to the Bentple. \*fog bp it the rightetvefx. Cozi.r.c nes wich commeth of Bod, is opened fro farth to farth. As it is written: \* the luft

abac.z.a. Chall ipuc bp fapth.

Deb. 10.8 for the wrath of God apereth fro heauen agaput all bugodlynes and burrghtwelnes of men, whiche withold the tructh in burrghtwelnes: leing, \*what mape be knowen of God, that fame is manifelte

amonge them, for God dpd fheive it bito them. So that his inuplible thinges, fal ro. that is to fare, his eternall power, and

Ofal.19.0 godhed, are buderftande and fenc \*bp the

To the Romapus. Borkes from the creacion of the toolbe.

So that they are topthout creufe, in as muche as toben they knewe Boo they alo

epfred hem not as Bob, nether toere that full, but tocaco full of banpites in theps imaginacions , and thep; folithe hertes were blynded. Doben thep counted them frincs tople, they became foles : and tur. ned the glorpe of the immortall Bod, bnto the limplitude of the pmage of mostall man, and of bpibes, \*and foure fored beat plat. ros. Ace, and of terperes. Moherfore God lyke Egec. 14.6 tople gave them by buto they herces lufes, buto buclennes, to befple their owne bodpes betwene them felues: whiche turned his truethe buto a lpe. and worthips ped and ferued the creatures more then the D maker, whiche is bleffed for euer. amen. for this cause Bod gaue them bp bute Chamefull luftes.\* for cuen thep; wemen Leui.18.4 bpd chaunge the naturali ble buto the bus naturall. And ipheworfe alfo the men lefte the naturall ble of the woman, and brent in thep; tultes one to another . and man with man wzought filthpucs, and recep. ucd in them felues the remarde of their ce roure, as it mas accordyng.

and as it femed net good bito them to be a knowen of Bod, teue to Bod delpues actes. S. & Quid do the thinges which were not com lp, being full of all barighteous boing, of fornication, wickeones, couctouines, mas licioulnes, full of enupe, murther, Debate, differte, cupil condpcioned, whilperers, backbpe

amout

The. ii. Chapter

Backbiters, haters of god, boers of totog, proude, bofters, bringers bp of euil thin ges, bifobebient to father a mother, withe our bnderftandpug, couenaunt breakers, bnloupinge, trucebreakers, binnerepics. Which men though thep knewe the righ tewelnes of Bod, hothe that they whiche comit luche thonges, are worthp of beath, pet not only do the fame, \* but allo haus pleafure in them that do them.

Ofec.7.a.

The.ti . Chapter.

Derfoze arte thou inercufable O a ma. wholoeuer thou be that \* ind gelt: fot in that fame toberein \*thou indacff another, theu con-

2. Re. 12.6 Dempneft thp felfe. Fog thou that tub geff boeft euen the fame feife thynges. But we are fure that the indgement of Bod is ace coroping to trueth, agapuft them whishe commptte luche thonges. Thoukelt thou this O thou man that subgest them which Do fuche thonges, and pet doct etten the berp fame, that thou Galt cleape the iude gement of God? Ether befpelenthou the rpches of hps goodnes, pacpence, and longe Cufferaunce:'a remembrell nor how \*that the kondnes of Soo ledith the to repentaunce?

Efa.zo.b 3ct.17.8

But thou after thone hard herte that ca not repent, heapelf the together the treafure of togath agaput the day of begeatice When Chalbe opened the rightewes indge mer of God, \*whiche will rewarde euerp. ma according to his bedes: that is to fap, praple bonour, and ummortalitie, to them

@ at. 16.0 10 fal. 18.c

which

To the Romapnes.

which continue in good dopinge, and feke eternali lote. But bnto them that are rebel lious, and disobepethe trueth, and folome miguptic, Wall come indignacpo a tozatt. tribulation and angupthe boon the Coule of every man that boeth euplicof the Jetve frifte, and alfo of the Bentpil. To enerpe man that boeth good, mal come maple, honourc, and peace, to the Jewe fpile, and al to to the Bentpil. \* for there is no parcia 2.10a.19. lote with God. But wholoeuer hath fonned totthout lawc. Chall perpibe withoute lawe. and as many as have Conned bider the lame, Chalbe sudged by the late. \* for actu.10. before Bod they are not rpghteons, which Ephe. 6. b. heare the lawetbut the boers of the lawe Coloff.s. Chalbe intifped. For pf the Bentyls mbich haue no lame, do of nature the thynges co Ctarned in the lawe:then thep haurnge no lame, are a lawe buto themfelues, whiche Oche the dede of the lawe waitte in their herres: whple thep; conference beareth wit nes buto them, and allo thep; thoughtes, acculpage one another or exculpage, at the daye when God Wall sudge the fecretes of men by 3clus Chaift , accordpinge to mp Bolpell.

Beholde, thou arte called a Teme, a trus dell in the lawc and reiopfelt in God, and knowell has woll and halle experience of good and bad, in that thou arte informed by the lawe, and beleuelt that thou thy felf arte a apde buto the bipnbe, alpaht to the which are in barchnes, an informer of the which lacke diffrecpe, a teacher of the bue

learned

The.iff. Chapter

fearned tobiche haft the enfample of that which ought to be knowen, a of the truth. in the lawe. But thou which teacheft ano. ther teathed nor the Celfe. Thou preached a man (hulbe not ficale; and pet thou fica. left. \*Thou favelt a man fhulde not coms DA .7.8. myt abnoutry and thou breakeft weblock. Thou abhorreft pmages, and robbeft God of hos honour. Thou reiopielt in the lawe. and thosow breakeng the large, billionous rell Bod. For the name of Bod is enil fpo. Æfa.sz.b. ke of amog the Betpls thosow pou: as it £300.36.0 is mitten: Circucition bereip anapleth.pf theu kene the lame, but pf thou breaks the lame the circumcifion is made bucirs cumci pon. Therfore pf the bucircumcpfed kepe the realt thenges contarned in the lame: (hall not bps bucircumcifion be coffs ted for circumcifpon: and thatt not bucir. cumcifpon which is by nature (pf it Repe the latte) unde the, tohiche beinge binder the letter and circumcifpon, boeth trant ereffe the tame? for he is not a Jeme. which is a Jewe outward: Mether is that thong circucition, which is outward in the fich But be is at Jewe which is hod with true circumcifpo, whiche is in the fpapte.

John. s.e. Rom.o.h

in a the circumcifron of the herte is the Coilo.z.b not in the fetter, whole praple is not of men,but of Bod.

The.tii Chapter.

What prefermence then hat bthe Jeme other what auantageth cir cumcifion? Surely very muche. \*frift buto the was committed

Rom.g.a

To the Bomapnes.

the words of God. What then thoughe fome of them byd not beleue? \* hall 2.tim.2.be thep; bubelete make the promes of God withoute effecte? Bod forbyd. Let God be true, al men ipars, \*as it is writter that Wa.116.b

thou mpyhten be inftifice in the laping, a Guldeft ouercome, when thou are indged.

If our burpghteoulnes make the rpghteoulnes of God more excellent, what that we laper? s God burpghteous whiche take heth bengeaunce? I heake after the maner of men. God forbyd. For howe then that god tudge the world? I the vertice of God appere more excellent thorow my lye, burch hys prayle, why am I hence forthe tudged as a lymner; a lape not rather las men entities as a lymner; a lape not rather las men entities as a lymner; a lape not suffer that we lape het be do eupli, that good maye come theref. Whole dammacyon is tuite.

Do hat lape wo then: Tre we better then thep: No, in no wole. Ho we have all redp proved, how that both the Jewes & Bettls are all under spatie, as it is written: \*there Wall. 14.0 is none registeous, no not one there is no and 52.0

c ne that biderkandeth, there is none that leketh after God, they are all gone oute of the wape, they are all unprofptable, ther is none that octh good, no not one. \*They plais.b. throte is an open leguledre, with they plais.b. throte is an open leguledre, with they plais.b. tounges they have discepted the popson of Es. 59. b aspes is hinser they lyppes. Whose mouthes are ful of cursping a butternes. They fere are swoft to theed bloud. Destruction and tractchednes are in they wapes. And the wape of peace they have not known.

£.11

There

The.in. Chapter

Mal.38.a. \*There is no feare of God before them

epes.

H De and we knowe that whatsoever the lawe sapeh, he sapeh it to them whiche are know the lawe. That al mouthes may be stopped, and all the worlde he subdued Safet. z.c to God, \*because that he the dedes of the lawe, that no siech be unstiped in the sught of God. For he take commeth the knowledge of spine.

Mow verely is the reghteoulnes that commeth of God veclared without the ful fellenge of the lawe, havenge witnes per of the lawe a of the Prophetes. The righteoulnes no dout whiche is good before God, commeth by the farth of Jelus Chill

bnto all and bpon all that beleue. A soul

There is no difference for all have spinned, and lacke the praple, that is of valoure defect before Godibut \*are unfilly to freight his grace, through the red emptyon that is in Chille Jelu, whome God hath made a lear of mercy thereof fapth in, hys bloude, to theire the ryghteousnes which before him is of valoure, in that he for geneth the spinness that are passed, whiche God dyd suffre to theire at they tyme, the ryghteousness that is alowed of hym, that he myght be counted suse, and a sustiffer of him which beleveth on Jelus. H

Where is then the recoplence? It is excluded. Be what lawe? be the lawe of workes? Nape: but be the lawe of farthe. Therefore we holde \* that a man is untiffeed by farthe withoute the deces of the

lame

# Ale . .

Eca.53.0

To the Komapnes.

Inter. Is he the Bod of the lettes only? To he not alfo the Goo of the Gentpist Mis. ene of the Bentpis alfo. Por it is Bed unis which indiffeth the circumciloon which is of farthe & buciecumcifpon thosow faith. Do me then beltrop the lawe thozow faith? Bod forbyd. But we rather mayntapne the lame.

The titi. Chapter.

What mall the lape then, that gla. st. a. Abraham oure father as pertap. npnge to the fleme, bpo fynde ? TE Abraha mere iuftifped by debes

then bath he toherein to recopce: but not with Bod. for what fapth the Scripture! Bene.13. b \*Abiaham beleued God, and it mas counted buto hom for ryghreoulnes. To hom that marketh, is the remarde not reckened of fauoutc, but of dutie. To hom that wor heth not, but beleueth on hom that tuftifp. eth the bigodly, is hos fapth counted for ryahteouines. Quen as Danie beferpbeth the bleffedfaines of the man bute whome Bob afcepbeth erabtcoufnes without Des bes. Bielled are thev , whole burpghte. bulneffes gre forgeue, a tohole fpnnes are concreb. Bleffed is that man to whome the Lorde imputeth not [pune.

Come thes bleffennes then boon the circumcifed va boon the bucircumcifed! DDe B fape verelpe, how that fapth was rekened to abraham for rpghteoufnes. Dotte was it tekened in the trine of circumcifion de In the come before be mas circumcyfed? Mor in the tome of circumcition: but whe Gene, 15.6

2.111

cultil

The iii. Chapfer.

be was pet bucircumcpled . and he recepe Den 17.b ued the \* (pane of circumcition , an a feate of the rpantcoulnes whiche is by fapthe. whiche farthe he had pet beinge buctrid. cpled that he Chulo be the father of at them that beleue, though they be not circumcpe feb, that ryghteouines myaht be imputed to them alfo: and that he myght be the father of the ercumepled, not because thep are crecicpled only but besaule they walke alco in the Reppes of the farthe that was in oure farber abraham before the tome of circumcpfion. for the promes that he Chuloc be the

bom or to hos feed thorow the lawe. but thozoto the rpghteoufnes which commerts of farth. for ve they whish are of the law, Balat.3.c be hepres, then is farth but barne, and the promes of none effecte. Becaule the latte cauleth math. for where no lawers, there is no transgrellpon. Cherfore by farthe is the enheritaunce gene that it nipght come of fanoure; a the promes mpglit be fure to all the feed. Mot to them only, whiche are of the lame, but also to them whiche are of the farthe of abraham, \*tobiche is the faof he all as it is toutte: "I haur made the a father to many nacpons, eue before Bob whome thou halle beleued whiche quickes

hepre of the tooto, toas not genen to abra,

Den.17.8

Æla.Sr.a

be not as thoughe they were. Which a braham contrary to hope, ber leuch in hope, that he Chulde be the father of many nacions, according to that which

noth the bead, a called thefe thinges which

mag

To the Bomapnes.

thas spoken:\*So shall the seed be. Ind he Ben. 17.8 fapnted not in the fapth, not pet cospected has some body, which was now dead, cue when he was almost an hodged peare old: nether pet that Sara was passe childebeatronge. The stackered not at the promes of God thorowyonbelefe; but was made strong in the fapth, and gave honour to God, ful certified, that what he had prompled, that he was able to make it good. And therfor was it reckened to hom for rightcousines.

\*It is not written for hom only, that it was reckened to hom for rightcoulnes; but also for bis, to whom it chalbe counted for rightcoulnes, to we believe on him that rapled by Jesus oure Rozbe from death: Which was delipsered for oure spaces, &

tole agapue for to infifpe bs.

The.b. Chapter.

Ceause therfore that we are instifp
ed by farth, we are at \* peace with

COD thorow oure Lorde Islus Johns.g.

Christip whom we have a wap in

Chaift: by whom we have a way in thosow farth, but this grace, therein we kande and \*recope in hope of the praple, that halbe genen of God. Arther do we hebre. 3. a to only but allo we recope in tribulació. For we know that \*tribulacion dringeth pacience, pacience dringeth experience, ex- Jacob. 1. a perience dringeth hope. And hope maketh not allamedifor the love of God is liced abrode in oure hertes by the holpe goof, which is genen but o bs.

\*for when we were pet weake, accor. Ephe.z.a. brig to the trime: Christ dred for be which Collofa.s

E.iii were

The. b. Thapter

here bugodly. Het learce woll any mades
for a regulteous man. Parauenture for a
hebr. 9.d. good man durit a man dee. 4 \*But God B
1. Pet. 3.d. Cetteth out hes love that he hath to bs, leing that while we were pet linners, Christ
deed for hs: Outhe more then now (leinge
we are inflifted in hes bloude) that we be
laued from wath thorow hem.

For pf when we were enempes, we were reconciled to God by the death of his conne: muche more, scinge we are reconciled, we shalbe preferued by his life. Not only so, but we also top in God by the meanes of our Lorde Jesus Christ, by whome

toc have recepted the attomment.

Sene.z.c. into the worlde, \*and death by the meanes hom.s.d. of spane: and so death wente over as men, of so muche that all men spaned. However the topic of the lawe was spane in the worlde, but spane was not regarded, as songe as there was no lawe: neverthelese death rangued from Edam to woles, even over them also that spaned not, with lyke transgressen as by Tomme which is the small trube of hym that is to come.

But the gefte is not leke as the spune: for pf thorow the spune of one, manpe be bead:muche more plenteous boon manpe was the grace of God and gefte by grace: \*which grace was geven by one man Je

fus Chaift.

And the applie is not over one lynne, as beath came thosow one lynne of one that lynned. For damnacyon came of one lynne buto

John.1.b

To the Romapues.

buto condemnacion:but the apft came to juftifpe from many (pnines. for pf by the Conne of one, death rapanco by the meanes of one:muche moze Wall they whiche receput aboundaunce of grace and of the apfre of rpahteoulnes, rapane in lpfe bp the meanes of one (that is to lave) Jelus Chaifte.

Aphemple then as by the fpnne of onc. condemnacion came on all menieuen fe by the juftifping of one commeth the spattes oulnes that baynacth ipfe bpon all men. for as by one mannes bilobedience many became fpnners: fo by the obedience of one, Mall many be made rpahtcous. But the lame in the meane tyme entred in that Conne Quid encreace. Deuerthelater tohere aboudauce of fpnne was, there was more plenteoulnes of grace. That as ipnne had rapaned buto beath, even lo myaht grace rapane thotow righteoulnes, buto eterna lpfe, bp the helpe of Jefu Chaift.

The. bi. Chapter. what Mall we Cape then? Shall we continue in Conne , that there mape be aboundaunce of grace? Bod forbid. Dow Gall toc that are dead as thouchpage fpnne, lpue enpe lenger therein: + Remember pe not that \*all we whiche are bapticed in the name Balat. 1.8 of Jefu Chaifte are baptifed to ope with Colof.z, hpm: DDe are burped with hpm by baps tome, for to dpe, that lphetople as Chrifte was rapled bp from death bp the glope of the father, even cortos alco chulo maine in Cohe.4.4

d neme

The bi. Chapter

anche lpfe. for pf we be grafte in beath loke buto bim euen fo mult toe be in the re furreccion. Typs toe mult remember that oure olde man is crucifyed with bpm alfo. that the body of fpnne mpaht beterly be be Groped, that henceforth the Quide not be firuantes offpnne: for be that 16 dead,18 sullifred from fpnne.

\*Do herfore pf we be dead with Chail, 18 2.2im.z.b. we beleue that we hal toue with hemire membapage that Chaift once rapled from apoca.r.c Death, to peth no more. Death hath no more potver ouer hpm. for as touchping that he bped, he bred concerning fpnne, ence. and as touch page that he tructh, be tructh bas to God. I phetople pmagen pe allo, that pe are bead, concernping fpine, but are alpuc bnto Bod tho oto Jelus Chaift cur Lozd. 6 Let not franc rapgue therfore in your mor tail hodges, that pe Chulde thereunto obege in the luftes of it. Dether geue pe pour me c bres as inftrumentes of burpghteaulnes buto (pune: but acue poure felues buto Bod, as they that are alpue from beath. and geue pour membres as infrumentes of ryahtcouincs buto Sob. Let not lynne have power over pon: for peare not buder the lawe, but biner grace.

Mhat then: Shall tor fynne, because toc are not bider the late, but bider gras cc: Bod forbpd. 4 \*Remeber pe not, how that to whom foeuer pe comit pour felues as feruauntes to obep, hps feruauntes pe are to tohome pe obepe: whether it be of Game bato death, of of obediece batorighe

teoulnest

John.s.c.

Mo the Remapnes.

reonfnes: Bod be thanked, that though pe tocre once the fernauntes of (pnne, pe haue per obeyed with herte bute the forme of do n cerine loberebnto pe were delpuered. \* 3c John.g.b. are then made fre from frine, and are be Rom.s.

come the feruauntes of rpahteoulnes. +

+ 3 wpl (peake groff becaule of the in firmitte of poure fichte. de pe haue genen poure members feruauntes to buckennes and to iniquitye, from iniquitie bato iniquitic, euen fo noto geue poure members feruauntes bme rpghetoulnes , that pe mape be fanctifped . for when pe were the feruauntes of fynne, pe were not buder epahreoulnes. What frute had pe then in the thonges, wherof pe are noto achamed? For the ende of those thrnges is death. But noto are pe belputred fro fpnnc and made the scruauntes of God, a hauc poure frute that ye Chulo be fanctifped, a the end Sene. 2.4. euerlaftpinge lpfc. \*ffor the retvarde of fpnne is beath:but eternal ipfe is the apfe Rom. S.a. of God, thosow Jelus Chrifte ourc Loide.

The. bui. Chapter. Emeber pe not bierhien 7 (peake to the that knowe the lawe) how that the lawe bath power over a

man as log as it endureth: \*for 1. Cos.7. the woman which is in lubiecció to a ma, is bounde by the lawe to the man, as long as he lineth. If the ma be dead, the is loto. feb from the latte of the man. \* 50 then gath.s.s pf tohple the man lpucth, Me couple her felfe with another man, the Malbe counted a weblocke breaker. But pf the man be

dasd

The.bis. Thapter

bead, are is fee from the late: fo that the

her feife with another man.

Euen Co pe my brethren are beat concer upna the late bp the body of Chaile, that pe Chulde be coupled to another (3 meane to hom that is rylen agaphe from beath) that we Chuloc bapnice forthe frute buto Bod for tollen we were in the ficthe, the 18 luftes of Conne tobiche toere fered by hy the lawe rapanco in oure mebres to bina forth fruce buro death. But note are we de lpuerco from the lawe and dead from that tohereunto we were in bondage, that we Chulde fertie in a newe congertation of the fpipte, a not in the olde converfaced of the letter. Dobat Chal the Cap then? To the lame fpnne: Bod foropo:but 7 kneme not mhat Conne meat but by the lawe. for 3 bab not knowen, what lufte had meant, except the grad, zo.e latve had fapoc, \*thou halt not luft. But Deut.s.b. fonne toke an occaspon by the meanes of the commaundement, and mought in me all maner of cocupifcence. for berelp with out the latte franc mas bead. I once leued toithout late: But tohen the commati bement came, fpnne reupued, and 3 mas bead. And the bery fame commaundement which was orderned buto lefe toas fonde to be buto me an occasio of beath: for Conne C toke ociafpon by the meanes of the commoundement, and fo difcepued me, and by the felfe comaundemet Cewe me. \* Do her-

2. Tim t.b fore the latte is holpe, and the commaund Salat.3.5 Dement holp, lufte and good,

100as

To the Romannes.

Masthat then which is good, mabe beath buto me: Bod fozbpd. Mape Conne mas beath buto me, that it might appere, bow that Conne by the meanes of that which is good, had mought beath in me: that forme tobich is buder the commandes ment, mpaht be out of meafure fonful. foz the knowe that the lawe is fpirituall; but 3 am carnal, Coide\*buder Cynne, becaufe 3 wore not what 3 do. for tohat 3 tooloe, that do I not: but what 3 hate, that do 3. 3f 3 bo now that whiche 3 wolde not, I graunte to the lame that it is good. So then now it is not 3 that do it, but fpine that dividleth in me. For 3 knows that in D me(that is to Cape in mp fleche) otocileth un good thonge. To topit is pectent toith me: but I fyude no meanes to performe that which is good. for 3 bo northatgood thonge, whiche I wolde, but that cupil do 3, whiche 3 wolde not. finally pf 3 do that 3 wolde not , then is it not 3 that bo it, but fpnne that Divellerh in me, boeth it. I fpnoe then by the latve, that when 3 toolde do good, eupli is prefent with me. 7 delpte in the lawe of God, concerning the inner man: but 3 fc another late in mp membres, rebellpinge agapit the late of my mynde, a subdupng me buto the late of Onne, which is in mp membacs. O weet thed man that I amimho thall belpuer me from the body of death: 3 thanke God thosow Jefus Chaift oure Lorde. So then Imp felf in mp mpnoe ferue the latte of Lod, and in my Achte the late of fpine. Che

The bin. Thapter.

them whiche are in Chiffe Ielu, a which walke not after the fleshe, but after the spipee. Hot the lawe of the spipee that bipingeth life thosow Ie sus Chiff, thath delipiered me from the lawe of spine a death. Hot what the lawe toulde not do in as much as it was weake decline of the fleshe, that performed God, and sent hips some in the similar death of spine in the similar death of the lawe, much as the same of spine in the similar death of the lawe, much to same sequiped of the lawe, much to same sequiped of the lawe, much to same such same sequiped of the lawe, much to same such same suc

for they that are carnall, are carnally mpnded. Ent they that are christiall, are gostly mpnded. To be carnally mpnded, is beath: But to be spiritually mpnded is spice peace. I Because that the fieldly mpnde is enmyte agepust God: for it is not obedient to the lawe of God, nether cabe. So then they that are gener to the slette, can

not picale God.

Rom.6.D

But pe are not genë to the flethe, but to the spape pflo be that the spape of God dwell in pou. If there he any mā that hath not the spape of Chaist, the same is none of hps. If Chaist he in pou, the hody is dead because of spanethur the spape is lipse for apphreousnes sake. Wherefor pf the spape of him that rapsed by I class from death, dwell in pour cuen he that rapsed by Chaiste from death, apall supchen pour emortal books, because

To the Bomapnes.

becaufe that hos fpapte dielleth in pou. 4 Therfore bicthien we are noto bete ters, not to the flethe, to tpue after the fiche. for pe pe ipue after the fleche,pe mult ope.But pf pe moztitpe the dedes of the body, by the beine of the forpte,pe thall lpuc. for as many as are led by the forpte of Bod, thep are the Connes of Bod. \*fog 2.tim. 2.b. pe haue not recepued the fpapte of bondage to feare any more, but pe have recepued the forpte of adoption wherby we crye\*abba Bala.4.0 father. The came Coapte certifpeth oure Spipte that toe are the fonnes of Bod. 3f we be formes, we are also hepres, the 1.Co.iz.b hepres I meane of Bod, & hepres annexed with Chaiff, yf Cobethat we luffer together that we mape be gloufied together. &

4 for I luppole that the afflictions of this like, are not worthy of the alory which D Malbe M: twed bpon bs. \* alle the feruente 2. Col.S. beinge of the creatures abpoeth lokpinge tohen the Connes of Soo Chall appere, becaufe the creatures are Subdueb to bannte agaput theps toylibut for bys topl which subdued them in hope. For the very creas tures chalbe delyuered from the bondage of corrupced into the glorpous libertpe of the fonnes of Bod for the know that ence rp creature groneth with be allo, and tras napleth in papie euch buto thes tome.

Mor thep only, but even the affe whiche haue the frate frutes of the fpapte, moans in oure felues, and toapte for the (adopcpe on) toke for the beloueraunce of oure bos dres. & A for the are laved by hope. Bus

#### The.bin. Chapter

hone that is cene is no bope. for hoto can a man hope for that which he feith But & of we hove for that the le not, then do me

mith parience abyte for it.

Aphetople the fpinte allo helpeth our in firmities: for the knowe not what to be. Opie as the ought:but the feipre makerh in tercellyo mightely for be with gronpinges whiche cannot be expressed with rong. and he that feartheth the vertis, knoweth what is the meanpage of the fpapte; for he ma-Beth intercellyo for the laincres, according

to the pleafure of Bob. 4

4 for me knowe that all thonges morke for the belt bnto the that love God, tohich alfo are called of purpole. fer thefe which he knewe befoze, he also ordepned befoze, that they autoe be loke fallponed buto the Chape of hos fonne, that he moght be the frifte hegotten fonne amonge many bies thien. Dozeouer whiche he appoprited before, them also be called. and which he called, them also he justifped, which he justis fred, them be also gloufped.

Mhat Mall we then fape to thefe thonresipt Bod be on oure (pae , who can be ? against be: Dobich spared not his owne fonne, \*but caue hpin for be all:boto thall Luke.20.b he not with hom geue be all thinges alfor Clap.55.0 100 ho chall lape any thonge to the charge of Boddes cholen:it is Bod that tultifieth who then Mail condempne? It is Chaifte which is bead , pea rather which is tplen agarne, which is also on the right hande of Bod, and maketh interceffpon for be.

moho

Cothe Bomapnes.

Dobo that leparate bs from the lone of Sobritall tribulacioroz angupit : 102 per fecucion: ocher honger-other nahednelled other parelfrother (meard-de it is thise tem for the Cake are we kellen all bape Dial. long, and are counted as thepe apoputes to be flanne. Mencrtheleffe in all thete thonges we ouercome Grongip thosowe his help that loued bs, 3e and 3 am fure that nether Death nether lpfe,nether ans gelsinor rule nether power nether then. ges prefent, nether thringes to come, nes ther heraht, nether loweth, nether any of ther creature Malbe able to bepart be fro the lone of God, Grewed in Christ Jefu our Lozde. F The. in Chapter.

Save the tructh in Chailt, and Ipe not in that wherof my confcience beareth me witnes in the holps gooft, that I baue great heupnes and continuall Cozoto in mr herts for I have toplited my felfe to be curfeb from Chark, for mp brethren and mp kinf me, as pertapning to the flett, mhich are the Mracutes, to whome pertapaeth the adoption, a the glozpe, a the conenautes, \*a she labee that was genen; athe fernice thom. 3. 8. of Goden the promples toggic alfo are the fathers a the post tohom (as tonceen page the ficin) Chaift came, which is God oner

B all thorages bieffed for euer amen. Theate not their thonace as though the mordes of God had rake none effecte. \*foi thep are not all Birachtes whiche Hom, 2,2 come of Itrack wether are thep all chilore ftrapabe SHEDDER

Their. Chapter

Granght ivap, becaute thep are of the febe Ben. Zr.b of abraham. \* But in Ilaac fat thy fede Bala .4.0 be called that is to fape: thep tohiche are sbechilozemofthe fielt, are northe chelbren of Bob: But the children of promes Ber. 18.b. are counted the lede. \* for this is a toorde of promes; Aboute this tome wil 3 come, & Sara (bal haue a Conne. Mether mas it fo moth her only:but al-Ben.25.C. formbe Rebecca was with childe by one, 3 mcane by our father Ifaac, per the chylben were borne, when they had nether done good nether bad: that the purpole of Bod whiche is by election, myght ftande, it was fand buto her, not by the reason of toozkes,but by grace of the caller: the elber Chall ferae the pounger. as it is maite Dela,r.a, ten: \*Jacob 3loueb, but Elan 3 hateb . Mohat Mall toe fape then ? Is there any bnrightetvelnes with Bod! Bod forbrd. Ær0.33.0 For he lapeth to Boles:\*3 will thew mer cy to whom I (hetve mercy: and wit hane compassion.on whom I have compassion. So lieth it not then in any mas mil ez ru apna, but in the meecpe of Bob. For the fcripture fapeth bato 10harao: \* cuen fos £10.9.0 this fame purpole haue I ftered the bp, to A. S. 1516. thetive my pomer on the, a that my same might be Declared thosowout at the world: So bath he mercy on whome he will, and tohom he will he maketh hard berted. Thou wilt lave then buto me: DOhp then blameth be be pet? for toho can te-

Efa.47.b. fift his will wat O man, what are thou D'iteling a whiche disputes with Sod it Shall the

mozke

To the Romapues.

Boothe fape to the worke man: EDby hall thou made me on this falbion? Dath not the potter power ouer the clape, ene of the Came lone to make one bellet buto bonous another buto difhonour! Auen fo, 600 twilling to theto his weath, a to make his potper knomen fuffered with long paciece the bellels of weath. orderned to damnae tion, that he might beclare the rpches of this glosp on the bellels of merces, whiche he had prepared buto glezpithat is to fay, be which he called not of the Jewes only. but allo of the getils. as he lapth in Olec: \*3 will call them my people, whiche were Ofee.z.b. not mp people: a ber beloued whiche tras I. Det.z. not beloued. And it thall come to palle in the place where it was Caped buto them: pe are not my prople: that there that thep be called the children of the lyning God.

But Claias creeth concerning Ilraell:

\*though the nombre of the children of Il-Ala. ro.

rael be as the londe of the fee pet thall but
a renaunt be laued. He finishes the word
berely, and maketh it thore in rightwelnes. For a thore words wil Bod make on
earth and as Claias laped before: Except Ala. Le
the Lorde of Saboth had left be lede, we
had bene made as Zodonia, and had bene

leteneb to Somorra.

the parties which followed not ryghtwelf nes have oneitake rightervelnes: 3 means
the ryghtervelnes which commeth of
farther Ilrael which followed the laws
of sight welnes could not attappe but the

Che.r. Chapter

lame of rightemetnes. and wherfore 18e canfe they fought it not by farth, but as ti were by the toothes of the lawe. For thep haue Rombled at the ftoblinge Rone. as it is witten; \*Beholde I put in Sion a Rombling fone, a a rocke whiche thatt make men fall. and none that beleue on bom dalbe aftamed.

Æ18.28.0 1.18 et .2.0 act.4.b

Che.r. Chapter.

Rethien mp herres delpie a miap er to Boo for 3frael is, that thep a mpght be fanco. for I beare them recorde that they have a fernente mende to Godward, but not according to knowledge. for they are ignoraunt of the rightemefires, whiche is alowed before Bod, and go about to fablift their owne rightetoefnes, a therfoze are not obebiene buto the rightewelnes which is of valers before God. for Chill is the ende of the

tawe to inftifpe all that belene.

Ment. 18.a \*Doles belerpjeth the righteto: (nes B which cometh of the law, bow that the ma which doeth the thonges of the lame that tpue therein. Burthe rightewefnes which cometh offapth, weaketh on this tople; Dent.30. \*Sape not in thone hert, who that accend into beauen(that is nothonge els then to fetche Chailt coune). Other who Chal bel cende into the bepe! (that is nothping de

but to fetche bp Chrit from beath). But tohat farth the ferinture:\* The morde is Den.30.C. ape the eue in the mouth a in theme hert. This worde is the word of capel truck

we preache. For pfthou walt knowledge

Cothe Homapnes?

forth the mouth that Jefus is the Lorde. Walt beleue with thone bertabar God rap fed him by from beath, thou dait be fafe.

+ for the belefe of the bert tultifieth. to knowledge totth the mouth maketh a man fafe. for the feripeure fapthi tohofoe Efa.2.90 uer beleucth on him. that not be allamed.

There is no difference betwene the3cm # the Bentill. Foz one is Lozde ouer all. which is rpche buto all that call on hpm. \*for toholoeuer Gall call on the name of Joel .z.g call on him, on whom they beleued not - act.z.g hoto Mall they beleue on him of tohothey have not herd? how that they heare without a precher: and how thall they preache except thep be fent: As it is writte; \* how beautifull are the fete of them whyche Ela.52.6 barnac alad todinacs of peace, and bring glad rydinges of good thinges. But thep have not all obeped to the gospell for &. Capas lapth: "Lozde toho Mali beieue oure Ela.53.8 taringes: So then farthe commith by John. 12.6 bearrng, and hearpnge commeth by the b worde of Bod. But Jafke: haue thep not heard? No dout, thep; founde went out in to all landes, and thep; toosbes into the

endes of the worlde. 4 But I bemaunde whether Ifrael bpd knowe or not: ffpilt holes lapeth: \*3 wil Den.32.8 prouske you to enup, by them that are no people, and by a folid nacion 3 wil anger pou. Claias afrerthat, is bolbe, & fapeth: \*3 am found of them that fought me not, Ela. 61.2.

and have appered to them that alked not 211.3 f.iti

Theirt. Chapter

ofrer me. 3m agapuft Tfrael be faverh! 31 bape longe hane I ftrescheb forth mp han bes buto a people that beleucth not . but-

foeaketh agapuft me.

The rt. Chanter. Save then: bath God cafte atoape a his people! Bod forbod. For even 3 berely am an 3 fractite, of the febe of abraham, and of the trybe of Beniamin, Boo bath not call atoave hips people which he knew before. Ether wote pe not what the Compture fareth by the mouth of Belias how he maketh interces fion to Bod agaput Ifract, Caping: Losb 3, IRe. 19 . b Ather haue kellen the Porophetes, a Dege ged domne thone aniters, and 3am lefte only, and they fette mp l pfe. But what fap eth the antwer of Bod to him agapue: 3 haue referued bnto me feue thouland men which have not bowed the knee to Baal. Euen lo at this tyme is there a remnaunt left thosow the election of grace. If it be of grace, then is it not of workes. For the twere grace no more grace. If it be of too; Res, then is it no more grace. for the toere Deferuinge no lenger beferurnge. Dobat then? Mael hath not obtained that he fought. Do but pet the election hath oba tapned it. The remnaant are blynded, ace corbeng as it is toutten: \* Goo hath acue John . 12. Ethem the (papte of buquictnes: epes that thep Quide not le, a cares that thep Quite not heare, cuch buto thes bape, \*and Da uid Capeth: Let thep; table be mabe a fnare to take them with all, and an occafpon to

£18.6.5

C

2Ct. 28.D.

10 fel. 68

### Cothe Bomaphes.

fell and a remarde bato them. Let them epes be bipnded that thep fe notiand cuen

home bomne they backes.

3 fape then: haue thep therfore fibbled. that they Guld but fall only! Bod fozbid. but thosoto theps fall is faluacion happened buto the gentils, for to prouoke them withall. DD herfoze pf the fail of them be the ryches of the moslde, and the mpnpe Chyna of them the ryches of the gentpls : Down muche moze Chulbe it be fo, pf thep all beleued . 3 fpeake to you gentyle, in asmuch as\*3 am the apolic of the getils, iRom. t. a. 3 toil magnifpe mpne office, that 3 mpght t.tim.z.a. prouoke them whiche are my flethe, and Cmpaht laue fome of them . for pf the cafing amape of them, be the reconcelenge of the worlde: what wall the recepupage of them be, but ipte agapne from beathe? for ptone piece be holp, the whole heeps is holp. and pf the rote be holp, the braun. thes are holp alfo.

Though Come of the braunches be bro. ken of, and thou being a toplo olive tree, arte graft in among them, and made pare taker of the rote and farnes of the offue tree, boft not the felfe agarnft the bauns thes. for if thou boll the felfe, remember that thou bearest not the rote, but the rote the. Thou wilt fare then : the braunches are broken of, that 3 mighte be graft in. Thou lavelt wel: because of bubeleue they are broken of, and thou flaudeft flebfaft in fapth. Be not hpe minded ,but feare,feing that Sop Chared not the naturall brauns

The.ri. Thapter

thes, left hanty he alfo (pare not the. Bes holde the Rindnes a rigorouines of Bob. on them tohiche fell; rigozoulnes; but totoproes the kynones: pf thou continue in his kondnes. Oz els thou Galt be hetven of, and thep of thep bode not fill in bni belefe.Malbe graffed in agarne. for Cod is of potper to graffe them in againe. For pf thou wast cur oute of a naturall wpine olpue trec,and waft graffeb contrarpe to nature in a true ofpue tree; home muche more Chall the naturall braunches be graf feb in theps owne ofpuc tree agapuc.

I molbe not that this fecrete fhulbe be bod from you mp brethren lieft pe thulde be tople in poure owne confaptes) that partly blondnes is happened in Ifrael, bu till the fulnes of the gentris be come mis fo all Afrael Chalbe fauch. de it is mutte: \*There Wal come oute of Gron be that

Affe .59.0. boeth belpuer, and Mall rurne aware the Mai.14b bugodipuce of Jacob. and this is mp co. uenaunt bnto them, when 3 Mail take a. wave thepa fpnnes. As cacerning the golpell thep are enempes for your fakes, but as touching the elecció thep are loucd for ver, was northly fell

the fathers lakes.

for bereip the apfres and callpinge of Sed are luche, that it cannot repent hom of the: for loke, as pe in tome paffed haue not beleucd Bod, per haue noto obtapned mercy thozow theps bubelefe: cue fo noto have they not beleued the mercy mbichis happened bnto pouthat they also may oh tar ne mercy. Sod bath totapped all nacrons

To the Bomapnes.

cions in bubelefe, that he myght hane

mercy on all.

Othe depnes of the aboundaunt toplome and knowledge of God, how buter, cheable are his sudgementes, a his wapes past find pno our? For who hath knowen the mynde of the Lord? Dr who was his Sap. s. e counseller? other who hath gene buto him Elat. 40.6 for of hym, and thorowe hym, and for hym are all thruges. To hym be glorpe for ever. Amen.

The.rif. Chapter. Befeche pouthertoze brethen .bp the mercyfulnes of God, that pe make pour bodpes a quicke facry. fice, holp a acceptable bnto Bob, which is your reasonable scruing of god: \* fathion not pour feluce like bito this morte: but be re chaffaed in pour thane. by the renupuge of poure wittes, that pe mape fele tohat thing that good, that ace ceptable, a perfapet will of Bod is. for 3 fape (thosom the grace that buto me gene is)to cuery man among you, that no ma Eccle. .... efteme of hom felf moze then it becometh Rom.14. hpm to eleme, but that he biferetly judge of hym felfe, according as Bod hath bealt to every man the mealure of farth.

As we have many members in one boB by, and all members have not one office,
fo we being many, are one body in Chill,
and cuery man among our felues, one an-

others members. &

& Seing that the hanc biners giftes,as

### The. ro. Thapter

toidping to the grace that is genen buts be: If any man have the goft of prophe. If e, let him have it that it be agreing but to the farch. Let him that hath an office warte on his office. Let him that teacheth take hede to his doctrine. Let him that exhorteth gene attendance to his erhortation. If any man gene, let him do it with finglenes. Let hym that ruleth, do it with diligece. If any ma their merey, let him do it with cherefulnes. Let love be touthout

Emos. S.a diffimulacion. \* Date that which is euill, " cleane buto that whiche is good. \* Be

Ephe. 4. a kpnd one to another with biotherly lone.

het not that buspnes whiche pe have in hand, be tedious to pou. Be feruët in the epipte. Applye pour selues to the tyme. Re iopce in hope. Be pacient in tribulacion. Companie in piaper. Diaribute bato the necessity of the sapactes, a be readpe to harboure. Blesse the twhich persecute pou. blesse but course not. Be mery with them that are mery. Moche with the that wore. Description one towardes another. Be not hope monded; but make pour selues equall to them of the lower sort. In

De not wife in pour owne spint, ons. Recompence to no man euil for euil. Occurre afore hand thinges honest in the fight of al men. If it be possible, how be it of pour part, have peace with all me. Dere lp beloued avenge not poure selves, but Den. 32,0. rather gene roume buto wrathe. For it is worten: \* Wengeaunce is mone, and I

mul

To the Romapnes,

Will remarde fapeth the Lorde.

Therfore pf thome enemp honger, fede hom:pf he thoult, geue him brinke: for in to boing thou that heape coles of thre on hos heade. De not overcome of cupil: but overcome enill with goodnes.

The citi. Chapter.

Et every foule fubmit him felf bnoto the autorite of the hyer powers.

\*for there is no power but of god

The powers that be, are orderned of God. Whosever therfore relifiesh po wer, relifiesh the ordinaunce of God. And they that relift, thall recepue to them felse dampinacion. For rulers are not to be feared for good workes, but so entil. Will thou be without feare of the power? Do well then, and thou thalt be prayfed of the same. For he is the mynister of God, sor the welth. But and ps thou do entil, them feare: sor he beareth not a sweathe sor nought, but is the mynister of God, to take being saunce on them that do cupil.

ferupng for the lame purpole.

\*Gene to enerp ma therfore his ductie: eribute to twhome cribute belongeth, custome to twhom cultome is due: feare to twhom feare belongeth; honoure to whom

ODherfoze pe mult neves obepe, not for feare of bengeaunce only, but also because of conscience. And even for this cause pape pe tribute, for they are Goddes ministers.

honoure pertapneth. In the

oue another. For be that loueth another,

Sap.6.0

@81,33,6

The riff. Chapter

ben 3.b fulfilleth the laive. For thefe cammaunds mentesi\* Thou Halt not commit advontry: thou Halt not kell: thou Halt not fleale: thou Halt not beare falle witnes: thou Halt not despre, a so forthspethere be any other commundement) they are all copre-

Medf.19. d hended in this faping: Loue thone nepgh mat.22.d. bour as the felfe. Loue hurteth not hes Balat.5.b nerghbour. Therfoze is loue the fulfpl.

3atob.z.d long of the lame. & Chis allo me knowe, I meane the

leason, how that it is tyme that we child now awake out of slepe. For now is out save caluació nearer then whe we beleved. The night is passed, and the dape is come upe. Let be therefore case awape the dedes of darcknes, and let be putte on the armour of light. Let be walke honestly as it were in the dape light: not in cating and drinking: nether in chamburings and wantonnes, nether in stepse and enuping: but put pe on the Lorde Jesus Chill. Fand make not prougspon for the slecke, to sul-

fill the luftes of it.

Im that is weake in the farth, recepue but open, not in bilputing a troublying his coccinece.

One beleuch that he mare eater all thring a nother which is treake, eaterth earbes. Let not him that eateth, before him that eateth not. Another nothim which eateth not, \*indge him that eateth. For soon had recepued him: \*\*DO hat arrestout that indges another mannes cername?

Mom.Yz.a

34,4.5

To the Bomapues.

Mohether he ftande og fall, that pertapeneth buto his mafter: pe,he fhall ttande. For Gos is able to make him ftande.

This man putrerh Difference bermene dape and dape. Inother man counteth all dapes alphe. Se that no ma toaner in bis omie meanpage. De that oblera:th one dape moze then another, boeth it forthe B Loides pleature. And he that obseructh not one dape moze then another, boeth it to pleate the Lorde allo . We that eareth. boeth ut to pleafe the Lorde for he geueth Bod thankes. and he that cateth not, es teth not to pleafe the Lorde touthal, & ges ueth Bod thankes. for none of be tpueth his owne feruaunt: nether boeth anp of be bye his omne forwaunt. If me lyne, we lpue to be at the Lordes will: and pf me bpe, the bpe at the Lordes will. Debether toe line therfore or ope, toe are the Lordes. for Chailt therfore bred, and role agapue and reupued that he might be Lozo bothe of bead and quicke.

\*Bur who boest thousehen sudge the bro Jac. 4.6 ther? Other who doest thou despose the face the cher? Ode that be all brought before the sudgement seats of Christs. \*Hoz it is Lsa. 45. d. whiteen Is truck as I ipue, sapeth the phil. d. kontrent Is truck as I ipue, sapeth the phil. d. kontrent is chall general knowledge to God! So chall general knowledge to God! So chall energy one of the general comptes a so man selfe to God. Let we not thereal

Sombipage blocke of an occacion to tak

indge one another any more.

11 3 223

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The rb. Chapfer

In the brothers toape. for 3 knows a am ful certifred in the Lorde Jefus that there is nothing comen of it feler:but buto him that subgeth it to be comen, to hom is it comen. It the brother be greueth topth the meate, nom walkeft thou not sharita, birc. Deftrope not hom toyth the me ate. for tohome Chiffe bred. Caufe not poure treature to be cupil (poken of. for the hyngoome of God is not meare a brinke, D but rpghtetoelnes, peace and tope in the holp gooft. for wholoeuer in thefe then. ges ferueth Chaft, pleafeth wel Bob, and is commended of men.

Let be folome the thinges which make for peace, a thinges wherwith one mape edifpe another. Deftro pe not the morke of Bod for a littell meates fake. \* al thinges are pure: but it is enill for that ma . which cateth with hurte of his confcience. It is good nether to eate flett, nether to brinke topne, nether any thong, wherby the bios ther flombleth, ether falleth, og is made weake. Wall thou farth hanc it with thy felfe before God. Dappp is he that con-Deneth not hom felfe in that thing which be aloweth. for he that maketh roftience, te Dampned pf he ente: becaufe he boeth it not of farthe. for whatforper is not of farth that fame is france.

The pb. Chapter De whiche are frong, ought to a beare the frapines of the tobich Lare toeake, and not to Canoc in oure owne confartes. Let curep

man

Tit.1.d E.Co1.8

To the Bomapus.

ma pleate has nerabbour buto his welch and edifpinge. Chaifte plcafed not hpin felfe, but as it is written:\* The rebukes 10fal. 60 of them which rebuked the, fel on me.

+ DD hatfoguer thynges are wiptten afore tome are mitten for our learnong. that me thozow pacience, and comforte of

the fcripture, mpght haue hope.

The Bob of pacience and confolacion acue buro enery one of you, that ve be like mynded one towardes another after the enfample of Chailt Jefu,that pe alagreing together, mape with one mouthe praple Bod the father of our Lord Jelus. WDher toze recepue pe one another as Chaifte res cepued ba,to the praple of Bod. and I fap that Jefus Chut was a minifer of the cie cumcifid for the trueth of God, to cofirme the promites made buto the fathers. and let the gentils paple Bod for his mercy. as it is mutten:\* for this caule 3 well praple the among the gentpls, and ling in Z. Se. 21. the name. Ind againe he Capeth: \* Reiople pe gentiles with his people. And agapne: Wfal.rs. \*Draple the Lorde all pe gentils, a laude hpm all nacions. and in another place &, Wfal, 116. c lapas laperh: \* There Mail be the rote of Jelle, whe that Mal rife to rapgne ouer the Efat. ri. & gentils:in him that the gentile truft. The

in beleuing:that pe mape be rpche in hope thosow the power of the holp good. F 3 mp Celte am full certpfied of pou mp Dethen, that pe poure Clues are full of goodnes, and fylled with al knowledge, &

Bod of hope fell pou with al tope a peace

are

mone.

The. rb. Chapter

are able to exhorte one another. Reverthe leffe beethee 3 haue Commbat belolp tone ten baro pou, as one that putteth pou in remembraunce, thorow the grace that is geuen me of Bod, that 3 Qualo be the mps nifter of Jelu Chaift among the gentils, a Bonto minifter the glad tpoinges of Bod, a that the gentils might be an acceptable of fering lanctified by the holp gook. I haue therfore wherof I mape recople in Chapt 3cfu,in thofe thonges tohich percapne to god. for 3 dare not fpeake of any of those thonges which Chaite bath not woonght bp me, to make the gentile obedient, with worde and bede in mighty fignes a wos bers, by the pomer of the fpapte of Boo, lo that from Jerulalem, a the coaftes round aboute bnto Illpricum, 3 haue fplice all countreps with the glappe tpoinges of Chaife.

So haue I enforced mp selfe to preache the gospell, not where Christ was named, lest I shind have buplt on another mans a soundation, but as it is writte: To who he was not spoken of they stall se: a they that heard not, shall bidderstande. For this cause I have bene off let to come but pout but nowe seinge I have no more to bot in these countreps, and also hancbene beep some many peares to some unto pout, whe I shall take my torney into Spapne, I will come to pou. I truste to se pou in my tore app, and to be brought on my wape they therwards by pou, after that I have some what entered pour.

Dom

To the Romapnes.

Doto go 3 buto Jerufalem, sond minis Actu. H.C. fer bito the lapinces. for it bath pleafed them of maccoonia and Achaia to make a certapne Diffribació upon the poore fapnce res tobeth are at Jerulalem. It hath pleas Les them berely, and thep; dettergare thep. for ofthe Bentple be made partetakers of them fpirituall thonges , thep: butte is minifter buto them in carnall thynges. Dohen I haue performed thps, and haue brought the thes frute fealed, 3 well come bache agapne by pou into Spapne. and 3 Bam fure tohen 3 come, that 3 Mall come buth aboundannce of the bleffpnge of the Bolpell of Chaift. 3 beleche pou bzethzen for oure Lorde Jeins Chaiftes Cake, and for the lone of the Coupte, that pe helpe me in mp bulpnes with poure prapers to God for me, that I mare be belpuered fro them which beleue not in Icwap, and that thes mp ferupce, whiche I haue to Icrufalem, mape be accepted of the Capuctes, that 3 mape come buto pou with tope, by the wil of Cob, and mave with pour be refrelled. The Bod of peace be with pon. amen.

The.rbi. Chapter

Commende buto pou poliche oure
spier(which is a minister of the cogregacion of Cenchiea) that pe receput her in the Loide as it become ineth sapuetes, a that peass is her in what source bulynes she neadeth of poure appe, for the hath suchered many, i mine owne actu. s.a. seife. Grete soilea and \*Aquila my held z.tim.4.d. pers in Cheise Jesu, whiche have so mp

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lpfe

Theirbi. Chapter

lpfe lapde boune theps ofone neckes. Onte whiche not 3 only gene thankes, but alfo the congregacion of the Bentple. Lyke. tople grete the coaregació that is in their boule. Sainte mp meibeloued Eprinetes. Which is the forde frute amonge the of a. thais in Chaift. Grete Warp tohich bello. web much labour on by. Salute andzonie cus a Jania my corpus, which were mele nere with me allo, which are well take amog the Apollies, s were in Chaift befoze me. Brete amplias my beloued in thelord: Salute Drban our helper in Chaife , and Stachpe mp beloued. Salute Appelles ap proned in Chrifte. Salute them Which are of Briftoholus houftolde. Salure Deroni. on my kyniman. Brete the of thehoultola of Marcyllus tohich are in the Lorde. 50 luce Trubena and Triphola, which tweme bpd laboure in the Lorde. Salute the belos med Weefis, whiche laboureth much in the Morbe. Salute Rufus chofen in the Morbe, c and hys mother a mpnc. Grete annert. tus, Whicgon, Derman, Watrobas, Berme and the baethaen which are with them. Sa Inte Whilologus & Julia, Ocreus and hos fpfter, & Olempha, a al the fapactes which are with them. Salme one another with an holy hyffc. The coarcacions of Chiff falute Pou.

I befeche pou brethren, marke the tohich cause division, and geue occasions of entl, corresp to the doctrone which pe have lear ned; and anophe them. For they that are suche, serve not the Lopoe Jelus Christ, but

D

Wothe Bomapnes.

theprolone bellpes, and with swete preachinges a flattering wordes disciple the hertes of the innocences. For your obodence extedeth to al men. I am glad no done of pou. But pet I wolde have you worke but to that which is good, a to be innocet as exceening eupli. The God of peace that treade Satan under your fere though. The grace of our Lord Iclu Christ be with you.

Cimotheus inp worke kelow, a Lucius e Jason and Sopater mp kpulmen, salure pou, I Tertius salute pou, whiche wrote this Epistle in the Noide. Sapus input holte a the hoste of all the congregations, saluteth pou. Tradus the chamberlapus of the epite saluteth pou. And Quartus a brother saluteth pou. The grace of our Lord

Jefu Chrift be with pou all. amen.

To him that is of power to Aablph pour according to mp goldell, and preaching of Iclus Christe in beterings of the misserpt which was kepte fecrete fence the worlde beganne, but now is opened by the ferriptures of the prophetes at the commundement of the eucrlasting God, to stere hy obedicate to the farth, to be published amog all nacross. To the same God, which alone is wolfe, be prayle thorows Iclus Christe for ever. Amen.

#### CTo the Romannes.

Sent from Cozinthum by Whebe life that was the minister buto the congregation at Centhica.

16.4j

The

# The first Epittle of Saint

Paule the Apoltle to the Cozinthians.

The fort Chapter.

Zule by bocacpon an Apo-Ale of Jefus Chaif thozom 4 the topli of God, and bios ther Softenes.

Duto the congregacion of God which is at Cozin thum . To them that are

fanctifped in Chailte Jefu, faportes by callynge, with all that call on the name of oure Lorde Jelus Chaift in euerp place, both of thepas and of oures.

Rom.r.a. Balat.I.6

\*Brace be trith pou, and peace fro Bod oure father, & from the Lorde Jelus Chaift. + 3 thanke mp God all wapes on pour behalfe for the grace of Bod which is geuen pou by Jelus Chaift, that in al thinges be are made roche by bym, in all lernynge and in al! knowledge, euen as the tellimo up of Jelus Chailt was conframed in pop fo that pe are behpnde in no gpfte, map. trng forthe apperpng of oure Lorde Telus I. Thet. 5.0 Chrifte, whiche thall Grenghe pon buto the

ende, that pe mape be blamelellein the bap B 1. Coz. to.c of oure Lorde Jefus Chaift. h \*ffor Bod E. The. s. D. is farthfull by tohome pe are called bato the fellowarpone of his fonne Tefus Chaift oure Lozde. 3 befeche pou bacthaen in the name of oure Lozde Jefus Chaille, that pe all Weake one thouge, and that there be no

Diffencion

### Wo the Cozinthians.t.

diffenceon amonge pout but be pe knpt to gether in one mynde and in one meaning: It is thetoco buto me(mp bzerhzen)of pou by them that are of the house of Cloe, that there is Arpte amonge pon. And this is it that 3 meane: noto that comenly amonge: pou, one Capth:\*3 holde of Waule: another I.Co. 3 holde of apollo:the thpide 3 holde of Cc phas: the fourth 3 hold of Chailt. 39 Chail beupbed: toas Daule crucifped for pourep. ther were pe baptifed in the name ofwaul? I thanke Bod that I baptpled none of pou,but Crifque and Bapus,left any fhuld cave, that I had baptpled in mone owne name. 3 baptpled allo the houle of Ste. phana. Furthermoze knowe I not whether I baptifed any man oz no.

For Chief lent me not to baptple, but to preache the Gospell, not with woldome of wordes, lest the cross of Christe Gulds have ben made of none effect. For the preachpings of the cross is to them that perply folythnes, but but o be which are saued it is the power of God. For it is written: \*I Clap. 19.4 woll destrope the wosdome of the wosdom will cast awape the budgestanding of the prudent. Where is the topser\* Where is Esa. 33. 6. the Scribe. Where is the sarber of this worlde. But not God made the woldome

of the morioe folpines:

for when the worlde thosow worksome knewe not God; in the worksome of God; it pleased God thosow folymnes of preas Hath. 3.d change to save them that beleue. \*Hoz the Luke. 11.d Jewes require a spane, a the Grekes seke John. 6, d. Gold after

The.n. Chapter.

after toploome. But the preache Chrift cene cifped bato the 3 cioes an occaspon, of fal Innge,and buto the Grekce folpfines:but bate them which are called bothe of the Jemes and Brekes, me preache Chreft the power of Bod, and the topfoome of Bod. For the folpines of God is myler then men:and the treakenes of Bod is Groger then men. Brethren loke on pour callpna. bow that not many tople men after the Leate, not many myghtp, not many of hpe begre are called: But Bod bath cholen the foliate thonges of the worlde, to contond the mole. and Bob hath cholen the meake thynges of the worlde, to confounde thenges which are mpghtp. and bole thonges of the worlde, and thonges whiche are defopfed, hath Bod chofen, pe and thonges of no reputacyon, for to brynge to noughte thonges of reputacyon, that no fleth thuld reispee in bps prefence. Ind bnto bpm per tapne pe,in Chaill Jelu, whiche of God is made buto be toploome, and alfo rpghtes aufnes, and fanctifpinge and redemption. That accordinge as it is torperin: \*he whiche recopfeth , dulbe recopfe in the Lorde.

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Dier.9.b. 2.002.10.D

The.tj. Chapter.

Add I brethren when I came to pou a came not in glorioulnes of wordes or of wordes or of wordes or of woldome, the word where we were I knew any thruge amonge pou laue Ielus Christe, euen the lame that was crusified. And I was among pou

To the Dozinthians.i.

sou in weakenes, sin fcare, a in much tres birnge. and mp wordes and mp preaching was not with entriping wordes of manes topfoome; but in thetoping of the forpte # of potoer that rour farth and not fiad in a the toploome of menibut in the power of Bob. That we freake of, is woloom amog them that are perfecte: not the topfoome of thes worlde, nether of the rulers of thes world (which go to nought) but we fpeake the toploome of Bod, which is in fecrete & lycth hpd, which Bod ordepned before the world, buto oure glozp: which toplod none of the rulers of thes worlde kneme. For had they knowen it, they wolde not have crucifped the Lorde of glopp. But as it is Ela.64.6 waptte: \* The epc hath not fene, a the eare hath not hearde, nepther have entred into the herte of man, the thynges whiche Bod hath prepared for them that love him.

\*But Bob hath opened the buto be bp bps (papte. for the forpte feartheth al thinges,pe the botome of Goddes Cecretes for what man knoweth the thenges of a ma: faue the forpte of a man which is within hom. Eue fo the thonges of Bod knoweth no ma, but the fpipte of Bod. and toe haue not recepued the spapte of the toolide, but the fpapte whiche commeth of God, for to knowethethpinges that are geuen to be of God, which thenges also welpcake, not in the compange toosbes of mannes tople dome, but with the connpuge wordes of the holp gook, makinge fpiptuali compaeplons of lospenall thonges. for the natus rall

B.III

Kom.s.d

The in Chapter

rall man percepueth not the thouges of the spipes of God. For they are but folpily nes buto hom. Depther ca be percepue the, because thep are spritually exampned. If ut be that is fpiritual, disculleth al thiges pet £la.40.0. he him lelf is tudged of no man. For who Ran,II.d Anotherh the mende of the Lorde, other who Chall informe him? But we bnderflåd

the mpude of Chailt.

The.iti. Chapter. Md 3 coulde not Cpeake bato pou a brethren as bnto fpirifualt: but as bnte carnall, cuen as it mere bnto babes in Chaifte. 3 gaus pou mplke to dipnke and not meate. For pe then were not fronge, no nepther pet are: for pe are pet carnall. As longe berelpe as there is as monge pon enuvinge, ftrpfe, and Diffencpon, are pe not carnall, and malke after the manner of men:'As longe as one farth, 7 holde of Daule , and another 3 am of \*a. 2.Coz.I.b. pollo, are pe not carnall? Dohat is Danle? What thynge is Apollo? Only minifters are thep by whom pe beleued, euen as the Lozde gaue euerp man grace. I haue planted, apollo warred : but God gaue the ensreace So then, nepther is he that plans ted any thonge, nother he that watreth, bus Bob that gaue the encreace. We that plans teth and he that watreth, are nether better then the other. Euerp man per chal receput hps remarde accordinge to hps laboure. De are Boddes labourers, pe are Bod-Aphe.z.d. bes hulbadipe, \*pe are Bosbes buploing. According to the grace of Bod gene bute

2 ctu.18.0

me.

### To the Cozinthians.i.

C me, as a wife buploer haue 3 lapoe the fon Dacpon And another bupit theron. But les euery man take hobe how he buplocth bod. for neber foundacpon can no man lape. then that which is lapde, whiche is 3chis Chaffe. If any man bupise on thes foun-Dacpon golbe Cpluer, precious froncs, tym ber hape or Roble: euerpe mannes tworke Mall appere. for the dape Mall declare it. and it chalbe the tood in fpre. and the fpre Mal trpe euery mannes morke what it is. If any mans worke that he hath buplt be pon.bpbe,he Mall recepue a remarde. If any mans work burne, he Bat Cuffre loffe. but be Chalbe lafe bym felfe: neuertheleffe per as it were thosow frie.

+ \*arc pe not ware that pe are the te, 2. Coz.6. ple of God, and how that the (papte of Bod omelleth in pou: If any man defple the te. ple of Bod, hom Gall Bod beftrope. for b the temple of Bod is holpe, whiche temple peare. Let no man decepue hpm Celle. If a. np man feine wole amonge pou,let bpin be a fole in thes world, that he map be tople. for the toploom of thes morle is folult. nes with Bod. for it is written: the com. Job. f. b paleth the wole in theps craftputs. And as gapn : Boo knoweth the thoughtes of the 10(a.94. tople that they be vapne. Therfore let no man retopce in men. for all thonges are poures whether it be paul, epther apollo. epther Cephas: whether it be the world,ep ther ipfe, epther death, whether they be prefem thiges or thiges to cometal are pours; e pe are Chailes , & Chail is Boddes. & B.b

Che in Chapter

rall man percepueth not the thouges of the fpipte of Bob. For they are but folpily nes buto hem. Depriver ca be percepue the, because they are spattually exampned. If ut he that is fpiritual. Difcuffeth al thiges :pet Ela.40.0. he bim leff is indged of no man. For toho Ray, II.d knoweth the monde of the Loide, other who Chall informe him? But the bnderfta b

the mpube of Chail.

The.iti.Chapter. Mo I coulde not fpeake betto pou a brethren as bnto fpirifualt: but as bnte carnall, cuen as it mere bnto babes in Chatte. 3 gaue pou mplke to dipnke and not meate. For pe then twere not fronge no nepther pet are: for pe are per carnall. as longe berelpe as there is as monge pou enuvinge, ftrpfe, and biffencp. on, are pe not carnall, and malke after the manner of men:'As longe as one farth, T holde of Waule, and another 3 am of \*a. 1. Col.I.b. polio are pe not carnall? DOhat is Danle? What thrage is apollo? Only minifters are they by whom pe beleued, euen as the Lozde gaue euerp man grace. 3 haue planted, apollo toatred : but God gaue the ensreace So then, nepther is he that plans ted any thonge,nother he that matreth,but Bob that gave the encreace. We that plans teth and he that watreth, are nether better then the other. Query man per chal receput hps remarde accordinge to hps laboure. De are Boddes labourers, pe are Bod-Ephe.z.d. bes hulbadipe, \*pe are Goodes buplding. According to the grace of Bod gene bite

2 ctu.18.0

me.

To the Lozinthians.i.

me,as a wife buploer haue 3 lapoe the fof Dacpon and another bupit theron. But ler euere man take hede hote he buplocth bpå. for neber foundacpon can no man lave. then that which is lapde, whiche is 3chis Chrifte. If any man bupise on thes toun-Darpon golbe Cpiger, precious foncs, tom ber hape or Coble: cuerve mannes morke Gall appere. for the bare Gall Declare it. and it dalbe thetoco in fpre. And the fore that tree euery mannes morke what it is. If any mans tooke that he hath buple be pon,bpbe,he Chall recepue a remarde. If any many work burne, he Mat Cuffre loffe. but be Chalbe fafe bym felfe: neuertheieffe per as it were thorow frie.

+ \*arc pe not ware that pe are the te, 2. Co. 6.0 ple of Bod, and how that the Coapte of Bod omelleth in pou: If any man defple the te.

ple of Bod.hym Gall Bod Deftrope. for the temple of Bod is holpe, whiche temple pe are. Let no man decepue hpm felle. If a. ny man feine mple amonge pou,let bem be a fole in thes morto, that he map be tople. for the toploom of thes morte is folying nes with Bod. for it is written; the com. Job. s. paleth the wole in theps craftones. and as gapn : Boo knoweth the thoughtes of the 10fa.94. tople that they be vapne. Therfore let no man referce in men. for all thonges are poures whether it be Daul, epther apollo. epther Cephas: whether it be the world,ep ther lpfc.epther beath, whether thep be mefem thiges or thiges to cometal are pours:

e pe are Chaines , & Chain is Boddes. &

16.b

The iii. Chapter

2.Coz.6.8

The.iiii. Chapter. 4 Et men thes tople efteme bs. enen as the minifers of Chail, a bifpo. 3 fers of the fecretes of God. further mote it is required of the bifpoters that they be founde farthfull. Dotth me to it but a berp [mall thpnge,that 3 Chulbe be tudged of pou,cether of mans dape fo 3 ludge net mone owne felfe. 3 knowe naught by my felfespet am 3 not thereby tuftifped. It is the Loade that indacth me. Therfore indge nothynge before the tyme butpli the Lorde come, whiche woll lpahre thynges that are hod in barknes, and ope the councels of the hertes. And then Chall euerp man haue praple of God. +

Thefe thonges becthien I hane beferpe beb in mpne otone perfon and apollos, for poure lakes , that re mpght learne by bs. that no man counte of hom felfe beponde to that which is aboue written: that one fivel not acapnit another for any mans caufe. Jacob.I.a for toho preferreth the: \*DD hat halt thon that thou half not recerued? If thou have recepued it tobp reiopleft thou as thoughe thou habbelt not recepued it: Mome ve are full:note pe are made rpcheipe rapone as kpnges wirhoute be:and 3 wolde to Bod pe bpb rapane, that the myght rapane

with pou.

De thouseth that Bob bath fet forth bs whiche are aposties, for the lowest of all as it were men apoputed to death. for the are a galynge flocke buto the worlde, and to the Angels, and to men. WDe are foles

CH

fas

We the Cozinthians.i.

to: Chailtes lake, and ye are tople thoroto Charle. WDc are weake, and pe are frong. We are honozable, and the are befppled. Enen buto thes bare we honger a theate. and are maked, and are boffetted with fp. Bes and have no certaph dwelling place: \*and laboure workpinge with oure ofone actu. 26. haves. Do are reupled, and pet we bleffe. Me are perfecuted, and luffer it De are euplispoken of , and we prape . We are made as it were the fpithines of the world the oficotoppinge of all thenges, cuen bato

thps trme.

I wapte not thefe thonges to hame pout but as my beloued Connes 7 marne peu. for though re have ten thoulande inftruce tours in Chille;pet haue pe not many fab thers. In Christe Jeln, I haue begotten pou thozom the Borpell. Doberfoze Joe. fre pou to folote me. for this caufe haue I Cente bute pou Timotheus, which is my beare Conne and farthfull in the Loide. whiche Chall put pou in remembraunce of my wapes whiche I hane in Chaife, cuen as I teache cuerp where in all congregacrons. Some (well as thoughe 3 molde come no moze at pou. But I topli come to pou Moztelp, \*pf Bed topil:a topi anome, actu.is.c. not the mordes of them which fwell, but the power: for the kyngdom of God is not in moides, but in power. What well per Sall I come bnte pou with a robbe,oz els in louc and in the forpte of mekenes!

The.b. Chapter.

Chees

The.b. Chapter

Bere goeth a commen fapinge, that there is fornicacpon among pon, and luche furnicacpon as is not once named amonge the Se tols:that one Gulbe haue hos fathers wpte. and pelwell, and have not rether (020med , that he whiche harb bone thps bede,mpght be put from among pou. Collof. 2. a For 3 bereip as ablent in bodp, euen fo pre Cent in Corpte have octermoned all rebolas thoughe 3 ware prefent of hom that hath bone thes bede, in the name of oure Lorde Jefu Chaifte, toben pe are gathered toges ther, a mp forpte with pou, with the power of the Lorde Jefus Chrift, to belpuer hom bnto Sata, for the beltruccoo of the flette. that the forpre mave be faued in the bave

of the Lorde Telus.

8

Salat.S.b

Houre reippfping is not good: \*knoto re c. not that a lyttle leven fotogeth the tobole tompe of dowe. 4 Dourge therfore the olde leuen,that pe mape be new bowe, as De are Imeet bread. For Chrift our Gafter lambe is offered by for bs. Therfore let bs Repe holpe dape, not with olde leuen, ne ther with the leven of malicioulnes a wic Reducethut with the fwete bread of pure. nes and truthe. L

I wrote buto pou in a pille that pe Mulo D not company touth fornicatours. and 3 meante not at all of the fornicatours of thes mostbe, epther of the coueteous, oz of ertoslioners, cyther of the poolaters : for then muft pe nedes haue gone oute of the worlde. But nowe 3 wapte buto you, that

PE COME

To the Cozinthians.i.

ye company not together, pf any that is cal led a brother, be a fornicator, orcourteous, or a morappper of pmages, epther a rap lar enther a bzonckard oz an ertozcionar: mith hem that is Cuchete that pe eate not. for what have I to bo, to moge the which are without: Do pe not indge them that arc within? Them that arc withoute, God Mall inoge. \* Dut atoave from among pou Deut. 13.

that cupil perton.

D

The.bi. Chapter. Oto dare one of pou haupha bu fpnes with another go to lawe buder the topiked, a not rather binder the Capittes? \* Dope not Dat.iz.b knowe that the Capactes thall tudge the moilo: If the world thalbe jubged by pou: are pe not good prough to judge (mall trifles:knom pe not how that we Chall indge the angels? Dowe muche moze mape we indge thonges that pertapue to the lpfe: If pe haue indgementes of mozibelp matters take them which are despred in the coure D gacpon, and make them judges. Thps 3 Cape to poure Mame. 38 there beteripe no tople man amonge pour tohat not one at all, that can indge bettoene brother a bios

another: and that buder the bubcleuers. now therfore there is betterlye a faute amonge pou, because pe go to lawe one with another. Why rather luffer pe not tolonger who rather fuffer pe not poure fclues to be robbed nape, pe poure felues Do maonge, and robbera that the brethren.

ther but one brother goeth to lawe with

The bin. Chapter

Do be not remember boto that the burge trous (hall not inheret the hyngesome of Bod-Be not becepued. for nepther fornis Ephe.s.a. catours, nepther toesthippers of ymaets. Lim.I.b. nether tobosemogers, nether weakipnges, nepther abuters of them felues with the mankpnde, nepther theues, nepther cone. toufc,nether biokardes nether curfed fpea C Bers,nether ppilers, Chal inheret the Bona bo of God. and fuch ware pe bercipibut pe are medhed be are fanctifped, pe are tuftis fred by the name of the Lorde Jelus , and

by the fpapte of oure Bod. £cc1.37.0

\*all thonges are lawfull bnto me : bue all thonges are not profprable. 3 mape bo I.Co.To.D all thonges:but I top! be broughte bnoes no mans poter. Quetes are orderned for the billy, a the belly for meates; but God Chall deftrope both it and them. Let nor the body be applied bnto fornicacpon, but bis to the Mord, and the Morde bato the bodpe. Boo hath rapled by the Lorde, and that raple be bp bp hps poter.

4 Ether remember pe not, that poure ber b bres are the members of Chaifte ? thall 3 woto take the members of Chaifte, a make them the members of an barlot: 600 foze byd. Do pe not buderftande that he tobich coupleth hom felfe with an harlot, is be come one boop: \* for two (farth he) malbe one flethe. But he that is forned buto the Lozde, is one fpapte.

Bene. z.d @at.19.8. Mar.10.8.

43

Ephe.s.g.

fle fornication. All fpnnes that a man doeth, are without the body. But he that is e fornicator, spaneth agapus has owire

boop.

## Cothe Bozinthians.i.

bodp: Epther knowe pe not how that pour bodpes are the temple of the holpe good, which is in pou, whome pe have of 6 od, who what pe are not pour owns: for pe are bearly bought. Therfore glorifpe pe 600 in poure bodpes and in poure sprytes, for they are Boddes. I

Che. bij. Chapter. 4

S concernpage the thomacs tobere of pe tozote unto meit is good for a man, not to touche a tooman. Me nertheleffe to anopac fornicacion. Let every man have bys topfc: and let every woman hane her bulbande. Let the man acue buto the topfe due beneuglence. Ap. hemple alfo the tople buto the man . The mpfe hath not solver ouer her owne body: but the hulbande and lyketople the hulbande bath not power ouer bes owne bos bribut the topfe. \* Dorthorate not poure Tobi.6. felnes one from another, except it be with confent for a tome, for to gene pour felues to fallpinge a praper. Ins afterward come agaphe to the fame thonge, left Sata tent pou for poure incontinencie. F

The I lape of fauoure, and not of commandement. For I wolve that all me were and my celle am; but every man hath has proper gate of God, one after the maner another after that. I lape but the humary ed men and wordowes: it is good for them after above even as I do. \*But and after they cannot abstance let them marp. For

stis better to marp then to burne.

Onto the marped commaunds not 3, but

r. Tim. 5.1

The.bii. Chapter

mat.5.c. the Lorde: that the topfe separate not her and.19.a selfe from the man. If the separate her self: let her remapne bumarped on he recompled but o her husbande agapne. And let not the husband out awape his topfe fed him.

> To the remnaunt fpeake 3 and not the Lorde-If any brother have a topfe that he leueth not pf die be content to owell with hpm, let hpm not put her awage. and the woman whiche bath to ber hulbande an infidell, pf he confent to dwell with her, let her not put hom awape. for the bubes leupng hulband is Cancrifyed by the topfe. and the bubelcurna topfe is fanctifred by the hulbande. Oz els were poure chplozen buclene:but not are they pure. But and pf the bubeleupng beparte,let hom bepart. a brother or a folter is not in Cubieccion to fuch. Bod hath called be in peace. For hoto knowell thou o woma, whether thou male laue the man or no? Other how knowell thou o man, whether thou Malt faue the tooman or no:but euen as Bod hath billrt buted to cuery man.

\*As the Lorde hath called every person, so let hom walke: and so orden I in all cond gregacoons. If any man be called beings circumcysed, let hom ad de nothing thereo. If any be called bucircuscisso let hom not be rircumcisson is nothing, a butircumcisson is nothing, a butircumcisson is nothinge; but the heppings of the commandementes of Hodisali rogether.

atim.6.a. Gate, toberein he man abyde in the fame

Co the Lozinthians,i. leo a fernaume caremor for ttal Menerthe

telle pe thou mapit be fre tole it rather. for ho that is called in the Lozde being a fore gaunt is the Lordes freman. Likewple be that is called being fre, is Chiffes feruaunt. Be are bearly bought, be not mens ferugunres Biethie let cuerp men inherin he is called, therin abpoe with 600. } & as converninge birging, I have no commaundement of the Lorde: pet gene 3 con Cell, as one that bath obtapned mercy of the Lorde to be farthfull. I suppose that it is good for the prefent necessite. for it is good for a man fo to be art thou bounde buto a toife: feke not to beloufed, art thou louled from a wofc: Teke not a wofe. But epfthou take a topfe, thou linned not. Lp hetople pla birgin mare, As linneth not. Menertheleffe Luche Mali bane rrouble in thepy flethe, but I fauer you.

This lave 3 biethaeltehe tome is Choit. It remapneth that they which have wives 10 fallo.a. be as though they had none, and they that were, be as though thep toept not: a thep that retople, be as though thep retopled not:and thep that upe, be as though thep f pollelico not: a thep that ble this mostbe, be as though they bleb it not \* for the fai thion of this world goeth awape. 3 wold Ela. 40.b haue pou without care. The lingle mi ca. reth for the thinges of the Lorde, how he map pleafe the Loto. But he that hath ma ried a topfe, careth for the thinges of the world, how he may please his wife. There to difference betwene a birgin, a a topfe.

The

The bin. Thapter

Ede fingle woman careth for the thences of the Lorde, that We mare be pure bothe in bodye, a allo in fpipte. But Ge that is maried . carety for the thymnes of the troile how the mare please ber bulband. This fpeake 3 for pour profit not to tangle pon in a fnare, but for that whiche is honest and comip buto pou, and that pe mape quperly cleane buto the Horde mithe

If any man churke that it is bucoly for his birgin, of the paffe the tome of mariage, and of lo nede require, let hom bo so

out Ceparacion.

tohat he lyftech, he finneth notil et them be coupled in mariage. Menertheles he that purpoteth furely in his herre, having mone nece, but hath power over his omne will: e hathfo berreco in his herte, that he toil kepe bis birgin, boeth well . So then he that topneth his birgin in mariage, botth toell:But he that topned not his birgin in Mom. 7.6 mariage, boeth better \*The toife is bond to the lawe, as long as her hulbad liucth. If her hulband flepe , De is at lpberte to mary with who the toil only in the Lord. But the is happper pt the fo abyde, in after mp ind gement. And I thinke berelp

that I have the fpipte of God.

Che.buj. Chapter. O weake of thynges dedicate bu to pools, we are fure that we all a have knowledge. Knowledge ma Reth a man fwell: but loue cop. fieth. If any man thinks that he knoweth one theng, be knoweth nothing per as he

sapuo

To the Cozinthians.i.

ought co know. Bur pf anp ma loue Bob,

the fame is knowen of him.

15

To weake of meare bedicat buto peels toe arcfure that there is none pooll in the worlde, and that there is none other Bod, but one. and though there be that are called Boddes, wherher in heauen, other in earth las there be gobbes many a lordes manp)per bute be is there but one Bob, which is the father, of whom are at thengre,and toe in him: and one Lorde Jefus Chair, by whom are all thonges, and we by him. But euerp man hath not knome ledge. \* for fonie luppole that there is an I. Col.8.5 tool butill this houre, and cate as a thing offered buto the idole, and to theps con-Cleiences beinge pet weake, arc befpled. Deate maketh be not acceptable to Goo: Mether of we cate, are toe the better: Juether of me care not are me the worle.

But take hede that pour libertie cause not the weake to fall. For pf some man so the which has knowledge, sit at meate in the idels temple, shal not the conscience of hym which is weake, be boldened to eate those things which are offered to the pooles and so those the knowledge shal the weake brother perishe, for who this dependence of the process. Other pe spine so agapust the perishen, and woulde there weake consciences, pe spine agarust Christ. Whereoze pf meate turt inp trother, I will eate no fleshe, while the worlde standeth, because I will not hurte mp brother.

The, ir, Chapter.

Stores .

10.11

The bill Lhapter

Che livale moman careth for the shonnes. of the Lorde; that We mave be pure bothe in bodpe, a alfo unfpapte. But de thabis maried , careth for the thomas of the toolde how the mape pleafe ber bulband. This weake 3 for pour profit, not to tane gle pou un a fnare, but for that tohiche to boneft and comip buto pou, and that pe mare auretly cleave buto the Lorde withe

out feparacion.

If any mon chunke that it is bucolp for his birgin, pf the paffe the tyme of mariage, and of to nebe require, let hom bo & tohat he lyfteth, he finneth notil et them be coupled in mariage. Menertheles he that purpoleth furcip in his herte, hauma mone nece, but hath power over his omne will? e hathlo decreed in his herre, that he wil Repe bis birgin, boeth mell . So then he that iopneth his birgin in mariege, botth toell:But he that topneb not his birgin in Mom. 7.8 mariage, boeth better \*The toife is bond to the lawe, as long as her bulbab liucth. If her hulband flepe , De is at lpberte to mary with who the wil, only in the Lord. But the is happper pf the fo abyde, in af. ter mp ind gement . And 3 thinke berelp that I have the fpipte of Bod.

Che.buj. Chapter. O weake of thonges dedicate bu to pools, we are fure that we all 3 haue knowledge. Anotoledge ma keth a man fwell: but loue cop. fieth. If any man thinks that be knoweth one theng, be knoweth nothing per as be

3d puo

To the Cozinthians.i.

oucht to know. But pf aup ma loue Bob.

the fame is knowen of bim.

Co weake of meare bedicat buto preis toe are fure that there is none pooll in the pogloe, and that there is none other Bod, but one. and though there be that are called Boddes, whether in heauen, other in earth (as there be gobbes many a lozdes manp)ret bnto be is there but one Bob. which is the father, of whom are at thonacs, and toe in him: and one lorde Jelus Chaig.by tokom are all thonges, and the by him. But euery man hath not knome tedge. \* for fonce Suppose that there is an I. Col.8. tholi butill this houre, and cate as a thing offered buto the ibole, and to theps con-Cleiences beinge pet weake, arc befpled. Weste maketh be not acceptable to Bob: Mether of we eate, are we the better: fies ther of me cate not are me the worle.

Bur take hede that pour libertie caule not the weake to fall. For pt fome man fe the which hall knowledge, fit at meate in the idols temple, that not the confcience of hom which is weake, be boldened to eate thosethynges whiche are offered to the pholes and to thosow thy anomice as that the meake brother perime for toho that bred. DO ben re Conne to acapult the bies then, and won de theps weake confesen. Rom, 14 sce pe fpnne agaruft Chait. \* DOberfore pf meate burt inp baother . I will cate no flethe, while the worlde flandeth, because

3 will not hurte mp brother.

State ...

The,ir, Chapter.

The.ir. Chapter 20.9.8

@ Juot an apoftle am I not fre! haue 3 not fene Belus Chiff onre Lorder dre ve not my worke in the 3 Logber 3f 3 be not an apolite bnto other, pet am 3 bnto pou. foz the feale of mone apolifellippe are pe in the Lord. Opne antwer to them that affe mes is this : Dane me not power to cate and te Dapune: Ether haue the not potocr to leade about afifer to topfe, as toell as other 3 poffice and as the beetheen of the Lorde. and Cophas: Ether only Jand Barnas bas have not pomer thes to dor Doho goeth a warfare any tyme at bys ofone soft: toho planterh a binepard, and eateth not of the frute: Dobo fedeth a flocke. ea teth not of the mplcke? Sape I thefe thynges after the maner

of ment' Oz fapeth not the latte the fame alfor for it is written in the latte of co fes:\* Thou Chalt not molleil the mouth of the ore that treabeth out the come. Doeth 16 Bod take thought for oren: Ether Capeth he it not altogether for our lakes: for our fakes no boute thes is wiptten: that he which eareth, Quibe eare in hope, & that he which shrelleth in hope, thuis be parta Rom. 15.f her of hps hope: \* If the come bitto pour Sprituall thenges, is it a great theng pf toe repe poure carnall thynges! 36 other be partakers of this potner ouer pou, taher

fore are not toe rather?

Menerthelelle we have not bled this po wer, but luffre al thonges lefte we Mulbe bynder the golpell of Chail. Do pe not bn

DerHand

Den.25.b. I. Tim. S.C

To the Bozinthians. (?

berftande bot that thep tohiche mpniffee in the temple, have they fpnbrage of the temple: and thep which wapte at the autter, are partakers with the aulter. Enen to also ope the Lorde ordanne, that they which preache the golpel, thuto toue of the golpell. But I haue bleb none of thete

thynacs.

Mether wote I thefe thonges that it Cauld be fo Done bnto me. For it were bet ter for me to bye, then that any man (hulb take his recoplinge from me . In that I micache the gofpeli, 3 haue nothping to retopce of, for neceffite is put bnto me. Do is it buto me pf 3 preache not the golpell. 363 bo it with a good will , I have a reward: But pf 3 bo it againft mp wil, an of fice is comitted buto me. DO hat is mp remard then : Derelp that tohe I preache the Rolpell. I make the golpell of Chaift frc. that I mifute not mpme autozite in the gof pell. for though 3 be fre fro all men, ret baue I made mp felf feruaunt bnto al men that I might winne the mo. \* Dito the Je act. 16. mes,3 be came as aJeme,to minne the Je Bal ... wes. To them that were under the lawe, was I made as though I had bene bnder the lame, to winne them that were bider D the lawe. To them that were without late became I as though I had bene withoute lawe (whe I was not without law, as per tepning to Bod, but bnder a latoc as concerning Christe) to winne them that were without lawe. Co the weake became 3 as weake, to winne the weake. In at thong 3 D.iti Eathione0 \*2001071

Whe.r. Chapter

2.Co).tog fastponed \*mp selfe to all men . to save at the less to ape some. And this 3 do for the gospels sake, that 3 might have mp part theref.

4 Percepte ve not how that they which tume in a course, runne al, pet but one retepueth the reward. So rune that pe may obtapne. Euerp man that proueth masteries, abkapneth fed al thouges. And they do it to obtapne a corruptible croune! but

z.tim.4.b we to obtapue an bucorruptible crounce.

I therfore to runne, not as at an bucerrapue thing: So fight I not as one that beateth the aper: but I tame my body, and brings it into tubiccion, lest after that I have preached to other, I my felf shuld be a cast awaye. F. The r. Chapter.

Rethien I wold not that be and be ignoraunt of this, how that a ours fathers were all buter the cloud a al passed thorow the ce, a were all baptised buder poles in

Exo. 13.0. of one foritual meate an bid al drinke of Exo. 14.0. one maner of spritual drinke. And they dranke of that spritual rocke that folo-

Ero. 16.6 twed them whiche rocke was Chief. But Ero. 17.b. in many of them had God no delice. I for Islu. 20.8 they were overthown in the wildernes. Qu. 25.b These are ensured as his. I that me

Chele are enlamples to bs, 4 that we childe not luft after cuil thinges, as they be lufted. Mether be pe two thippers of pmages, as were some of them according as Ero. 32. b. it is written: The people sate bowne to eate and druke, a role by agapue to plane.

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Worthe Dozinthians.i.

Mether let be comit fornicació, as fonie flu. 2.0 of them committed fornicación, and tvere io fal. 1.00 beffered in one bare. reili, thouland. Ale

ther let be tempte Chrift, as some of them tempted and word destroped of serpentes. Alether murmute or as some of them mur mured a were destroped of the bestroper.

All these changes happened buto them for ensamples, and were written to put be in remembraunce, whom the endes of the world are come upon. Wherfore let him that thinketh he standeth, take hede least he fall. There both none other remta cion taken you, but such as foloweth the nature of man. But God is farthfull which shall not suffer you to be tempted to be our strength; but shall in the middles of the temptation make awape to be cape out. I Wherfore my deare beloued the from worthingpying of pools.

ereción, undre permate I lape. Is not the cuppe of blecking which we blecke, partal kpinge of the bloud of Chinter. is not the bread which we breake, partaling of the body of Chinter is not the body of Chinter because that we (though the be many) per are one bread, a one boy of him as muche as we at arc partakers of one bread. Bisholde I frast which walketh carnolly. Is not they when hate of the la

erpfice partakers of the gulter?

ind har laye I then? that the pmage is any thing? or that it whiche is offered to pmages is any thonge? Mare but I lay, that their their finnges which the gentile offer, 1913.

D.1111 ther

The.r. Chapter

2.Cop.tog fallponed \*mp felfe to all men , to faue at the left toape come. And this 3 do for the gospels sake, that 3 might have mo part therof.

A Percepue ve not how that they which tume in a courle, runne al, pet but one retepueth the reward. So rune that pe may obtapue. Euerp man that proueth malicities, abkapueth fro al thouges. And they bo ut to obtapue a corruptible croune: but

z.tim.4.b we to obtapue an bucorruptible crounc.

I therfore to runne, not as at an bacerrapue thing: So fight 3, not as one that beateth the aper: but I tame my body, and brings it into tablection, left after that 3 have preached to other, I my felf thuld be a cast aways. 4 There Chapter.

Wethien I wold not that pe chalo be ignozaunt of this, how that a oure fathers were all binder the cloud a al passed thosow the see, a were al baptised bader Doles in

the cloud and in the see: and did all cate fro. 13.0. of one spiritual meate \*\* bid al drinke of fro. 14.6. one maner of spritual vainke. And they dranke of that spiritual rocke that folometers. See the see the see that folometers.

Tro.17.b. in many of them had God no delite. I for thu.20.8 they were overthrowen in the wildernes. Au.25.b These are ensamples to bs, 4 that we shille not last after each thinges, as they lasted. Mether be pe too Mippers of pmassing

ges, as were some of them according as Ero, 32.b. it is foritren: The people sate downe to eate and druke, a role op agapue to plane.

#### Cothe Dozinthians.t.

Acther let be comit fornicació, as lome flu. 1.0 of them committed fornicación, and twere polal. 1.50 bestroped in one dape, reilj, thousand. Ne ther let be tempte Christ, as some of them rempted and twere destroped of serpentes. Alether mirraute pe as some of the m mus mured, a twere destroped of the bestropet.

All these thynges happened buto them for ensamples, and were written to put be in remembraunce, whom the endes of the world are come upon. Wherfore let him that thinketh he flandeth, take here least he fall. There hath none other tenta cion taken pour, but suche as followeth the nature of man. Fur God is farthfully which shall not suffer pour to be tempted to hich shall not suffer pour to be tempted does of the temptation make aware to eleape out. I Wherfore my deare beloued he from worthpipping of pools.

Theathe as but them touch have discretion, indue pe what I sape. Is not the cuppe of bleding which the blede, partallying of the blond of Chaile: is not the bread which we breake, partallying of the body of Chaile: because that we (though the be many) pet are one bread, a one boop, in as muche as we at arc partakers of one bread. Behalve I fram which walketh carnally. Are not they which rate of the sa

erpfice partakers of the aulter

Mohat lape I then? that the pmage is anything? or that it whiche is offered to pmages is any thonge? Mare but I lap, that their thinges which the gentile offer, and while the control of the 20103

Their Chapter

thep offer to benils and not to God. 4 And I wolde not that pe Muld have felowithin trith the deutle. We can mot bepake of the cup of the Aorde, and of the cup of the bouris. He can not be the partaters of the Lorden table, and of the table for of beupls. \* Ether Chal toe proude the Eccle.37.0 Loide: Og are me fronger then ber' all thonges are lawful buto me, but all thinges are not expedient . All thouges are latifull to me, but all thinges ediffe not. Let no man feke his otone profit: but let

enery man (che anothers welth

DD hatfoener is folde in the market. that cate, and affe no queftions for con-Cuence fate, \*for the earth is the Mordes, and all that theren is. If any of the tobith beleue nor, byd pou to a feath, and pf pe be 10fal.24.8 disposed to go, whatsaence is fet before poulcare, alkying no quellion for colcience Cate. But & pf any ma far bueo pou: This is dedicate buto pools, ear not ofit, for his Take that thetoed it, a for hurryng of confcrence. The earth is the Lordes, a all that therin is. Colcience I fape, not thone, but the coleience af the other. For tohp Gulde mp ipberte be indged of another mannes & confesence. Hoz of I cake my parte worth thankes, toby am I cutil Cpote of for that thong wherfore I gene thankes.

\*DD beeber ther faze pr care or appake, or whatfoeuer pe bo, bo all to the prapte of Bod. & Go that re gene none occasio of euill, nether to the 3chees, nor per to the getile nether to the congregació of Bots guen 12/14

Col.3.4

To the Corinthians.i.

enen as I pleafe all men in all thyages. not fekping mpine owne profit, but the pro fit of many, that they might be laued. for

lotte me as I do Chuft.

The. ri. Chapter. Commende pou bicthien that pe remember me in all thonges, and Repe the orbinaunces eue as 3 belpuered them to pou. I wolde re know that Charl to the head of enery ma. \*and the man is the womans head. and Ephe.s. Bod is Chaiftes head. E very ma paping or prophelyinge baupng any thing on his head, Wameth bis head. Euerp woman that prapeth or prophefieth bare headed. difhonefteth hir bead. for it is enen al one and the bery fame thong, euen as though the were Chauen. If the moman be not co. nered let ber allo be Moze. If it be Mame B for a woman to be Goine or Chauen, let ber couer her head.

a man ought notto couer his head, for as muche as he is the pmage and glosp of Bod. The woman is the glosp of the ma. For the man is not of the woman, but the woman of the man. \* Dether was the ma Ben. 2. created for the womas lake, but the woma for the mas take. For this cante ought the woma to have power on her head, for the angels lakes Deuerthelelle nether is the man without the woman , nether the wo man buthout the man in the Lorde. for as the woma is of the man, even fo is the C man bp the woman, but all is of Bod.

Judge in pour feines tohether it be colp 21 . 11 that

The. ri Dhapter

shat a moman prave binto Bob bare fiene bed. Ot cle boeth not nature teache pou. that it is a Mame for a man , pf he haus longe heere: and a prarfe to a woman. of the hane longe herre: for her heere is deuen her to couer her withall. If there be a mp man among you that lufteth to Arpue. let hom knotve that the haue no luche tu-Rome, nether the congregacions of 600. D

This I warne pou of, a commende not t hat pe come together: not after a better maner, but after a worte. + fpafte of att when pe come together in the congregue tion, 3 heare that there is billencte amon pou, & 3 partely beleue it. for there mult be fecres among pou, that thep tohich are perfect amog pou, might be knotve. DD be pe come together, a man cannot eate the Lordes Capper: for enery man beapnnetb afoze to eard his binne Cupper and one is bonarp, and another is bionden. Baue pe not houses to cate and to bainRe in! Ot ele despple pe the congregation of God. # 4 Mame them that have not Wohat Mall 3 fape buto pourthall 3 prapte pour In this

praple I pou not. h. 4 Chat which I belpuered bute pou, 3 recepues of the Lorde. for the Lorde 3er fus the fame night in whithe be was betrapeo, tohe bacad, a thanked, a banke, and

Mat. 26. Calapde: Take re. and eate: this is mp bodec War.14. b tobich is broken for pou. \* This borc in Mut, 22.6 in the remembratice of me. Afrer the fame maner he toke the cup, when Supper thas bone, Capinge: This cus is the new tella. 176

MILESTE

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Wothe Lozinthians.f.

ment in my blonde. This do as oft as pe brinke it.in remembraunce of me. for as often as ve Mall cate this bread, a brinkt this cup, pe that thethe the Lordes beath. tell he come. Doberfore wholosuer Gall eate of this bicad or brinke of the cup bus worthelp, Walbe alleve of the bodye and blond of the Lozde. Let a man therfore era men bym felfe, and fo let hym eate of the bread and brinke of the cup. for he that eareth or brinketh buworthelp, cateth and banketh his owne banmacion becaufe he 6 makerh no offerece of the lordes body. & for this caule many are weake and licke among you, a wanp Clepe. If the had trnly inhach our feluce, the Chulde not haue bene udard. But when we are moged of the Loide we are chaftened, becaufe we mulbe not be damned with the worlde. Donerfeze my bacthien iben pe coine te. gether to ente, tarp one another. If any man honger,fet him cate at home, that pe some not together buto condemnacpon. Other thpinges will I fet in order when 3 come. The rif Chapter.

ft foprituatt thouges beethien 3 molde not haue pout innozaunt . 4 9c knowe that pe were gentils. a toet pour mapes buto dome pooles, eue as pe there leb. Wher fore 3 beclare bito pou\*that no ma fpea . Da.9. Bing in the fpapte of god, befieth Jelus. at to no ma can cape that Jefus is the Lord: but by the holp gooff. Ther are druerfited of 180m,12. Biftee berelp,pet but one fppite, and there

are

The.rn. Chapter

are differences of administracions, # per but one Lorde. and there are divers mamers of operacions, and pet but one Bod, whiche worketh all thonges that are torought in all creatures: The arftes of the lozete are genen to enery man, to profit the congregation . To one is geuen is thosow the Coupte, the biteraunce of mpl-Dome. To another is geuen the beterauce of knowledge by the fame fpute. To ano. ther is geuen fapth, by the Came Coapte. To another the aptres of helpinge by the fame fpapte. To another power to do my

Rom. 12 a racles. To another prophelp. \* To another Ephe. 4.b judgement ofspiptes. To another dyners tonges. To another the interpretacion of ronges. and thele all worketh euen the Celfe fame fpipte, biniopna to enery man feuerall aptres, euen as be toill. F

for as the body is one, a hath many me bres, and all the membres of one bodge though thep be many, pet are but one bos bp: euen fo is Chaift for in one fpapte are we all baptpled to make one body, tebes ther we be Jewes or Bentils, whether we be bonde of fre, \* a haue al bronke of one fpapte. for the body is not one member, but manp. Ifthe fore fape: 3 am not the habe, therfoje I am not of the body, is he therfore not of the body? And of the care tape, 3 am not the epe, therfore 3 am not of the body: is he therfore not of the body? If all the body were an epe, where were then the care. If al where hearing, where were the Imelling But noto bath Bod bil

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To the Cozinthians.i.

soled the members every one of them in the body, at his owne pleasure. If thep were all one member: where were the bo. Dp : More are there many inembers, pet but one body. and the epe can not lape ba to the hand. I have no nebe of the: not the bead atto to the fete, I have no nebe of you. Dea rather a great Deale thofe members of the body which feme to be moft feble, are molt neceffary. and byon thole membets of the body whiche the thinke left ho nell, put we most honestie on and our bus cobipe parties haue mok beauty on; fes our honelt mebers nebe it not. But Bab hath to dispoted the body, whath gene molt D honoure to that parte whiche lacked, left there auld be any Arpfe in the bodp: but that the mebers mule indifferently care one for another. Ind pf one meber futter, al fuffer with him: pfone member be had in honour, al mebers be glad alfo. De are the body of Chailt, a mebers one of ano. ther. \* And Bob hath allo ordepned in the Ephe.4.8 coarcgacion, first the apostles, le condare, to prophetes, thirdly teachers, then them that do miracles: after that, the apfres of healping, helpers, gouerners, biueripte of tonges. are all aposties are all Doophee testare all teacherstarc al boers of miras cles? Dane all the giftes of healyng? Do al fpeake with tonges! Do al interpreter Couet after the bell aptics. and per thew 3 buto you a more excellent wave.

The riif Chapter. 4

Though

The rin. Chapter

Dough I fpake with the tonges of men and angels, and pet had & no loue, 3 mere eue as founding

braffe: or as a tpukipug combal. and though I coulde prophelpe. and buderftande all fecretes and al knote ledge: pea, 3f 3 bad all fapth, \* to that 3 Make, 14. C coulde moue mountapus out of thep; plas ces, and per hab no loue, 3 were nothing. and though I bestowed all mp goodes to febe the poorc, and though I gave my bo. by cue that I burned and pet had no loue.

it profiteth me nothpila.

CV98.7.0

10bil.z.c

Loue (uffreth long a is cortcous. \*Loue T.Co1.10.2 enupeth not. Loug boeth not frowardly . fwelleth not bealeth not bifboneffip, \* Ceacth not her owne, is not prouoked to ans ger thinkerh not cuill recorfeth not in int quite: but reiopfeth in the tructh, fuffreth all thouges, beleueth all thouges, hopeth all thinges, endureth elithinges. Though that prophelpinge faple, other tonges that ceale, or knowledge banpine aware, pet C

loue falleth neuer awape.

for oure knowledge is bnperfect and our prophelping is biperfect But toben that whiche is perfect, is come, then that whiche is biperfect, that be done awape. Dhe 3 was a chploe, I fpake as a thilde. I buderftode as a chylbe, I imagined as a childe. But affone as 3 was a man, 3 put away chylochines. now we fe in a glaffe p cuen in a barche (peakpug :bur then Mall toe le face to face. pom 3 anowe buperfectly: but then Mall 3 knows, euch as 3

am

#### To the Lozinthians.i.

am knowen. Now abport farth, hope, a four, even their the: but the chiefe of their

The rith. Chapter.

Abour for lone and sourt sprenall geftes; and most chiefly for to prophelye. For he that speaketh worth tonges, speaketh not buto me, but

tonges, Speaketh not buto me,but bito God: for no man hearcth him Dote bert in the forpte be fpeaketh mofterpes. Em he that prophelpeth , (peakerh bite men, to edifying to exhortacion a to com forte. Dethat fesketh toth tonges, profrieth bem felfe: the that prophefieth, edi Rom. 12.6 freth the cogregation. \* 3 wold that pe all Mu.II-B fpake touth tonges: but cather that pe pio phelied. for greater is be that prophelieth then he that (peaketh with tonges, except he exponude it alfo: that the congregation mape haue edifping. Mow batthien, pf T come buto pou fpeakpuge with tonges. what Chall I profit pou , except 3 (peake to pou, other by reuelacyo, or knowledge. or prophesping or docurre.

Poreoner when thringes without lyfe gene counde, whether it be a profe, or an harpe, except they make a diffunction in the coundes: how thall it be knowe what is profe or harped? And also of the trope gene an uncertapue vorce, who thall prepare hom felfe to fighte? Even to likewise when pe speake with tonges, except pe theake wordes that have lightfucture, how that is evolven?

sioz pe Chall but (peake in the aper.

C

25

many.

The riin. Chapter

many kendes of boyecs are in the toold and none of them are touthout leginification. If I knew not what the boyec meaneth; I halbe but him that (peaketh an alient, and be that (peaketh) dialue an alient but me. Quen to pe (for as muche as pe couet (prevuall grices) (eke that pe g mape have plentre but the confringe of the congregation.

WDherfore let him that speaketh topeh tonges, prape that he mape interprets also . It I prape with tonges, my sprote prapeth; but mp mind is without fruce. What is it then? I will prape with the spree, wwill prape touch the mrnde also. I would sprage touch the spree, and will surge with

the monde alto.

For els whe thou blelles with the spiret bow shall be that occupieth the roune of the bulearned, sape amen at the gening of thankes, seinge he buderstädeth not what thou sapes. Thou berely genest thankes wel, but thother is not editied. I thankes well but the suggestion, to speake spue wordes with mp mynde to the informacion of other, rather then ten thousand wordes with the tonges.

Brethren, be not children in toute. Boto be it as concerning maliciousnes, be children, but in twitte be perfect. In the law it is mainten: \*IDD ith other tonges, a worth other loppes will I speake but othis people, a pet for all that, will they not heare me, sapth the Lope. Do herfore tonges are

£(8.18.0

## To the Cozinthians.i.

for a legue, not to them that beleue, but to them that beleue not. Contrary west, prophaseings serueth not for them, that beleue

not:but for them whiche beleue.

If therfore when all the congregacyon is come together, and all speake with tonges, there come in they that are unlearned of they which believe not will they not say that he are out of your wyttes! But and pf all prophese, and there come in one that he leucth not, as one unlearned, he is reduketh of all men, and is undged of every man: a so are the secretes of hys hert opened, and so falleth he downe on hys sace, and working the sound control to the sound say that bod is with you in debe.

Pow is it then brethren? When pe come together, cuerp man hath his longe, hath his bottepne, hath his tong, hath his reuelacion, hath interpretation. Let all thinges be done but o edifpinge. If aupeman heake with tonges, let it be two at once or at the mode three at once, and that by course, a let another interprets it. But pf there be no interpreter, let him kepe spelence in the congregacion, and let him

weake to hom felte and to Bod.

Net the Prophetes speake two at once, of the at once, and let the other sudge. If any reuelacion be made to another that speech by, let the frise holde has peace. For pe mare all prophes one by one, that all mare learne, and all mare have coforce. For the sprice of the Prophetes are in the power of the Prophetes. For Holes is

Che. rb. Chapter

not causer of frepte, but of peace, as he is in all other congregaceos of the Capuetce. I. Cim. 2 b Met pour topues hepe fplence iniche co gregacpons. fogit is not permitted bitto Seue.3.c. them to Cheancibut let them be buber obe. Dicce, au tapeh the law. If thep woll learne any thonge, let them aske theps hufbandes at home. fortrisa danie for wemen to Tpeake'in the congregacyon. Sprouge the morbe of Bod from pou? Epther came it bito pou only: It any man thyuke hymtett a Drophet, epther fpirptuell ; fer hpin Onberstande, what thouges I wipte buto pou. for thep are the commandementes of the Loide. But and pf any man be ignozant, let hom be ignozant. Doberfoze

ges be done honeftly and in order. The .xb. Chapter.

bethien coulet to prophere, and forbedde not to fprake with tonges. And let al thin-

pell which I preached buto pour in the which pe continue, by the in the which pe continue, by the in the which pe continue, by the inhich e also pe are faucd: I do pour to wit, after what maner I preached buto pour pf pe kepe it, excepte pe have beleued in bapne.

For fris of all I delinicred duro you that Elap. (3.6 to hich I recepted how that \* Chittle dued O3e.6.a. for our furines, agreing to the feriptures. John. 20.6 a that he was burped, and that he arole adetu.9.a. gapuethe third day according to the ferip Ephc. 3, b. tures a that he was fenc of Cephas, then of the twelve, After that he was fenc of

MAD

# To the Loimthians.f.

enco then four hundred brethten at oncet of tohich many remaphe buto thes bape, or many are fallen a flepe. After that appeared he to 3 ames, then to all the Apolites.

one that was boine oute of oue trive. Ho?

I am the lest of all the apollies, which aim not worth pro be called an apollie, besaufe

I perfected the congregation of GOD. Actu. 9.2.

But by the grace of Bod I am that I am.

Ind his grace whiche is in me, was not in bapic. I but I labored more about baülly then they al, per not I, but the grace of God which is with me. Therfore whe ther to wee I or they, so we preache, and so

have pe beloned.

2

1

FIE Chain be picached hower that he role frothe bead, how fap fome that are among: you, that there is no refurrecopon of the Deabe If there be no rplpnge agapne of the bead, then is Chail not rpfen. if Chaile be not epcen, the is one preachig in bapne, and poute fapth is alfo in bapne. Be a toe are founde taile bottuelles of Bob. For the have refrifed of Bod hotshat he raples by Christe, whome he capted not by, pf it be to that the bead tyle not agayne, for. pfthe beat rote not agaput, then is Chaift not eplen agapue. If it be lo that Chaife cofe not, then is youre farth in barne, and per sec pe in poure Connes. Ind there thep tobiche are fallen a depe in Chille are peepared: If in they defe oneip toe belene on Chainey then are the of all then the nipter Endlething being the state of t

\*15 HE

3.83

The 36. Chapter

Me note is Chail rolen fro the beab. Collof.I.c. 1. The.4 D and is become the fpalt frutes of them that Aept. For by a man came beath, and bya man came the refurrection of the ocab. for as by abam all opereuen fo by Chift. Gall all be made alpue, and every man in hos otone order. L The forfte is Chaifte. then they that are Chailt is at hys commprice. Then commeth the ende, when he hath belpuered by the Apngedome to Bod the father, tohen he hath put dotone al rule auctoritie and power. for he mult rapone epil he have put at hos enempes bider his fete. The laffe enempe that Chalbe Dellrop. Mfa.Tcg.a ed, is beath. \* for he bath pur all thunges Debre.T.d bilder bis fete: But tohen he lapth, al thur and. Io.C ace are pur bider hem,it is manifeffihat Mal.s.c. he is ercepted tobich ope put all thences Debre.z.d buder hom. Diben all thonges are lubous ed buto hom, then Chail the conne atto hom felf be lubiect bute bim that put al thiges bader hom that God mape be all in all thonges. Ether els what do they whiche are baptpled over the bead, pf the bead refe not at all Dohp are then then baptpfed ouer the dead? He and why flends weith icopardy every houre: By oure retorfpinge mhiche 3 haue in Chaide Jelu ourer Loade, I bre barly. That I have fought with bear fes at Ephelus after the maner of men, what auguntagerh it me pethe dead eple Sapt.z.b. not agapne: "Let be cate and bipnhe to Ela.zxb morowe we mail ope. He not decepted ima lprious fpeskinges corrupt good maners. Twake truely out of Repe, and (pine not.

for

To the Cozinthians.i.

Bor come have not the knowledge of Box.

Topeake thes to poure rebule. " and the

But forme man toull fave: how afore the head? with what hodges come they inc Thou fole, that which thou fomelt is not onickened except it ope. and what fowell thous Thou formell not that body that that! belbut bare come(I meane ether of tobeat. or of Come orherand Bod geueth it a boby at hos picafart to encryfeed a fenerall hope

0

4 all felhe is not one manner of flelhe. but there is one maner follje of men, ano. ther maner fielbe of beattes, another mas ner fled of trones and another of bribes. There are reletty all boopes, and there are bodpes terrettepall. But the glosp of the ce leftpall is one, and the gloup of the terrefievall is another. There is one maner glo rp of the funne, and another glospe of the mone, a another diery of the flarres. for one flarre differeth from another in glozp. So is the refurrection of the bead. It is fotben in corrupcion, a refleth in incorrupe civit. It is lowen in dillo noure, a releth in honoure. It is fomen in theakenes, and rpleth in power. It is lowen a natural bo-Do, and referh a (prituall boyp. There is a naturall boope, and there is a forprual bo. bpias it is toritten: the fpifte man Abam Ben.z.b toes made a lyuping fouletand the tall aba was made a supthenpinge loppet. Wow be it, that is not fpate which is (nirituall:but that which is carural abother that which to Coppenal. & The fpile man is of the cartb

3.11

### Therenis Chapter?

rath crahethe fecondeman is the Lorde from bequen. as is the earthre y Cushe are they that are earthy. And as is the brauens Ip fuche are they that are heauculy and as the have beene the pmage of the earthp, to Gall toe beare the pmage of the heauchip.

The fore 3 bacthaen, that delle a bland connat inheret the hangbom of Gad. Acre ther booth cogruption inherer oncogrupois on Bebolde & Geme rou o millerpe. 1000 Mall not all flepe:but toe Mall all be chair geb, and that we a momente, and enthe thornclinge of an everat the founde of the laft trompe. For the trompe fall blotte, & the dead wall rple incorruptphie, and toe Chalbe chaunged . For the corrupteble; mult put on incorrupt philic: f thes more tall mult put on timmertality.

Dohen thes corrupted a hath put on in cogruptibilite, and thes mortall hath put on immortalite, then Malbe baoughte to Dle.13.0 3 palle the Capinge that is written: \*Death Debz.z.d. is confunct into bicrosp. Death where is the finger hell where is the bictorped The apnge of beath is ipnnets the areath. of Conne is the lame. But thankes be buta Bod which hath genen be bicsorp, thorow . oure Lorde Jefus Chrifte. Therfore mp Deare b zethien, be pe fedfalte and bnmous. ble, alwayes ryche in the morke of the Morde, for as muche as pennome hom that Poure labour is not in bapacin the Aord.

ring auf Cherti, Chapter. a under reit it

W111 .

estroplants k. Die inche manys af the Offbe

To the Lozinthians.i.

If the garberprige for the lapne actu.tr. a. tes as 3 haue ordepned in the co. Kom.ig.f gregations of Balacia, quen fo z. Col. s.e too pe. Opon fome laboth dape let

cuerp one of you put a free at home a lape to toharcoever he thenketh mete, that there be no gatherpnges when I come When I am come, wholoever pe Mall alowe by poure letters , them woll 3. fende to bapnac pour liberalite bato. Terus fale. And pfit be mete that 3 go, thep Balk go with me. I well come buto pou after I have gone over Decedonia. for I topl go. thorowout Pacedonia. With pen paras. uenture I topli abpde a tobple, or els topn : grer, that pe mape bipnge me on mp wape, whitherfocuer 7 ao.

I topli not fe pou note in mp pallage, but I trult to above a whole with you, pf Bod Wall fuffre me. I topil tarp at Ephclus bus epil whytlonipde, for a great bose and a frutefull is opened buto meiand there are manp aduerfarpes. 7f. Timotheus come, Co that he be without feare with you. for he workerb the worke of the Lordo as 3 de: Let no man befpple hpin : but conuape Chom forthe in peace, that he mape come

buto me. for I loke fer hom with the brea thron.

To speake of brother Apollo: I greatipe Actu. 18.0 belyzed hpm to come buto you with the bie thren, but hes mend toas not at al to come L Colita at thes tyme. Dow be it he topl come whe he Mall have conenient tyme. Watche pe, Rande falt in the fauth gupte pou like me, J.uu

The. rbi. Chapter

and be ftronge. Let all pour buirnes be 1201 1 28184 E NO 935

bone in loue.

Breehren, pe knowe the houte of Ste. D phana, hoto that thep are the fpot frates of achaia, and that they have appoputed them folges to minifler bato the fapacres: I befeche pou that pe be obedpent buto futhe and to all that helpe w laboure. I am glabbe of the commpng of Stephana for sunatus a Achaicus: for that whiche was lackyng buto me on pour parte, they have Cumpleo. They have coforted mp (papte # poures Loke therfore that pe knowe them that are Cushe.

The congregacyons of alia falute pou. Aquila and Wilcotta falute pou muche in the Lorde, and fod oeth the congregacpon that is in thep; honfe . And the brethien grete pou. Grete pe one another toith an halp kpile. The Calutacpon of me Waute with input otone hande. If any man loue not the Lorde Jefus Chrift, the fame be a. nathema maranatha. The grace of the Lord Jefus Chrift be with you al. mp lous be with pou all in Chaifte Jefu. amen.

The ende of the fpall Epille to the Counthpans. Sent from Whilippos, by Stephana, and fortunatus, and achapcus,

and Timetheus.

เดิดการโลก พอการเอเทาตัวเล้า วูลิสารส ที่สร้างอิสลส์

The

# TThe seconde Epistle of

Saput Paule the Apolite to the Cozinthpans.

The frifte Chapter.



Aule an Apostle of Jely Chrift by the woll of Bob. and brother Cimotheus.

Onto the congregacyon of God, which is at Cozin thum with al the fapnctes which are in Achaia. Bra-

ce be with pou and peace from bod oure father, and from the Loide Jelus Chaille.

\*Bleffed be Bod the father of our Lord Ephe.r.a. Jelus Chrift, the father of merep, and the I. Det.I.s Bod of all comforte, which comforteth bs in all oure cribulation, in fo muthe that me are able to comforte them whiche are troubled, in to hatfoeuer tribulacpon it be, with the came comforts, wherewith we B oute felues are comforted of Bod. ffor as the affliccions of Chaift are plenteaus in bs, euen le is oure confolacpon pfentcous

be Chille.

Dhether we be troubled for voure co. folaceon and faluaceon tohiche faluaceon thetwork her power in that pe fuffre the lame afflicepons, whiche two allo luffretez tohether the be comforted for poure confolacpon and Caluacion:per oure hope is fee fall for you, in as muche as we knowe. tioto that as pe hane your parte in offlice. spons.

Collof.z.s

The.i. Thapter

Trons. fo Chall'pe be partakers of contolas Bierhien 3 wolde not haue pop ignotafit

Tron.

of oure trouble whiche happened bito be in alia: for we were greued out of meafure pallpinge ftrength, lo greatly that the befpeared enen of lyfe. Allo werecepued an antwer of beath in oure felucs , and that because the stulbe not put our trust in our E.Reg. 2.0 feines, but in Bob, whiche rapter the dead to left agapne, and whiche belywered be from lo ercat a beart, and both belpuer. On tohom toe trufte, that pet lere after he topli delpuer, by the helpe of poure praper for he, that by the meanes of manpoccafpe one,thankes mape be genen of manpe on

oure behalfe, for the grace geuen bnto be. Oure recopipinge is thes, the tellimonp

of oure confcience, that in fpngleues and C godly purches and not in fieldly toploom. but by the grace of Bed, toe haue had oure conucreaceon in the toogloe, and malle of all to pou wardes. De tripte ne nothes thonges buto pouthen that pe reade and also knowe. He and 3 truffe pe Chall fpnde be buto the enoc, euen as pe haue founde bs partelp:for toe arc youre reiopfpng,eus as pe are oures in the dape of the Lord 3c E. Coz. 16 a lus. \* and in thes confrdence mas 3 mpn. bed the other tome to have come buto pou, that re mpght hane had pet one picalure more, and to have paffed by pou into anace bonia, and to have some agarne out of ma ccoonia bute pou, and to have bene lebbe

forther Jewipe warde of pan, Doben I Burgal.

thue

To the Cozinthians.if.

thus tople to as mynded, bod 3 ble lughte D nes: Or thonke 3 carnally thofe thonges: mbich I thenherthan with me that bete that e. pe,and nape nape, Bod is farthfull. for! oure preachinge to pon, was not pee, and nape. Mod Boddes Conne Jelus Christe whiche mas steached amonge you by bs (that is to lape, by me and Spluanus and Timotheus) was not pee and nape; but in hem it was peet for all the promptes of Bob,in hom are pec:and arc in hom ame. ento the laude of God thezeto be. for it is Ged wirich fablpited be and pou in Chaille , and hath anopated bs , tohiche Tohet.4.0 hath also Calco bs, tand hath genen the er Rom.s. c, neft of the Coapte into ourc bertes.

The ij Chapter. Call God for a resorde bette mp foule, that for to fauer pou with at I came not enp moze buto Cozinthum. for that we be loides once pour fapthe, but helpers of pour tope. Hos by farth re flande. But I determined this in mpfelfe, that I wold not come agapne to poutn heupucs ffer pf 3 make pou forp. who is it that shulde make me glad, but the fame tobiche is made Coap by me? and I torote the fame Eniftle bitto pou, lefte rf 3 came, 3 hulde take heupnes of them, of whome I ought to reiopee. Certapnive thre confpdence haue 3 in pou ali , that inp tope is the tope of pour all. for in great afflicipen and angupite of herre 3 twice bute non with manpe tearest not to make you forpe, but that pe mpabre percepue

712 11 91

#### Thein. Thapter

1. Co2.5.b.

the love whiche I have, moft (pecially bus coponity along the alle thefe thinges

hath not made me forp but parreipeilede 3 18 thulbe greue pou all. \*3r to luftepent on to thefams man that he was rebukch of many. So that now cerrary wife pe ought to forgene hom and comforte nomited that fame perfone muloe beftvalowed by with ouer muche heupites Do berfore 3 orhore you that love may have Arenghe over him. for thes cause bereipe apd I torpte, that I myght knowe the profe of pou, whether pe Gulde be obedpent in all thonges. To whom pe forgene any thong, I forgene alfo. and berelp pf 3 forgane any thonge to whom I forgant it tor pour lakes forgane 3 it, in the roume of Christe, lette Saran o Quibe prevent bis. for hos thoughtes are not buknowen buto bs.

Do hen 3 was come to Troade for Chai fice Befpels fake and a great bost toas opened buto me of the Lorde) I had no refte in mp fpapre, becaule 3 founde not Tirus mp brother: but toke inplease of them, and thent awaye into macedonia. Thankes be binto Bob tohiche alloupes geneth be the bicropp in Chaifte, and openeth the fauer of his knowelebge by be in euery place. for we are bute Bod the frete fauour of Chaife, bothe amonge them that are faued, and allo amonge them whiche perpube To the one part arc foe the fauour of death bute beath. And bute the other parce are the the faudur of type butto type, and who

is mete

# To the Cozinthians.ij.

to mete bnto thele thiges: for the are net as many are whiche choppe and chaunge with the worde of God:but euen out of pu renes, and by the power of God, and in the pat of God, to fpeake we in Chrifte.

13

The.iij. Chapter. De begen to paple our felues a. garne. Mede toe as Come other. of Epifiles of recommendacyon buto poures letters of recomine. dacpon from pour Be are oure Epille wif ten in oure hertes, which is biderffande & reed of all men, in that pe are knowen, boto that pe are the Epiffle of Chailt, mps niffred by us, and maprie, not with pake, but with the fpipte of the lyupng Bodinot \*in tables of ftone, but infledip tables of Ero.24.1 the herte.

Deut.s.d.

4 Suche truft haue we thozow Chaill B to Bodwarde,not that me are fufficient of oure Celues to thonke any thonge as it were of oure felucs: but oure ablenes cos johil.z b meth of Bod, whiche bath made bs able 1. Coz.4.2 to minifter the netve Teftament, not of the letter, but of the fpapre. for the letter hple leth, but the mipte geueth ipfe.

If the ministracpon of death thosow the letters fraured in fines was gloppous. to that the chplozen of Firaell coulde not beholde the face of choles for the glorpe of hps countenaunce (which glozp nenerthes leffe is done awaye) who chall not the mis niftratpon of the fpapte be muche moze glo C rpous ! ffor pf the ministrynge of codemp. naspon be glospous, muche mose boeth the data BILLIP

The lift . Thapter

ministracpen of rpghtcoulnes excebe in glosp. & ffer no boute that which was there gloutped is not once glaufped in respecte of the erccopinge gloppe. Then pt that whiche is deftroped was alexans. muche more mail that whiche remapneth, be glorious. Seing then that We haue luch trufte, the ble great bolones, and do not as d E20.34.0. moles, \*whiche put a vaple ouce hes face that the chplosen of Ilraet Quid not le fos what purpole that ferued, whiche is put a mape. But theps myndes mere bipubed. For burylithes dape remapneth the fame toucrong biraken stoape in the olde De Ramet when thep reade w, which in Chaift is put awaye. But cuen buto thes daye tohen motes is redde, that baple hangeth befoze theps bertes. Reuertheleffe toben they tourne to the Rozbe, the baple Chaibe Jehn, t, d take amap. \* The Lord no bout is a spire: And tohere the fpipte of the Logde is, there is abertie. Burtoe all beholde the gloppe of the Lorde with hips face open, and are chaunged bnto the Came Cimilitude , from glospe to glospe euen of the fpipte of the

the itii. Chapter.

therfore feing that the hane fuch an office, enen as merop is come a on be, the farme not i but hade take from be the clokes of but well pe, and walke not in crafteness hether to represent the the troppe of God: but traile in open tracts, and reporte one felues to their mannes confidence in the Order of God.

Horde.

Co the Cozinthians.if.

Bod 3f oure Bolpell be pet hpo, it is hpo amonge them that are lofte, in whome the Bod of thes world bath blendes the mens bes of the whiche beleue not, left the light of the glospous Gospell of Chaine whiche B is the pmage of Sob Bulbe thene unto them.

4 for the preache not oure felues, but Chaifte Jelus to be the Lorde; and our fel nce poure ferna untes, for Jelus fake. \* for Benef.r. it is Bod that commaunded the lpghte to Opne our of Darkenes, tohich bath the pned 2.10ct.1.d. in oure herees, for to gene the light of the knowledge of the glosp of God, in the face

of Jelus Chaift.

D

r. C02.5.D. \*But me have thys treasure in earthen c beffels, that the exceller power of it might appere to beof Bod, and not of bs. Doe are troubled on cuerp fpde, pet are toe not touthaut (hpft. LiDe ave in poueripeibut not beterip without fomtohat. Doe are per fecuted but are not forfaken. Doe are tall boune:uguertheteffe we perpfbe not. and we all wapes theare in our bodyes the bp. Bala.6.3 inge of the Lorde Jelas, that the lpfe of Je in inpast appere in our bodpes. f

\*for the which lyue, are alwayes bely Roms. b. ucred bitto beath for Jefus fake, that the tpfealfo of Jelo mpatt appere in our mos tall fleine. So then beath morker in bs. tyfe in you. & Seinge then that toe haus the Came fpipte of fapthe, accordinge as water it is twitten: \* I beleued , and therfore D have I spoken. Whe also beleue, and therfor thenke, for the knothe that he whishe

Taylo

The.b. Chapter

rapled by the Lorde Jelus, thall raple by bs allo by the meanes of Jelus, and thail fet by with pour for all thrages bo I for a. Colla. poure lakes, that the plenteous grace by thankes genen of many, mayo redounde to

the praple of Bob.

cternall. &

Otherfor we are not werped, but shough our courward man perpth, pet the inward wan being the inward wan is renewed days by days. \*Foroute from S.d. ercedping tribulation which is momentain and light, prepareth an exceeding and an eternal way give of glorge but be, while we loke not on the thringes which are sene, but on the thringes which are sene, but on the thringes which are not sene. For thringes which are sene, are temporallibut thringes which are not sene, are

The.b. Chapter.

z.Co).4.6

were destroped, that we have a buplopinge opdepned of God, an habitacpon not made with handes, but every all in heaven. In here fore crash we have a beginning to the company of the contraction of the con

kom.s.d. \*despring to be dothed with our manspon which is from heaven: so per pf that we be founde clothed, and not naked. For as loge as we are in these tabernacle, we speak and are greved, for we wolde not be businessed but wolde be clothed byou, that mortalize myght be swalcowed by of lyse. We that hath excepted be for these thenge, is woltened by the special which every same hath geven but o be the earnest of the speece.

Therfore we are always of good chiers,

and

To the Lozinthians.if.

chroin wel that as log as we are at home in the body, toe are ablent from God. For the feather faith, not afterourward apparance. Nevertheles we are of good cofort, a had lener to be ablent from the body, at to be prefent with the Lorde. Wherfore, whether we be at home or from home we endemoure our felues to please him, for the must all appears before the sudgement searce of Christe, that every man mape recepted the tworkess of his body, according to that he hath done, whether it be good or had?

the Lorde is to be fcared, we fare fapze with men. For twe are knowe twel prough but Bod : I truit allo that twe are knowe

in pour conferences.

Whe praple not our felues agapue but to pout, but gene pou an occasió to recorce of besthat pe mape have lo minhat against them, which recorce in the face, and not in the herre. For psi we be to servent, to God are twe re servent. It we kepe measure, for pour cause kepe for measure. For the love of Christ contrapneth be, because we thus studge, of one be dead for all, that then are all dead, and that he doed for all, that thep whiche love, thus not here for all, that there in seed selves leves, but but o hym whych doed for them, and rose agapue.

Doherfore henceforth know we no ma after the fiche. In to much e thought we have knowen Chieft after the fiche, now hence forth knowe we him to no more. Therfore plant man be in Chieft, he is a

ncina

The bi. Chapter neto creature. Olde thonges are palled as

Ela.43. c. wave. \* behelde all thynges are become apo.zi.b neme. Acuerthelelle all thonges are of Bod which bath reconciled be buto bem felfe by Jefus Chaift, a hath gene buto bs the office to picache the attonement. \* for Col.s.c Bod was in Chift, and made agremet be twene the world & him felfe, and imputed not they! finnes butothem. & hath comit . ted to be the preachong of the attonemet. Now the are the meffengers in the roume of Chaift, euen as though God did belethe pou thosow bs. So prave the pour in Chits acs Rede that we be at one with God, for be bath made tom \* to be fpunc for bs. £18.53.6 which knew no Conne, that we by his mea Rom.s.b. nes Chuld be that rightewelnes which be

fore Bod is alowed.

£[8, 49.8

De as helpers therfore ethorte pou, that perecepue not the grace of God in bapue. for he fapeth: \*I have beard the in a rome accepted: # in the dape of Caluacpon, have 3 fuchered the. E cholo, not is that well atcented trme: Beholde now is that dape of faluacion. Let be geue no man occation of entil that in our office be found no faute: but in all thonges let be behaue oure Cel LCol.4.8 ues as the mpnifters of Bob.

The bi Chapter. 4

In muche pacience, in affliccions, in me cellite, in anguille, in Arppes, in piclons B ment, in fryte, in labour, in watching, in fallping, in purence, in knowledge, in log infferping in Bindnes, in the bolp gooft,in

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To the Lozinthians.i.

tone butaphed, in the toozdes of truethe, in the power of Bod, by the armoure of rightwelnes of the right had, a on the lift, in honour and dithonour, in euill reporte and good reporte, as discepuers a pet true, as but notwen, and pet knowen; as dringe and beholde we pet lpucias chastened, and not kplied as societying, and pet alwape merp; as poore, and pet make many riche; as hauping nothping, and pet possessing all

thpuges. P

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15

O pe Cozinthians, our mouth is ope bn to pou. Our herte is made large: pe are in no Grapte in be,but are in a Grapt in pour owne bowelles. I promple pou lpke reward with me, as to mp childie. Set pour Celues therfore at large, and + beare not a firaungers poke with the bubeleucrs. for what fellowthin bath rightewelnes with buright toelnes: De hat copeny bath light with parcknes: What concord hath Chailt with Belial: Ether what part hath he that beleueth with an infibell : howe a. erceth the temple of Bod with pmages ? \*And re are the ceple of the lpuinge God, 1. Cos. 3. b. as lapde God:\*3 foill owel among them, s walke among them, a wilbe their Gob: Mcui. 26.8 and thep Mail be mp people. \*DO herefore come out from among thein, and feparate Efa.52.6 pour Celues from them (Capeth the Lorde) and touche none bucleane thong: fo will 3 recepue pou, and wilbe a father buto rou. and re Gall be my fonnes and banghters. fareth the Lozde almighty. F

The bij. Chapter.

k.ij. Seing

The.hij. Chapter

Lingthat we have luche promp

ces derelp beloued, let be clenke our selues from al frithpnes of a the fleshe a sprote, a growe by to full holpnes in the feare of Bod. Onderstäd be, we have have no ma, inc have corrupte no man, we have defrau ded no man. I speake not this to codemne pourfor I have there to ope a love both pour our hertes to ope a love with pour I am berelp bold over pour, a reiopre great ly in pour I am filled touth comfort, a am exceading iopouse in all our tribulaciós. Hos when we were come into apacedonia our fleshe had no rest, but we were trou-

bled on every free. Outwarde was freht 2.Cep. 1. d. tringe, inwarde was feare. Deverthelelle & \*God that comforteth the abiecte, comfor

ted be at the commpng of Citus.

And not with his comminge only, but also with the cosolacion wherewith he was comforted of you. How he tolde is poure before, your mourning, your fernet minde to me warde: so that I nowe recoree the more. Wherefore though I made poucory with a letter, I repent not, though I did repent: for I percepue that the same epitle made you sorp, though it were but for a ceason: But I nowe recoree, not that ye were sorp, but that ye so so soly: so that in sothying ye were hurt by bs. For godlye

for con not to be repented of, whe morldely

Cett, 30.6. Cozome caufeth beath.

Beholde

Co the Cozinthians.ii.

Beholde what diligence this godly for come that pe toke, hath wrought in pour pea it caused pour o cleare pour selves. It caused indignation, it caused feare, it caused before, it caused a feruent minde, it caused before the caused a feruent minde, it caused punishements. For in all thoughs pe have the word pour selves that pe were clere in that matter. Wherfore though I wrote but o pou, I did it not for his cause that do by dhurte, nether for hys cause that was hurte; but that ours good minde whiche we have toward you in the sight of God,

might appere buto pou.

1

Therfore twe are comforted, because pe are comforted; pea a exceadingly the more toped we, for the tope that Tirus had, because his spring was refreshed of you all. I am therfore not now assamed though I bolled my selfe to him of you. Hor as all thringes whiche I preached bitto you are true, euen so is our e bostynge, that I bothed my selfe to Tirus with al, sound true. And notwe is his inwards affection more aboundaunt toward you, when he remem breth the obedience of every one of your how with searcand tremblying percepted him. I recope that I mape be bolde over you in all thringes.

The.bui. Chapter.

To pos to wit becheen, of the grace of God which is geuen in the congregations of chacedonia, how that the about aunce of their recipfing is, that they are tried with much cribulacio. and thereo though they were \$1.11

The. vin . Chapter

exceding poore per haue thep genen exces bong richly and that in finglenes. for to thepp potvers (3 beare them recorde) pe & beyond they power, they were willing of they ofone accorde, and praped be mpth great inflaunce, that we wolde recepue their benefite, a luffre them to be parteta. kers with other\*in miniliring to the laine 1.coz.19 ates. and this they bio, not as ive loked for. 2. Coz. 9. a but gane theps ofone Celues fpifte to the

Rom. 15. floide, a after buto be by the toil of Bob: 5 to that the coulde not but befpre Titus to accompliche the fame beninolence among pon allo, euch as he had begonne.

act.m.d.

Mow therfore, as pe arc spihe in al pas tics,in fapth,in worde,in knowled ge, in all feruentnes, a in lone, which pe have to bs :euen fo fe that pe be ptenteous in this bentuolence. This lape I not as comaunbyng, but because other are fo frener, ther Coze prone 3 pour touc, tohether it be perfect on no. 9c knowe the liberalitie of our Loade Jelus Chailt, which though he were roche per foz poure lakes became pooze: that pe thosothe his pouertre, mpahte be mabe ipche.

and 3 gene councell here to. for this is expedient for pou, whiche beganne, not to bo omp, but allo to wil a peare a go. flow therfore performe the Dede: that as there C toas in you a rebynes to will, euch fo pe mape performe the dede of that tohiche pe haue. for pf there be fpill a willing mind, it is accepted according to that a ma hati, a not accordinge to that he bath not.

It is

### Co the Cozinthians,ij.

Tris not my minde that other be fet at eale, a pe bronght into combraunce: but that there be casines noto at thes tome, that pour aboundaunce lucker their lacket that their aboundaunce map (upplye pour lacke: that there mape be equalite agreing to that which is wat ten: "De that gathe. Ero.15. red muche had neuce the more a boundace. n be that gathered ipttel bad neuertheles. Thankes be buto Boo, which put in the herte of Tieus the same good mpnbe toward pou. for he accepted the requelt, pe rather he mas to well will pro, that of his ofone accorde he came bitto rou.

De have fente worth hom the brother. tohole laube is in the golpell thozotte ent all the congregacions: a not fo only, but is also chosen of the congregacions to be a felow toith be in our tomep,cocerninge this beninolence that is mpnifred by bs buto the maple of the Lorde, a to frere by

pour prompt mpnde.

for this toe erchein, that any ma Quid ribuke be in this plenteous diffribacpon that is mynifired by bs, a therfore make epronifpon for honelle thonges,not in the fpght of God only, but allo in the fpghte

of men.

De hane fent with them a brother of ours who we have ofte times proued biliget in many thinges, but not much meze opligent The great controence whiche 3 haue in pou, bath caufed me thes to do: partly for Titus Cake which is my fclowe and helper as concerning pourpartely because B,titi

The in Chapter in

caule of other tobiche are our brethren, & the medengers of the congregations, and the glosp of Chaif. DOberfose fhetve bn. to them proffe of pour loue, and of the retopling that we have of pour that the congregacions marc fe tt .

act.II.D E.CO2. 16.4

The.ir. Chapter. f the mynistring to the fainctes it is but Coverfluous for me to torice buto pourfer 3 knoto pour redpines of mpnde, toherof 3 bolt

my felf buto them of macebonia, and fay that achaia was prepared a peare a go, a your ferdentnes hath pronoked manpafte uertheleffe pet baue I fent thefe brethien. left our reioplinge oner pou Chulde be in bapne in this behalfe, and that pe las 3 haue (apde)prepare pour lelus lelt paraue ture pf thep of Dacebonia come with me, and fonde pou bapicparco, the booft that 3 made in this matter, ihulde be a Chame to be. I fape not buto you. " amare med

DD herfoge Tthought ie necellary toer horte the brethren to come before band bu to pou, for to prepare pour good bteffpng promiled afore, that it might be rebpe: fo that it be a bleffing, a not a befraudpng.

+ This pet remeber, hote that he tobiche fowerh littel, that repe littel : \* he that fo weth piercoufly, mai repe piercoufly, and Ict cuerp ma bo accorbing as be hath parpoled in hishert, not grubgingly oz of ne E ro. 25. a cellite: #for God loueth a chearful gener.

Bod is able to make pou tpche in all grace that pe in all thynges bauing Ouf. ficient

M.II. HOLD Æccl.35.b.

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ficient buto the bemoste, mape be exche buto al manner of good tookes, as it is importen.\* He hash sparsed absode a hash well as gener to the poose, has registerwelines remannesh for ever. We that spudeth the so-wer seed, that impusites bread for fode, a that multiplie pour sede and increase the frutes of pour rightewelines, that on all parties pe mape be made riche in all spudenes, which causeth thosow be, than been grupug buto Goo.

For the office of this mpnistracpon, not only supplieth the neve of the sainces but also is aboundaint here in, that for this landable ministring, thankes might be ge uen to God of many, whiche prayle God for the obedience of your professing of the gospell of Christ, and for your singlenes in tistributing to them and to all men; a in they, prayers to God for you, log after you, for the a boundaint grace of God genich buto you. Thankes be knto God for

his bnipcakeable apfre.

The.r. Chapter.

to and my felfe befeche you by the mekenes and softenes of Chiffe, whiche when I am present amog you am of no reputation, but am bolde toward you being absent. I besche you that I nede not to be bold when I am present (with that same considence, where with I am supposed to be bolde) agapuse frome tripic repute be as though we walked carnally. Accuerthelesse though we make compased with the steeles, pet we make

The r. Chapter

ephe. 6.6. warre not fleshlyc.\* For the tweapons of oure warre are not carnall thynges, but thynges mightpe in Sod, to calle downe fronge holdes, whereath we overthoose imaginations, a every hypethyng that exalteth it selfe against the knowledge of Sod, a bringe into captivite all binders bying to the obedience of Christ, a are responded to take bengeaunce on al disobedience, when your obedience is fulfilled. Loke ye on thynges after the better apparaunce.

Thank man trud in him leffe that he is Chailles, let the same also conspaced him selfe, that as he is Chailles, cuen so are the Chailles. And though I shall both my self somwhat more of our autroacte which the Lorde hath genen be to chifte, and not to

2.Co).13.c Noise harh genen be to edifie, and not to bestrope pou, it shall not be to mp shame. This sape Jies I shall seme as though I went about to make you astape with lest ters. For the episties (sapeth he) are strog, but his bodely presence is weake, and his speache is rude. Let hym that is suche thinks on this wise, that as we are in wor des by letters when we are absent, suche are we in dedes when we are present.

for we can not finde in our hertes to make our felues of the nombre of them, or to compare our felues to them, whiche laude them felues, nevertheles while thep measure them felues with them felues, a compare them felues with them felues, they buderkande nought. But we wil not recover about measure, but according to the quantite of measure, which bot buth

DIRELE

Cothe Dozinthians.if.

diffributed bute bs, a mealure that reas therh euen to pou, for toc Gretche not out our felues beponde meafure as though the had not reached buto pou. for eue to pou have the come with the golpel of Chaile, # toe bofte not our felues oute of meafure in other mens labours. Bea and toe hope, tohen oure fapthe is increaced amog pou, to be magnifped according to oure meas fare, more largely, and to preache the golpell in those regions whiche are beponde pour and not to reionce of that whiche is by another mannes meafure prepared all redp. \* Let hom that reiopfeth, reiopfe in Wier. 9. B. the Lorde, for he that prapfeth him felfe, I. Coz.g.a is not alomed: but he tohome she Lorde

prapfeth.

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The.rt. Chapter. Dold to God, pe could futtre me alittel in my folithnes : pe # 3 pap pou forbeare me. for 3 am acious ouer you with godly ace louly. 102 3 coupled pou to one ma, to may ke pou a chaft birgin to Chaift. But 3 fcare left as the Cerpet begiled \* Eue thozow his Ben.3. futtelrie, ene Co pour toitnes thulde be coas rupt from the linglenes that is in Chift. For pf he that cometh, preache another 3e fus then him whom the preached: or pf pe recepue another Coapte then that which pe have recepued: ether anether gofpell then that pe haue recepued, pe might right well haue bene cotent. Iluppole that I was not behind the chiefe apollies. Though 3 be rude in speaking, per I am not to in knoto lebge.

The. ri. Chapter levae how be it among pou we are know

toen to the bimolt what the are in al thin-

ges Did I therin finne, because 3 fubmitted mp felf, that pe might be eralted, a because I preached to you the gospel of God free I robbed other congregacions a toke toages of them to de pou Ceruice with all. and whe I was prefent with you, and had nede, \*3 was greuous to no man : for that 2.coz, 12.0 which was lacking buto me the brethen which came fro Macedonia, Supplied: # in al thinges 3 kept mp felf that 3 chulo not

act. 20.0

be arenous to pou: & fo mil I kepe mp felf. If the trueth of Chaift be in me, this teiopling that not be take from me in the re gions of Achaia. WDherforer Becaufe 3 Toue von not: Bod knometh. Deuertheles what 7 bo, that will 7 bo to cut amare oc ration from them whiche belpie occas fion , that thep might be founde iphe bne to be in that wherein thep reiopce. For there faile apostics are disceptfull woskers, and fachio them felnes like buto the apolice of Chailt. and no maruaple, for fa ran himfelf is chaunged into a falbion of an angell of lyght. Therfoze it is no great, thong, though his minifers falhion them felues as though they were the mynifters of rpahtemeines: whofe ende Chail be ac. coropna to thepr beses.

I fape agapne, left any man thinke that 3 am foliff; oz els cuen now take me as a fole, that I may bolt my felf a lytel. That I fpeake, I fpeake it not after the wapes of the Lord, but as it were folibly, while

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To the Corinthians.if.

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we are now come to bolipng. Seing that many resorce after the flethe, I will resorce also. I for pe suffre foles gladly, because that pe poure selves are wose. For pe suffre even of a man bipnge rou in to bondage: pfa man denoure: pf a man take:pf a mā epalt him selfe:pf a mā smpte pou on the face. I speake as concerning to buke, as though toe had bene weake.

Dow be it wherin loeuer any ma date be bold (I (peake folithip) I dare be bolde alfo. \* Thep are Debines, fo am 3: Thep 10hil. 3.4 are Ifractites euen to am J. They are the febe of abraba, eue fo am 3. Thep are mis nifters of Chill (I freake as a fole) I am more: In Ighours more aboundaunt: In Arppes aboue measure: In preson more ple act. 16.e. teoullp. In death ofte. \*Of the Jewes fine tomes recepued 3 euerp tome. pl. ftrppes act.14.6 faue one. \*Theple was I beten with rod. bc6.3 toas ouce fonco. \* 3 fuffered thaple act. 27.90 Miptorache. Might and dage haue I bene in the depe of the fee. In iornepage oftent in parels of waters, in parels of robbers, in leoperdies of mone owne nacio, in ico perdies amog the heithe. I have bene in pa rels in cities, in parels in wildernes, in parcis in the fee, in parcis amonge falle brethren, in labour and trauaple; in watching often in boger in theilt in fallings often,in color and in nakeones. and bes lide the thinges which outwardly happen buto me, I am cobied baply, a do care for al congregacions. Doho is (tche, a 3 am not licke! DD ho is burte in the farth, and

mp

The ri Chapter

mp hert burneth not ? If I mult nedes restopce. I will recopie of mone infirmities.

The. rij. Chapter.
The God and Father of our Lord
Jelus Christ, which is biested for
enermore, knoweth that live not.
4 In the citte of Damasco, the

gouerner of the people bu der kunge aretas, larbe watche in the citie of the Damalcens, and wolde have caught me, \*and at a wondowe was 3 let downe in a balbet thosowe the wal, and to caped 3 hys

bandes.

8. Q. DE

It is not expedient for me no boute to reiopce, neuertheleffe 3 will come to bifi. ons and reuelacions of the Loin 3 knote a ma in Chailt abouc. pitif. peares agone (whether he were in the body 3 canot tell, or twhether he twere out of the body I can not tell , God knoweth) which was raken by in to the thped heaven. and I knowe the fame man whether in the body, or out of the body, 3 can not tell, Bob knoweth) how that he was taken by into paradile, is and hearde mordes not to be fpoke, which no man can beter. Of this man toil 3 retorce, of mp felf wil I not reiopce, except it be of mone infirmities: and per though I wolde reiopce, I muloe not be a fole: for I wolde lape the truthe. Neverthelelle I fpare, lefte any man Chulbe thinke of me about that he feith me to be,o; beareth of me.

and led I dinib be exalted oute of measure thosothe the aboundance of reneta-

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To the Cozinthians. f.

tions, there was genen buto me buquiet. nes of the flethe, the mellenger of Satan to buffer me: becaule 3 Quiloc not be erals ted out of mealure, for this thing belought 3 the Lorde thiple that it mpghe beparte from me. and he fapde bnto me: ap grace 18 futticient for the, for mp fireath is made perfect thorowe weakenes. Werp gladip therfore will I recopce of mp weaknes, that the Brength of Chaile mape Dwell in me. & Chertoze haue 3 belectacion in infirmities, in rebukes, in nede, in perlecue cions, in ang mibe for Chailes lake. for When Jam weake, then am 3 Gronge.

3 am made a foic in boltpng mp felfe. De haue compelled me: 3 ought to haue bene comended of pou. \* forin nothpinge was 3 inferio; buto the chiefe apolites, I. Coz.9 . though 3 be nothping, pet the tokens of an apolite were totought amog pou touth all pacience, with figues and wonders, and inig htp dedes. for what is it wherein pe were inferiozs buto other congregaciós, ercept it be therin that I was not greuous bnto pou forgene me this wing bone bri to pou. Behold now the thirds tome 3 am redp to come buto poul a pet wil I not be greuous buto pou. \* foz 3 feke not pours, but pou. alfe the chiloze ought not to lap z. Coz.tr.s by for the fathers and mothers: but the fathers and mothers for the children.

3 wil berp gladie bellowe, a wilbe be. flomed for pour foules:though the more 3 loue pouthe leffe 3 am loued agapne. But be it that 3 greued pou not; neuertheleffe

3 mas

The rin Chapter

T was crafty a roke you with aile. Did T will you by enr of them which I fent buto you! I belpred Citus, s toith hom I feur a brother. Did Titus befraude pon of anp thonge walked we not in one forpteewal. hed the not in like fleppes: agapne thinks pe that the excute our clues. De fpeake &

in Chill in the light of God.

But we bo all thinges Dearly beloneb fer pour edifping. for 3 feare left it come to palle, that toben 3 come, I chal not find pou Cuche as 3 motoe: #3 Malbe found un to pou luche as 3 toolbe not: 3 feare lefte there be foundea monge pou\*bebate, en-Balat. 5.0 uping, to; ath, ftrpfe, backbptinges, whytperpages, frelinges and bifcopbe. I feare left when 3 come agapne, God bunge me lowe among poutand 3 be confraphed to betvaple many of them tobiche bane fonned all redy, and have not repented of the \*bnclennes, fornicacion and mantennes which thep have committed.

1. €01.5.A.

The riti. Chapter. Oto come 3 the third tome bute 3 pou: \* in the mouthe of two or thic formelles that enery thing Rade. 7 tolbe pon before, a tell

pou hefore: a as I lapde when I was pre-Cent with pou the fecone tome, to wepte 3 now being ablent to the tohiche in tome paft have finned, to at other, that if I come agarne, 3 mil not fpare, fcing that pe fehe experiece of Chail which (peaketh in me, tohich amonge pou is not weake, but is mighty in pon, and berelp though it came

Deu. 17. b @at .18. c. John.8 c. Debie.t.e

Co the Cozinthians.ff.

of weakenes that he was crucifped, per ly nech he chosow the power of God. And the no dont are weake in hym: but we chall be lyne with hym, by the might of God amog

peu.

\*1020ne pourc Ceines tohether pe are in 1. Col. 11. E the farthe oz nor. Examen poure owne fcl. Eccl. ts.c. ues:knowe pe not poure owne felues hom that Jelus Chaifte is in pou, ercepte pe be caft amayes: I truit that pe Chall bnome. that me are not calle awapes. I befpie bes fore Bod that pe bo none eupl, not that me Chuide feme comendable, but that pe Chuld bo that which is honeft:and let be be cous e tebas leatobe perfones. De can bo nos thoug agailt the trueth, but for the trueth. De are glad when we are weake, and pe Gronge. The also we topffhe foz, cue that pe were perfect. Therfoze mipte Ithele thonges, being absent, left when 3 am pre fent, I ftulbe ble Marpenes accorbynge to the power, which the Hoide bath gene me, to edifpe, and not to belirope: finalipe bie thien fare pe well, be prefect, be of good comforte, be of one mpnde, pue in peace, the God of lone a peace, malbe with pon. Grete one another in an holp kpffe. at the fapncres falute pou. The grace of our Lozd b Jefus Chuft, and the loue of Bod, and the fellowarpp of the help good be with pos all.amen.

The ende of the feconde Epille to

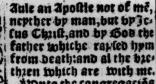
Gente from Philippes, a citic in

1. The

# The Epille of Saynt paule the Apostle buto the

Walle the Apolitic unto the

The fpill Chahter.



Moma.t.a. \*\*Donto the congregaciós
2.Co2.1.a. of Galacia. Grace be touch pou s peace fro

God the father, a fro our lozd Jetus chall
whiche gave hom felfe for oure spanes, to
Delpuer to from thos present cupl world,
thorow the woll of God our father, to who

be praple for euer and euer. amen.

I marueple that pe are so some turned from hom that called you in the grace of Chaise, but o another Bospell: which is no though els, but that there be some whiche trouble you, and intends to peruert the Bospell of Chaise. As enertheless though two our clues, or an angell fra heaven, preache any other Bospell but you, then that whiche we have preached but you, how hom as acursed. \*As we say before, so say they though any man preache any of they have greathed but you, then that ye have reserved that you have they not but you, then that ye have reserved.

whiche we have pleached but o pou, holve
LCo1.15.8 hpm as acurled. \*As we lapt before, to lap
I now agapucipf any man preache any other thrings but o pourthen that ye have recryued, holde hym accurled. Other go I amanes doctrone of Godden: Other go I about to pleace men: If I Audped to pleace
men, I were not the leruaunce of Christe.

4 I certife bon prethten that the Bot-

nel

Tothe Balathpans.

pel which was preached of me, was not at fer the ingner of men, nether vecepued I it of ma nether was I taught of it:but recep wed it by the reuelacpon of Jefus Chaifte. for pe have heard of my conucreacyon in tyme palte, in the Jewes wapes, how that beponde meafure\* ] perfecuted the congre acti. 9.0 gaspon of God a Copled it:and prenapted in the Tewes waves, about many of mp companyons, whiche were of mpne ofone nacpon,and was a muche more feruente mapntener of the tradicyons of the elders.

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But tohen it pleafed Bod, tohiche fevas rated me from mp mothers wombe, \*and salled me by hys grace, for in beclare hys detu.9. fonne by me, that I thulde preache hom as monge the hepthen; immediatly I commened not of the matter with flette # bloud. nether returned to Jerufalem to the which were apolites before me; but wente mp d wapes into Arabia, and taine agapne buto Damalco. Then after thre peares, I returned to Terufale, to fe Weter, # abobe with hom rowages, no morber of the apolics fame Julaue James the Lordes brother.

\* after that I wet into the coaftes of Sp ria and Cilicia; and was buknowen as act, 22. touchping mp perlon buto the congregacy. onsiof Jewipe, which were in Chrift. Bue they heard only that he which perfecutes usintepme patte, noto preacheth the fapthe whiche before he vellroped, and thep glosp free abod on environal felt prove and doubt? 11947 L.ii The

The thrages to high 3 wipte, beholde, Bod

knowerh I tperiocal

The. ii. Chapter

The ti. Chapter. a ander fod Den . zitii peares there aften . 3 went by agapue to Jerufale with 3 Barnabas, and toke with me Ci tus allo. He and 3 went bp bp re-

Zatu.17.8

uelacion, and commened with them, of the Bolpell tohich I preache amonge the Bes tpis; but betwene oure felues , with them which were counted chiefe, lefte it Quide have bene thought that 3 Chulde runne of habde runne in banne. Alfo Titus whiche teas with me, thoughe he were a Breke, yet was not compelled to be circumopled, and that because of incommers beinge falle brechten, whiche came in amonge of ther to lave oure libertue whiche toe have in Chailte Jefus, that they myghte bipnge be into bondage. To whom the gane no roume no not for the fpace of an boure, as concernping to be broughte into fubreccion:and that because that the trueth of the Golpell mpghe continue with pour Of them which femed to be great (what is

thep were in tome palled it maketh no mat 2. Oar. 196 ter to me: \* God loketh ou no mas perfan) Rom.z.d. neverthelelle they whiche lemeth areas and Actu. 10.f. ded nothping to me. But contrarmiople Collof.3.d when they fatve that the Gospell over the bucircumcifyo was comitted butome, as the Bolpell ouer the circumcifpon was bn to Weter: for he that was mughtp an Alea ter in the Apollich pppe over the circums cifon, the fame was mpgher in me amog the Gentplatand therfage when then para Cryues the grace that mas genen bette mes eben

To the Balathpans.

then James, Cephas and John, whiche fee med to be ppliers, gaue to me and Barnas has the roght handes and agreed with be. that me Gulbe preache amoge the Depthe, and thep amonge the Jetves, warning onto that the Chalbe temember the poore; \*Donich thong allo I was biligent to bo. acti. rr. B.

and when Weter was come to antioche z. Cot. 9:80 I mithitode hom in the face, for he was worthp to be blamed. for perthat certapne came from James, he ate touth the Betile. But when thep were come, he withdzue & feparated hom felfe, fearong them whiche mere of the circumcifpon. and the other Bewes biffembled ipkewpfe, in fo muche that Barnabas mas brought into thep: [is mulacpon alfo. But when 3 fame, that thep went not the rpght wape after the trueth of the Bolpell, I lapbe tente Witer before all men:pethou being a Jetve , ipuelt after the ma mier of the Bentpls, and not as be the Jemes: tohp canlelt thou the Sentpls to ipue as do the Jemes ? We whiche are \*Tewes by nature, and not fpnners of the 10hil.3.8. Bentple,knote that a man is not tullifp, iRoma. s.6 ed by the debes of the law:but by the faith of Jefus Chaft. and therfore we have bele ued on Jelus Chailt, that the mpght be in-Aifped by the fapthe of Chaife, and not by the beves of the lame: because that by the debes of the lame no fleib can be juftifico.

o If then whole we feke to be made roghteous by Chailt, we ome felues are founde Conners is not then Chaift the minifer of spune 1000 forbyo, for pf 3 buplo agarne thas B.tff

#### The.in. Chapter.

that tohiche 3 ochroped, then make 7 mp felfe a treafpaler. But 3 thosoto the tatee. am dead to the lawe, that I mught true be to Gob. 3 am crucifped with Charle. 3 line berelpe:per noto not 3, but Chaift lpucih in me. for the ipte which I now ique in the flethe, I lyne by the faythe of the foune of Ephel 5.8 Bod, tohiche loued me, and gaue him telf for me.3 defople not the grace of Bab. Rom.4.c \*fozpfrpghtconines come of the lawe, then Chailt dpcd in bapne. The tomas

Che.iti.Chapter. Mad 1184 Folythe Galathyans: who hath betritched pou, that pe Mule not beleue the trueth: Co.mho Jelus

Chaile was before before the epes, and amonge pou crucifred. Thes one Ip toolde I learne of you, recepued pe the Coapte by the bedes of the late, or els by preaching of the fapth are pe to butople that after pe have begonne in the fpipte pe toolde note ende in the flether So maure thynges pe have fuffred in bapne, pf that be barne. Whiche minifred to pou the forpre, and worketh miracles amonge pot booth he it thosom the bedes of the lawer

Bene.15.6 02 by preachpuge of the fapthe: 4 Quen as Rom 4.a Abraham beleued Bod, and it was affrepe Bacob.z.d beb to hpin for ryghtcoulnes. Onberffent therfore that they which are of faythe, the

Came are the shplozen of a braham. For the foripture fatte afore han, that Bod wolde inftifpe the Bepthen thosow fapth, and therfore thetweb before hande glad ty. bringes bitte abraha, faping: \*In the Wat

Gen.IZ. 6

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Co the Balathpans.

al nacrons be blelled. So then they which be of fapthe, are bleffed with tapthfull a. Ben.22.0 brabam. for as many as are bider the bes des of the law, are hinder malediccio. for it is to:peren: \*Curled is euerp ma that con- Den. 24.3 tynueth not in al thonges which are written in the boke of the lawe, to fulfpl them. That no man is tuftifped by the lawe in abac.z.b. the spatt of God, is euppent. \* for the inf Mall Ipue by fapth. \*The latte is not of Rom. to. b faythe:but the man that fulfylleth the thin Debi. To. ges contapned in the lawe (wall lyue in them.) But Chaide hath belpurred be from the curfe of the lame, and was made acure feb for be. for it is witte: \* Curled is que. Den.zr.b. rp one that hangeth on tree, that the blef. fpng of abraham myaht come on the Gen tpls thosow Jefus Chrifte, and that we mpght recepue the promesof the (papte tho rom farthe.

Brethren I toril Cpeake after the manes of men. Though it be but a mans tellamet pet no man desppleth it.or abbed any thing therto, when it is once allewed. & Co as braham and his feed were the promples made. We farth not in the feedes, as many! but in the fede, as in one, whiche is Chaift. The 3 fape that the lame tohiche begane afterwarde, beponde\*.iiij. C and.xxx.pea. Bene.n.s. ren, boeth not bifanull the tellament , that Erob.12. was conformed afort of God buto Chrifte marbe to make the promes of none effect. \*fog pethe inheritaunce come of the law, Rom.4.6. it commeth not of promes. But Bob gane K bnto Zisabam bp promes.

L.mi

poher-

The iin. Chapter

Roma.5.c and.7.b

130 herfore then forueth the tame! \* The lative toas abbed because of transgreffon tryll the feeb came to tohiche, the niomes mas made and it was orderned brangels in the hande of a mediator. 3 mediator 18 net a mediatez of one, but God is one. 10m.7.E. \*3s the lawe then acapulte the promes of 3. Tim. L.b Bod! Bod forbpd. Doto be tt vf there bad bene a latte geuen whiche coulde have des uen lyfeithen no doute rranteouines ibuid have come by the lame. But the Corpoture concluded all thinges binder Conne that the promes by the farth of Jefus Chrift Chulo be genen bato them that beleue. p Before that fapth came, toe mere kepte and Qut

Doherfore the lame mas oure Colemas fer bnto the tome of Chaift, that the might be made reabteous by faith. But after that farth is come now are toe no lenger bn. berthe Colemafter. for pe are at the Connes of God by the farth whiche is in Chaife Jelus. \* for all pethat are vaptpled, have Mom.6.0. put on Chaife. Dom is there no Jete nes ther Bentol:there is nether bonde noz fre: there is nether ma not woman but pe are all\*one thonge in Chaifte Telle. If pe be John,18.6 Chriftes,then are pe Abrahams fecd, and

by buder the lawe, buto the farth whiche

muld afterward be beclared.

hepics by promes. The.itii. Chapter. 4

no I cape that the hepre as longe as he is a chploe, Differth not from a Ceruaunte, though he be loibe of all but is bader tuters and gouers

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To the Balathpans.

ners, butyli the tyme appoputed of the fae ther fuen fo me as long as the mere chol bren, were in bonbage baber the orbinaus tes of the worlde. But tohen the rime was full come. \* Bod Cene tos Conne home of a Tobn.s.h. moman and made honde buto the lawe to from s.c. redeme them whiche were buder the lawer that the thosoto eleccon inpant recepue the suberitaunce that belongeth buto the natu rall fonnes. Because pe ure founes, \* 600 Roma. Q. bath Cent the fupte of hys Conne into oure herees which creeth Abba father. Where fore now thou arte not a Ceruaunte, but a fonne. If thou be the Conne, thou arte allo the herze of God thosom Chaile.

Mor with andpinge, when pe hnow not Bod pe bpd ferupce buto them, whiche bp nature were no Boddes. But now feinge pe knowe God pee rather are knowen of Bod how is it that pe tourne agapne bus to the weake and \* beggerip ceremonpes, Collofiz, wherebuto agapue pe belpze a frelhe to be in bondage: De observe bares, and mones thes and tomes and peares. I am in feare of pouleft I have bestotted on you labour

in bapne.

Baethaen I beleche pou, be pe as I ams for 3 am as peare. De have not hurte me at all Be knowe, how thosow infirmitpe of the flethe, 3 preached the Bofpell bato you at the fraft. and my temptacyon which I luffred by reason of my flethe, pe bespyfed nor nether abhorred : but recepued me as an angell of God, pee as Chail Jeins. Dow happy were pe then for I beare you recorbe

### The Min. Chapter

record that pfit had bene posiphle pe thota have plucked out poure ofone epes, & have wenen them to me. Am I therfoic become pour enempe, becaule 3 tell pout the trueth?

Thep are gelous ouer pou ampffe. Hee they intende to exclude you, that ye abulot be feruent to them marbe. It is good almapes to be feruente, fo it be in a good thonge, and not only when I am pielente

mith pout.

Op lettell chelbrentof tohom 7 trausple in brath agarne, bittil Chaift be faftiones in pon 3 molde 7 were with pou now, and coulde chaunge my boyce: for 3 frante in a boute of pou. Tell me be that defrie to be buber the lawe have pe not hearde of the lawe? & for it is waptten that Abraham

Ben. 16.8. had two lonnes, the one by a bonde mapa Bene.zi,a den, the other by a fre woma. Hec and he Dehr.11.a whiche was of the bonde woman was boine after the fiche but he tobiche mas of the fre woman, was borne by promes. Which thinges beroken millerp. for the te toemen are two tellamentes, the one fro the mounte Spna, whiche gendzeth bito bondage, which is agar. for mounte Spi na is called daar in drabia, and besteth byon the cytie, whiche is now Jerufalem. and is in bondage with her children.

apo.zr.a.

\*Eur Jerufalem, which is abone, is fret twhich is the mother of be all. for it is written: \* Reforce thou baren, that beareft £(ap.54.a no children, breake forth, a crpe, thou that trauclett not. for the befolate hath manpe moo children then the which hath an but-

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Cothe Balathpans.

bande. Biethien toe are after the maner of Maer.chpibzen of promes. But as then he that was borne carnally, perfecuted hom, that was borne fpirptually. Euen fo is it nome. Meurrhelelle what lapth the ferry ture:\*put atoape the bonbe tooman a her Ben,12.6. fonne: for the fonne of the bonde woman that not be hepre with the fonne of the fre woman. So then brethien toc are not chpl been of the bonde woman : but of the fre moman. F

The burnt The b. Chapter. Cande fafte therfoze in the liber tec, wheretoith Chrift hath made be fre, and wrappe not pour fela Ecap. 9. a. ues agapue inthe pohe of ben, actu.23.6.

bage. Beholde 3 Waul fape buto pou, that pepe be circumcpted, Chaife thall proffpte pou nothringe at all. I tellifpe agaphe to es nery man which is circumcpfed that he is bounde to kepe the whole lawe. Be are gone quete from Chaile as many as are inftifped by the latte, and are fallen from grace. DDe loke for, and hope in the fpipte to be inflifped thoroto fapth. \* for in Telu Bala.6.4. Chaifte, nepther is circumcpfpon any thing worth, nepther per bncircumcifpon , but fapth tohich by loue is mpghipe in operas coon. Be bed runne well : mhe was a let buto pou, that pe fulo not obep the truth? Guen that counfell that is not of hpm that called pou. A lprtell leuen doeth leuen the whole lompe of bowe.

4 I haue truft towarde pou in the Lorde, that pe woll be none otherwole mpile

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The.b. Thapter

bed. De that troubleth pou, Chall beare hos indgement whatfoener be be. Brethzen of 3 pet preache circumcifpon:why do 3 then pet luffre perfecuepo? for then had the offence whiche the croffe geueth, cealed. 3 molde to Bod they were feparates from & pou tohiche trouble pou. Biethien ve mere called into (libertye) onlye let not poure ly. bertpe be an occaspon unto the flette,but Rom. 13.c in loue ferue one another. "for alt the late Jacob.z.b is fulfpiled in one worde, whiche is thes: 1.10ct.2.c. thou Mait lone thente werghboure as thy Celfe. If pe bote and benoure one an other.

take hede lette pe be confumed one of ano-

Dat. 25.0

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+ 3 Cape walke in the fpipte, a fulfpit not the tuftes of the fleihe. for the fleihe tufteth cotrarp to the Coppte, and the fpipte contrary to the flette. Thele are contrarge one to the other, to that pe cannot bo that twhich pe wolde. But and pf pe be ledde of the forpre, then are pe not buber the lawe. The bedes of the ficille are manpfelte. whiche are thefe, abuoutrpe, fornicacpon, bnilennes, wantonnes, poolatree, witches traft, hatred, barpaunce, sele, tozath, ftrpfc. fedicpon,fectes, enupinge, murther, bione kennes, glottonp, and fuche lpke, of the tohiche I tell pou before as I have rolbe 1.Cot. 6.b you in tome patte, ithat thep whiche com mpt fuche thonges, Chall not inherpre the kungebome of wood. But the frute of the fpapre is,leue,tope,peace,tonge fufferpug, gentlenes, goodnes, fapthfulnes, mehenes semperancpe agapute (uche there to no

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Ephe.s.a.

To the Balathpans.

tate. They that are Chailtes, have crucifpe to the flethe with the appetites and ine

Des. f

+ 9f we leue in the fpapte, let be walke in the Cpapte. Let be not be bapne gloap. ous,prouokpinge one another, and enuping one another.

The.bi. Chapter.

Rethzen, pf any man be fallen by chaunce into any faute: pc whiche are fpirituall, helpe te amende him in the forete of mekenca: confroes

eringe the felfe, left thou allo be tempteb. Rom.if. \*Beare pe one anothers burthe, & fo fulfpil the lawe of Chuft. If any man feme to him felfe that he is commbhat, when in occe he isnothphae, the Came Decepueth byin Celfe in bps pmaginacpon. Let euery man proue hps owne toozhe, and then thall he have re is topfpinge in his owne felfe, and not in an other. \* for euery man Chall beare hys 1Rom.14 >

owne burthen.

\*Let hom that is taught in the morbe, iRom.15.0 minister buto hom that teacheth hom,in al good thonges. Be not becepued , God is not mocked for whatfoeuer a ma foweth. that Chall he repe. De that Coweth in hos ficfibe, thall of the fletthe repe corrupcpo. But he that foweth in the forpte, Wall of the Cpapte repe lpfe euerlaffpnge. \*Let bs 2. Thelie not be werp of wel boinge. for when the trine is come, we that repe without werps nes. Do hple toe haue therfoze tome, let bs C so good buto all men, a Specially buto the whiche are of the houtpolde of farth. F Beholde

The bi. Thapter

Echolde how large a letter I have with ten but you worth mone owner hande. As many as despite with outwards apperatue to please carnally, they constraine you to be circumcysed, only because they wold not suffre persecuted with the cross of Chiss. For they them selves which are circumcysed, keps not the laws: but despite to have you circumcysed, that they myght resorce in youre steller.

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in poure ficihe.

salogo J

the crosse of oure Lorde Jesu Chief, where by the worlde is crucified as routhings me, and Jas concernings the world. Afor in Chiefe Jesu nepther circumsprion anapleth and things at all not uncucumscript, but a new creature. And as many as walk accordings to these rule, peace be on them, and mercy, and by on Israeli that persented to God. From henceforth, let no man but me to busyness. For I bears in my has

Dethe markes of the Lorde Jelu.

Aorde Jelu Christe.

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Conto the Galathpans myrten from Rome,

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# The Epittle of Saynt

Paule the Apoltle ento the

Ephelpans.

The fpilte Chapter.



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Jule an apostle of Jeft Charle by the topl of God. To the Capactes, whiche are at Cphelus, and to the whiche beleue on Jelus Chailt. Brace be with pou 2. Coz. 1. g. and peace fro God our fa 1. Det.I.a. ther, a fro the Lord Jelus

Chaift. Bleffed be God the father of oure Lorde Jelus Chaift, whiche hath bleffeb be with all maner of Corretuall bleffpnacs in heauculp thringes by Chailt according as he had cholen be in hom, before the fouda. cion of the morio was lapoe, that we mulo be faprictes, a without blame before him. thozote loue. and orderned be before thos roto Icins Chaift to be hepres buto hom felfe, according to the pleature of his will to the prapte of the glorpe of hys grace wheretvith he hath made be accepted in the beloued.

\*Bp whom we have redeneron thosow Collobet hps blonde, even the torgenenes of spnnes according to the rpches of hps grace, which grace he thed in be aboundantly in al mof dome and prodence. and hath opened bute bs the implierpe of hps topli accordinge to hps pleature, and purpoted the fame in bem felfe, to haue it beclared \*toben the Balat. Ctpme were full come , that all thonges bothe the thenges whiche are in heauen

The.i. Chapter

and allo the changes whiche are in earth, thuld be gathered together, even in Chististhat is to cape, in hom in whome we are made herres, a were thereto predefinate, according to the purpose of hom, whiche worketh all thouges after the purpose of hos own toplish at we whiche before beleued in Christe shulde be but the prapse of hos glorpe.

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In whome also pelafter that pe hearde the worde of trueth, I meane the Gospel of Roma. 3. c pour saluacion, wherein pe beleucd) \*were 2. Co2. 1. d (caled with the holp spree of promes, whiche is the earnest of our embergrance, to redeme the purchased possession. A that

buto the laube of hps glozpe.

Doberfoze euen 3(after that 3 heard of the farthe which re have in the Lord Jefu, and louc bnto all the Capnetes) \*ceale not to geue thankes for pou, makpinge mencp. on of pou in mp prapers, that the Bod of oure Lorde Jefus Chaifte, and the father of glosp, mpght gene buto pou the Coppte of toploome, and oven to pouthe knowledge of hom felfe, and loghten the cres of pour myndes that pe mpght knowe what that hope is, wherevero he hath called rod, and what the rpches of his glorpous inherpe taunce is bpon the lapuctes, and what is the exceppinge greatnes of hps power to be warde, which beleue accordinge to the motheringe of that his mightpe power, whiche he wrought in Chaift, when he rap Ced hom from the dead, to fer hom on hos tratt hande in heavenir thringes, about

Rom.r.b. Phil.r.b

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all rule , power and might and bompna, cron, and about at names that are named not in this worlde onlye, but alfortnthe worlde to come: \*and bath out al thinges binder his fere, and hath made hom abone wfal. 3.b. all thringes, the head of the congregacron meh. 2. h whiche is his body and the fulnes of him that fplicth all in all thinges.

The. 11. Chapter. Ad pou hath he aupchened alfo that were dead in treaspattes and Col.z.b. finnes in the which in time paffed pe toalked according to the course of thes worlde, a after the gouerner that ruleth in the aver, the spaper that now worketh in the chil baen of bubelefe, among rohiche we also had oure couerfacio in tome palt, in the luftes of our fleth, and fulfylled the will of the ficihe, and of the impnoci and were naturally the childs in of wath even as treil as other.

But Bod whiche is rpche in mercy thos row his greate lone wherewith he loucd be, cuen when we were dead by fpnne, bath quickenes be together in Chail \* for Cla.25.0 by grace are pe fauch) and hath rapico be bp together, a made be fptte together in heavenlye thinges thosowe Chiu Jelus; for to Wemein tymes to come the exces dping riches of his grace, in kindnes to bs warbein Chaide Jefu. for by grace at c pe made fafe thotow fapth, a that not of pout lelucs. Fog ir is the apft of God, & comerh not of toothes, left any man Gulde beaft himself. For we are his workeman dipp O created

The in Chapter

created in Chaffifclu bnto\*good mothes, Tit.1.d buto the whiche Bad ordepued be before.

that we Bulde malke in them.

Do berfore remember that pe being in tyme paked gentpis in the flelle, a were called bucircumcilion to them whiche are called\* circumcifion in the flethe, whiche circumcifion is made by handes. Remem ber I lape, that pe were at that tyme with out Chuft, and were reputed aliantes fro the sommen welth of Ilrael, a were fran gers from the tellametes of promes, and had no hope, a were with out God in this worlde. But now in Chaift Jelu, re which a whyle a go were farre of, are made npe

by the bloude of Chaift.

for he is oure peace, whiche bath made of both one, a hath broken bowne the wal that was a floppe betwene bs, and hath alfo put away thosow his fleme, the caufe of harred, that is to tape, the fatoe of coinmaundementes contapned in the lates wapten, for to make of twapne one newe man tu him felfe fo makpng peace: and to reconcrie bothe buto God in one bodre thosow his croffe, and fletoe hatred theres bp: and came and preached peace to pou which were a farre of 3to them that were ape. for thorowe hpm we bothe hauc an p open toap in, in one fpatte bnto the father.

\* \* now therfore pe are no more Graun gers and fozeners, but cptelpns mith the lapactes, and of the houfholde of God: # are buplt boon the foundation of the apos ales and Wrophetes, Jeine Chrife being the

T.C02.3.b

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014.6.

To the Ephelpans.

The bead corner Cone, in who cuerp bupl Ela. 28.0. benge coupled together groweth bato an holy temple in the Liezde, in whom pe allo are bupit together, a maoc an habitacpon of Bod in the fpapte.

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act.4.b. Rom.9.t. 10 (al.18.6.

Che iff. Chapter.

Orthrs cauce I wall am in the bodes of Iclus Chait for pour la tes tobithe are Depthen: It pe have beard of the ministracion of the grace of God, whiche is genenime to you marbe. \* for by renetacion thetoco he Balat. 1, b this millery buto me, as 3 wate about in feates mordes, wherby when pe reabe. pe mape knowe mpne buderftandpuge in the nipherpe of Chaift, which milterr in tp mes paffed was evened buto the fonnes of men, as it is nowe declared bito hps holp apolics a Wzopheres by the fpipte: that the Berile Onio be inheritours allo. of the fame bodes, a partakers of hes promes that is in Chrife, by the meanes of the gofpell, wherof 3 am made a mpnie Ber by the artte of the arace of Bob geus bute me thorow the workinge of his power. \* Dito me the left of all Capictes 18 x.cos, 15,0 b this grace genen, that I Chuide preache as moathe Gentils the uncearcheable riches of Chaift, a to make al men fe tohat the fe lowdhip of the midery is, which from the bearmyng of the worlde bath bene bro in Boo, which made all thinges thosom Je. fue Chailt, to the intent, ihat now buto the refers apowers in beaut might be kno toen by the congregacion, the manufalde moody W. II . . . . . .

#### The.lin. Chapter

torloome of Bod; ascorbnug to the eter nall purpofe tobich be purpofed in Chaift Jefu our Loude, by whom we are bolde to drawe upe in that truft, which the haur by farth on hom.

4 DO herfore I delyze that pe faynt not because of my tribulacions for youre la-Col. 1.d kes: whiche is your prapte. Hor this caute I boloe my knees buto the father of our Lorde Jelus Chailt, which is father ouer all that is called father in heauen, and in earth, that he toolde graunt pou according to the riches of his glozpe, that pe map be Greathened with myatt by hos Coarte in the paner man, that Chailt mare owell in rour kertes by fapth, that pe being roted and grounded in loue, mp ght be abte to co prehende with all fainctes, what is that bredth and length, beepth, and hepth, and to know what is the loue of Chaft, which loue palleth knowledge; that pe mpaht be fulfylicd with all maner of fulnes, whiche sommeth of God.

> Onto hom that is able to bo excespinge aboundantipe aboue all that we afke or thynke, according to the power that work beth in bs, be praple in the congregacion by Jelus Chaik, thosowout all generacio ons from tome to tome. amen 1

The. mij. Chapter. 4 Therfore which am in bodes for a on the Lorden fake, exhorte pon, that pe walks morth of the bocatpon toberewith pe are called in alt his dence of monde, and mekenes , and longe (uffe

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Cothe Cphelpans.

Infferpnge, fozbtarpnge one another thos rom loue, and that pe be diffeent to Bene the britte of the fpipte in the bod of peace. \*being one bodp, and one fpapte, euen as pe are called in oue hope of paur callpinge. Let there be but one Loide, one fapth, one 1.602. 12. b baptome, one Bod and father of al tobich is abone all, thosow all, and in you all. &

4 Onto enerp one of be is geue grace accorpyinge to the mealure of the apfte of

Chipfie. Doherfore be layeth: \* De is Rom. 12.6 gone by an bpe, and hath lebbe captinitte 1.001. 12.b captpue, and hath geue gpfres bnto men. 2.602. 10.3 That he alcended: tohat meaneth it, but Wal.68.6 that he also bescended first into the lawest parties of the earthe' De that Delcended. is euen the fame allo that afcended by, euen aboue all beauens , to fulfpil all

C thynacs.

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and the beep fame made fome apolics fome Prophetes, fome Euangelilles, fome 1.coz. 12.] Shenherdes, a fome Ceachers : that the Dat. 10. farnetes might haue all thenges necella. Luke, 9.4. the to worke a minister with alto the edi fring of the body of Chaile, tall the energe onelin the bnitte of fapth, and knowled ge of the fonne of God) grome by buto a perfect man, after the measure of age of the fulnes of Chaift. & Chat toe bence forth be no more childre, \*waverpng and caried with every topnde of doctrine, by the top, Col.z. p lpncs of men and craftines, tohereby thep lape atoapte for bs to decepue bs. But let be folowe the trueth in lone, and in all thenges growe in him which is the head, D.11.

## The till Chapter

that is to fape Chief, in toho all the body is coupled a knit together in cuery iopnt, toberwith one mynificath to another (acbothing to the operacion as every parte hath his measure) and increaseth the body but of the edifpings of it selfe in love.

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Rom. 1.d. as other Gerpls walke, in banity of theps mynde, blynded in theps buder and inge, being fraungers from the lyfe whiche is in God, thosow the ignorance that is in them, because of the dlindies of their her tes, whiche being past repentance, have genenthem selves but o wantonnes, to worke all maner of unclemes, even with gredynes. But pe have not so learned Chill, if so be that po have heard of hym, a are raught in hym, even as the trueth is in Jelu's So then as concerning the con-

Mom. 6.a uersaepon in tome paste, lape from pan sollo. 3.b. that olde man, whiche is sozeupt thosowe the decepuable lustes, f. 4 and be pe remued in the spaper of pour mindes, and put on that news man, which after the punge of God is Mapen in ryghtewelnes, and true holpnes.

Batha.s.c \*Moherfore put atoape lping, a Cpcake
acha.s.c enerp man trath unto his nepghbour, for
as muche as toe are members one of ano

Plat. 4.a ther .\* We angre, but fonne not let not the funne go bowne byon pour wath, nether Leut. 19.c geue place buto the backboter. \* Act hom

2. Tel.3. behat flote, fixale no more, but let thin rate, ther laboure topth his handes fone good then a

Wo the Ephespans

thong, that he may have to gene bute him

that Redeth.

Act so filthy communication procede out of your mouthes: but that whiche is good to edifye with al, when nede is, that it mape have faucour touts the hearers . and greue not the holp (papte of Bed, the Romas . whom pe are fealed bato the bape ofre, 2.003.1,6 rempepon. Let all betternes, fearines and wrath, roppinge and curled fpeakpinge, be pur awape from pou, with all maticious nes. Be pe courteoule one to another, and mercpful, forgening one another, cuen as Bod for Chaiftes fake forgaue you.

The.b. Chapter. + Epe folowers of Goo as beare children, a maike in loue cuen as Christ loued be, & gaue hom felfe for be,an offerpnge, a a facepfpce 3ohn.13.0

of a fwete fauer to Bob. \* So that fornica I. Det.z.D cion, a all buclenes or conetoulnes be not once named among pou, as it becommeth fapnetes:nether fifthines, nether folpine talking, nether gellinge, whiche are net comip:but rather geuing of thankes, fos this pe knew that no \*whosemoger, ether 1, cos.6.b buclene perfen or coucteous perfon, which is the wordhipper of pmages, bath any inheritatice in the kingtom of Chait and of God. \*Let ne ma decepue you toith bapne troides. for thorote luche thringes com. Luke. 21,6 mith the weath of Sod boon the chplozen

of bubelefe. Be not therfore companyons with them. He there once darknes, but are

@at.24.0 Dar.13.8.

now ipply in the Loide. Q.iiii The. 6. Chapter

\*DDalke as chplozen of ipght. ffer the 30bn,12.0 frute of the fpapte is in all goodnes, right weines and trueth. + Acrept that whiche is plealping to the Lorde: and haue no fe. C lowdrippe with the bufruteful workes of Darkenes: but rather rebute them. for it is wame eue to name thole thinges which are bone of them in Cecrete, but all thinges whe thep are rebuked of the light, are ma uteft. for whatsoever is manifeft, that Came is light . DD herfoze he Capeth:atwake thou that flepeff, and flonde bp fro beath, and Chailt Mall geue the irght.

+ Take bebe therfoze that pe malke cie

cumfpectipinot as foles, but as tople, rc. bempng the tpme, for the dapes are cuill. Doherfoze, be pe not bntopfe, but bnder. D Rande what the will of the Lorde is, and be not broke with wine wherin is ercelle. but be fulfplied with the fpipte, fpeakping bnto pour felnes\*in pfalmes & hemnes, & fpiptuall fonces, finging and makeng me lodge to the Lord in pour hertes, geupnge thankes all wapes for all thynges buto Sod the father, in the name of our Mozde Jelus Chaill: Cubmittyng pour felues one to another in the feare of Bod.

Ben.z.d 1.002.II. A

10 fal. 33. a

Col.3.C

Demen lubmit pour felues bato pour ofone bufbandes, as buto the Lozd. \* for the hulbande is the topues head, euen as Cohe, I.d. Chailte is the head of the congregation, & the fame is the faucour of the body. There fore as the congregacion is in Inbieccion to Christ. Iphetople let the tornes be in fub section to they butbandes in all thinges.

DHG

1

To the Ephespans.

Bufhandes loke pour trines eue as Chris leued the congregacion, and gauc himfelf for it to fanctifpe it, and clenfed it in the f fountapne of water thosow the worde, to make it bito bim felf,a glozious congre, gacion without (pot or mainhle, or any fuche thong: but that it Mulo be holp and without blame. So ought men to loue thep: wouce, as there owne bodges. De that loucth his topfc, loueth hom felf. for no man cuer pet hated his owne fleft; but uoritheth and cheritheth it, enen as the Lorde docth the congregacion. for the are members of his boope, of his flethe, and of his benes.\* for this caufe thall a man fen.z.

& leave father and mother, and Chall contp. Dat. 19.0 nue with hps topfe, and two Chalbe mabe Dar. 10.8 one flethe. This is a great fecrete, but 3 1.cog.6. Cpeake bermene Chailt and the congregas cion. Deuerthelelle bo pe fo that euerp one of pou loue his wife trucip, euen as hom felfe. and let the wife fe that the feare ber

hulbande.

The.bi. Chapter. Wildzen obep pour fathers a mos thers in the Lord: for fo it is right. \*Bonoure thp father and mother, Ero.zo.b. that is the fpaft commaundement that hath any promes, that thou mapelt be in good chate, and lpue long on the earth. and pe fathers mone not your childzen to wiath: but bipng them bp topth the noze ter and info;macion of the Lorde. Ser, Deut.4. nauntes be obedient buto pour carnal ma Bers, with feare and trembing in fingle. 0.6

Col.3.b

The bi Thapter

nes of pour herces, as but Thillet not with fermice in the epe light, as men pleasters: but as the fermaunics of Chill, but ing, the woll of Cod from the herte with good will, serupag the Lozd, and not men. Ind reméder that whatfoener good thing any mã doeth that Oal he recepue agapne of the Lozde, whether he be bonde or fre. And pe makers do euen the same thinges but o them, puttyng awape threateninges; and remember that even pour maker elso

2.par. 19.c is in heauen, \*nether is there any refpecte

act.to.c of perfon with hpm.

Kom.z. b A finally my brethren, be frong in the Loid, and in the power of his myght. Out on the armoure of God, that pe may fiand fiedfaste agarnse the crastre assures of the deutil. For we wreste not agarnse field and bloud: but agarns rule, agarns power, and agarns world per rulers of the darkness of this world, agarns spreasily byckedness in heavenir thruges.

for thes caule take buto pou the are moure of Bod, that pe mape be able to re- tid in the suil base, and flande perfect in

all thonges.

Inke.tz.c Stands therfore, \*\* pour lopnes gpad about with beritpe, haupinge on the back plate of rightwelnes, s shoed with showes prepared by the golpell of peace. Aboue all take to pour the shilder of fapth, where-with pe mape quenche all the fprie dartes of the worked. And take the helmet of salmacton, a the swearder of the spriet, which

sethe morde of Bod. b

Cothe Ephelpans

\*And prope all wapes with all maner Auke. 18.2 proper and supplication: and that all in ithes. 5.6, the spree, and watche therunto with all in stance and supplication for all sounces a forme, that differentee mape be genen but to me, that I mare open mp mouth boldely, to beter the secretes of the gospel, where of I am messenger in bondes, that therin I mare speake trely, as it becommeth me ot speake.

But that pe mape also knowe what con dicton I am in and what I do, Epthicus mp beare brother and fapthfull mpnifer in the Lorde, Mall Active you of all thouses, whom I sente but a pour for the same purpose, that pe might knowe what case we flande in, and that he mpght comforte

pour herres.

531193

b

Peace be with the hiethica and love with fapth, from God the father from the Noid Jelu Chill.

Grace be with all them which love our Noid Jelus Chill in purenes. Amen.

Sent from Rome buto the Apher Crans by Trehicus.

region constitution, but deliberate of Child.

Che

# The Epille of Sainct

Paul the Apolite onto the Philippians.

The frift Chapter.



Aul and Trmotheus the fernauntes of Jelu Chill a to al the farnctes in Chill Jelu, which are at Whilippos with the Bilhops and Deacons.\* Grace be worth a you and peace from Bod

oure father , and from the Lorde Jelus

Chaift.

h I thanke mp God with all remembrauce of pou, \*al wapes in al mp prapers kom. r.b. for pou, and prape with gladnes, because Collo. r.a. of the felowship which pe have in the got pell from the frist dape but o nowand am surely certified of this, that he whiche beganne a good worke in pou, that go forth tryth it buttil the dape of Jesus Christ, as it becommeth the dape of Jesus Christ, as it because I have pou in mp herte, and have pou also every one companions of grace with me, even in mp bondes, as I defende and Cabipshe the gospell.

for God beareth me record, hologreatip I long after you al from the berp herte
rote in Jelus Chrift. \* And this I pray that
pour loue mape increase more and morein
knowledge a in all fealpng, that pe might
accepte thouges most excellent, that pe
might be pure and suche as Gulb hurt no
mans conscience, butil the dape of Chrift,

Chlico

Ephel.1.0

John.L.a.

To the Philippians.

folled touch the frates of rightetvelnes. whiche frutes come by Jefus Chaill-bnte

the glozy and laude of God. +

I wolde pe biderftode bicthee that my bulpnes is happened bito the great furthering of the Bolvell. So that my babes in Chaift are manyfelt thosom out all the subgement balt. and in all other places: Info muche that many of the becthien in the Horde are bolbened thorow my babes e and dare more largely Cocake the twords mithout feare. Some there are whiche preache Chailt of enup and arpfe, & fome of good will . The one parte preacherb Chart of ftrpfe and not purely luppolpne to abbe more aduerfitie to mp babes. The other part of loue, becaule thep fe that 3 am fet to befende the golpelt.

DO hat then: So that Chailt be meached all maner mapes, tohether it be by occa. fpon, oz of true meanping, I theren ieperpe and will tope. for 3 knowe that this Wal chaunce to mp faluacion, \* thosowe pour z.coz.x.b maper and mpniftrpng of the fpipte of Je fu Chipfi, as 3 hertelp loke for, and hope that in nothping 3 Gall be achamed ! but that with all confpdence, as all wapes in tomes paft, euen Co noto Chaifte Chall be magnifped in mp bodp, whether it be thos roto lofe,oz els death. foz Chaift is to me lefe and death is to me quauntage.

If it chaunce me toliue in the fleth, that is to me frutefull for to morke, and tonat to chole I wote not, 3 am conftrapned of athe thinges: 3 despic to be lowfed, and to be mith

The. n. Chapter

be with Chill, which thing is best of al. Meuertheles to above in the flesh is more nedefull for you. And this am 3 sure of, that 3 shall above, and with you all continue, for the furtheraunce and iope of your farth that pe mare more aboundantipe resource in Jesus Christe thorow me, by my

commpna to pou agapue.

Only let pour connerfacion be, as it "be Ephe.4.8 commeth the golpell of Charft: that whe ther I come and le pou, oz els be ablent, 3 mave pet heare of pou, that pe contonue in one fpapte, and in one foule, labourpage as the bo, to mapatapae the fapth of the golpell, and in nothing fearing pour ad. nerfarpes: tohiche is to them a token of perdycion, and to pou offaluacyon, and that of Bod. for bnte pou it is gene that not only pe thuld beleue on Chait, but alto fuffre for his fake, and have euen the fame foght which pe fame me haue a now beare of me. The.II. Chapter.

f there be among you any confo. I lacion in Chille, pf there be any fe cofortable love, pf there be any fe lowthip of the sprite, if there be any copassion of mercy, fulfil my tope, that pe drawe one waye, having one love, being of one accorde, a of one minde, that nothing be done thoroto strife, or bapne glory, but that in mekenes of mynde, ever pm at esteme other better then himself, a loke not every man on his owne thinges, but every man on the thinges of other men.

Act the same mynde he in you that

E.CO2.30.F.

C

To the Philippians

was in Cha ift Jelu: tohishe beinge in the mape of Bod, and thought it not robbe. rp to be equall mpth Bed : Deuertheles he mabe bim felf of no reputacion, a toke en hom the Chape of a Cerununt, and became irke buto men, and was founde in his aparel as a man. De humbled hymfelf and became obedient buto the death, euen the beath of the croffe.\* IDherfoze God hath eraleco hom, and geuen him a name 19eb.z.d aboue all names: that \* in the name of Iclus Quid enerp knee botte, both of thin 180m.13.6 ges in heaut a thinges in earth, a thinges Ela. 456. bider the earth, and that all tonges muld confesse that Jeius Christe is the Lorde buto the prapte of Bod the father. & Doherfoze mp bearly beloued, as pe haue act.z.t alwares obered,not when I was prefent Rom.14 b only, but now muche more in myne abe fence, ener fo worke out pour owne falua. tion with feare and tremblyng. \* for it is Bon whiche worketh in pou, both the wil 1,001.3.h and also the dede even of good will. \*Do al thing with out murmu sing a bif putpag,that pe mape be fautlelle a pure, 1.pet. 4.h and the fonnes of Bod touth out rebuke in I, Det. Z. b the middes of a croked and peruerle nacion:amog tobich le that pe Cipne as light tes in the world, holdpinge fast the worde oflite, \*buto my recopling in the Dape of Chitte, that I haue not runne in bapue, nether haue laboured in bapue. Be and though 3 be offered bpon the offering and T. thel. 2.6, facrifpce of pour fapthe : 3 reiopce, and reiopce with pou al. Co, the Came cause also reiorce

The. n. Chapter

eriopce pe, and reiopce pe worth me. I trust in the Norde Jelus for to sende Tramotheus shortly but o rou, that I also may be of good coinforte, when I knowe what take pe saude in. Hor I, have no man that is saipke mynded to me, whiche with so pure affeceps careth for your matters. Hor all other seke theprowners not that which is Jesus Christes. He knowe the proffe of hym, how that as a some with the father, so with me bestowed he his labour byothe Gospell. Dym I hope to sende assone as I knowe how it will go with me. I trust in the Lorde, that I also my seife shall

come Chearly.

3 fuppoled it necellary to lende baether Epaphioditus bnto pou, mp companyo in labour and felome (oudper, poure apoftel and my nipniter at my nedes. for be lons ged after pou, and was full of heupnes, because that pehad heard sap that he muld be fpeke. and no doute he mas ficke, and that npe bnto beath. But God had mercp on hrm:not on hpm only, but on me allo, left 3 anlee haue forothe boon forothe. 3 fent hom therfore the dilpgemiper, that when ye chulbe le hpin, pe mpght reiopce agapne, and I might be the lelle fozowful. Recepue hom therfore in the Lorde work all gladnes, a \*make muche of inche :besaule that for the worke of Christ he went to farre, that he was noc buto beath, and regarded not hes tote to fulfpit that ferupte which was lathing on your part tomarbe me.

Rom.15.d

The

To the Philipppaus. Theati. Chapter.

Ogenneramp bectheen retorce fit the Lorde. It greueth me not to waptte one thonge often to poul for to pou it is a fure thonge. Beware of bogges, beware of cupil tooz. hers. Beware of diffenceon. \*for the are Rois.2. circumcifon whiche wordhyp God in the forpresand recopce in Chatte Belufa haut no confroence in the flechet though I have wherof I mpght recopce in the flette. 3fas np other man thonketh that he hath where of he mpatt trufte in the fleth, much more I:circumcples the epght bape, of the hone red of 3fraci,of the trpbe of Beniamin,an \*Ebine borne of the Chines:as cocerning actu.23.6. the lame, a Mharilape, and as concerning feruentnes, 3 perfecuted the congregatpo, and as touchpinge the rpghteoufnes which is in the lawe, I was burebukable.

\*But the thonges that were bauntage mat. 13.6 bnto me, 3 counted lolle for Chaiftes fake. Dee 3 thenke al thenges but loffe for that excellent knowledges fake of Chaifte Jelu mp Lorde. for whom I have counted all thonge loffe, and bo tuage them but bong, that I mpght wpnne Chailt, and mpght be founde in hom, not hanpinge mone otone rpahreonines which is of the law:but that whiche (papageth of the fapthe whiche is in Chaid. 3 meane the rpghteoulnes which cometh of Bot thosow fapth in knowing hpm, and the bertue of his refurrecepon, a the fellowthrppe of hps pastpons, that I torght be conformable buto hps(death)pt

The iff Chapter

by any meanes I mught attapne bute the

refurrecepon of the beabarre

not as thoughe I had all ready attay. neb to it nether mere all redp perfect but I followe pf that I mape copichende that, wherein I am comprehen bed of Chaif Jes fu.Berthen 3 counte not mp felfe that 3 haue gotten it;but one thong 3 cape:3 fot. get that whiche is behynde it aretche my felfe bnto that it hich is before, and preache buto that marke apoputed, to obtaque the retward of the hpe calling of 600 in Chailt Belu. Met be therfore as many as be perfecte, be thus tople mpnacd : and pf pe be othermple mpnbed, 3 prape God open ene this buto pou. Meuertheleffe in that where bute we are come, let be procede by one rule, that we mape be of one accorde.

3.C02.4.C. and.io. b

# 12 acthien be followers of me. & loke on them whiche walke even fo, so pe haue D be fer au enfample. for many malke (of whom 3 baue tolde pou often, a no toe tell pou weprnac) that thep are the enempes of the croffe of Chail, whole ende is bams nacron, \*tohole belly is thep: Bod , and Rom. 10.C trhole glozp is to thepz Game, whiche are moribelr mpnbeb. But oure conucriacpon

is in heaven, from whence we loke for the 3. Coz.15 g faucour, cue the Lord Jeins Chaift, \*which Chall chaunge oure brie bodpes, that thep mape be fathponed iphe baro his glozious body, according to the workinge, foherby he is able to fubdue all thynges buto bem felfe. F

The.iiif. Chapter.

There

To the Philipppans.

Derfore mp brethren bearip belos utb and longed for mp tope and croune, Co continue in the Lorde pe beloued. Iprape Euodias, and beleche Sintpebes that thep be of one accord in the Lord Mec a 3 belich the farthful pockfelowe, help the weme which labored mith me in the Bofpell , and with Clement allo, and with other my laboure felowes, \*whole names are in the boke of nuke. to.t. lpfe. 4 iRciopce in the Lorde alwape, and apoc. 17.6 agapne I fape, reiopce. Let poure foftenes he knowen buto al men. The Lorde is cue at hande. Be not carefull but in al thinges Meine ponte peticpon bato Bod in praves and funplicacyou with acupna of thakes. and the peace of Bod which palleth al bns derftandrige, hepe pour hertes and mpne bes in Chaite Jefu. +

furthermoze brethren, whatfocuer thin. ges are true, whatfocuer thinges are bos neft, whatfoeuer thonges are juft, whatfoe euer thonges are pure, whatfoeuer thonnes pertapne to loue, tohatfoeuer thpinges are of honeft reporte:pe there be anpe bertroug thonge, of there be any laudable thpnge, thoir fame have pe in pour mynde, which we have both learned and recepued. heard a alfo fenc in me : thofe thinges bo: the Bod of peace Chalbe with pou. Trecopce in the Lord greatly, that now at the talt pe are reupued agapue to care for me, in that wherein pe were allo careful, but pe lached opostunite. 3 fpekenot becante of neceffite. For I baue learned in whatleever effare I Q.11

The.iin. Chapter

am, therewith to be contet. I can both call boune mp felfe, I can also excede. Euerpe where and in all though I am instructed, both to be full and to be hongree, to have plente and to suffre nede. I can bo all thenges thosow the helpe of Chaise whiche threngtheneth me. Not withstanding pe have well done, that pe bare parte with me

n mp tribulacion. De of Whilpppos knowe that in the be-

gpnnpng of the Bofpell, when 3 departed from Dacedonia, no congregacpon bare parte with me as concerning gening and recepupage, but pe onipe. for when I was D in Theffalonica, pe fent once a afterward agapne buto inp nedes: not that 3 defpre geftee:but 3 belpze aboundant frute on poure parte. 3 recepued all, and haue plentpe. 3 was euen fpiled after that 3 had resepued of Epaphioditus, that whiche came Zzech.to.t from pou,an \*obour that Cmelleth Cwete,a + facrifpce accepted and pleafaunt to Bod. TRO.TZ.8 my Bod fulfpil all poure nedes thosowe hps gloppous epches in Jelu Chufte. Onto Bod and oure father be praple for cuer. more. Amen. Salute all thecapuctes in Chaifte Jefn. The bacthaen which are with me, grete you. All the Capactes falute pour and moft of all thep which are of the Ems perours houdolde. The grace of our Lozd Jela Chaiff be with you all. Amen.

Sent from Rome by Epsphiodicus.

The

# The Epittle of Saynt paule the Apolite to the Collosspans.

The fpitte Chapter.



Aule an Apostle of Jesu Chaist by the topl of God, and brother Timotheus.

To the sapuctes whiche are at Colosia, and breites that beleve in Christe.

peace from Bod oure father, and from the Ephe. 1. a.

Lorde Jelu Chrifte.

EDe gene thankes to Bob the father of oure Lorde Jelus Chaifte, \*alwayes pray, 10hil.r.a ing for pou, lence we heard of pour fapth, 1.thel.I.A whiche pe haue in Chail Jefu, and of the toue whiche pe beare to all Capuctes for the hopes fake, which is lapde by in flore for pou in heaue, of whiche hope pe haue heard before by the true toorde of the Bolnell. whiche is come buto you cuen as it is into all the wealde, and is frutefull, as it is s amonge pou, from the fpatte dape in the whiche pe heard of it, and had experpence in the grace of Bod in the tructh as pe learned of Epaphia oure beare felowe fer Colle.4.1 uaunce, tohich is for pou à fapthfull minifer of Chiff, whiche also beciared buto be poure loue tohiche pe haue in the Coapte.

+ \*Por the cauce the allo, lence the daye Cohe.1.8.
we hearde of it, have not realed propinge

ill fo

# The.i. Chapter?

fulfplled with the knowledge of hos topl, in all toploome and spiptuall underkand bringe, that pe might walke worth of the John. 15 c. loode in al thringes that please, \* beinge frutefull in all good workes and encreasing in the knowledge of God, stregthed with all might, thosow his glospous power unto all pacience and longe suffering with topfulnes. I gening thankes but the father which hath made by mere to be partakers of the inheritannee of sapnetes in light NOhich hath oclinered by frothe power of darknes, a hath trallated by

Ephel. i. b into the hungbom of hun beart fonne, \*in toho tot have redeptpe thosow his bloud, that is to fape, the forgeneres of funces:

2.Coz.4.a \*tobich is the pmage of the inuifple Sod C

Hoby. t.a. hom were al thouges created, thinges that are in heaven, a thouges that are in earth; thouges before a thinges inuscible, whe ther they be matelipe or lorddroppe, either rule or power. All thinges are created by hom, a in hom, and he is before all thouges, and in hom all thouges have they beinge.

Ephe.r.b. \*And he is the head of the body, that is to that of the congregation he is the begin

1. Co.15.6 npng, and fpilt begotten of the bead, that in all thouges he moght have the preeminence. For it pleated the father that in him

Rom.4-d chalde all fulnes dwell, and by hym to resz. Cop.5, d. concele all thenge but hom felfe, a to fee at peace by him thosow the blonde of hym croffe.

Wo the Colloffpans.

croffe, both thynges in heaue a thynges in earth.

Rom. C.a. and pouttohich were in times palt frau. Cphe.z.a. gers s enpmes because pour mpades were Colles.z.s fet in gupl tworkes hath he note reconcy. iped in the body of hos fleth thoso weath to make pou boly, bublamcable a totthout faute in hos owne loghte, pf pe continue grounded and ftabipibed in the fapth, a be not moved away from the hope of the Bol pell, twhereof pe haue heard, how that it is preached amonge all crearures which are bnder heauen, whereof I Daule am made

a minifter. Motoe iope 3\*in mp fufferpnges tobich Ephel.s.b to I Cuffre for pou, and fulfpli that whiche is behonde of the pattons of Chaite in m? flethe for his bodies cake, whiche is the congregacyon wherof 3 am made a mini. fter, accordyng to the ordinaunce of Bod. tehiche ozdinaunce was geue me bnto-pou warde, to fulfpl the toozde of Bod that mps fterp hod fence the toollo beganne, a fence z. Col.z.c. the begrinninge of generacions: but now Cohet.I.b is opened to his farnctes to whome God wolde make knowen the glospous rpches of this mifterpe amog the Bentple, which rpches is Chaite in you, the hope of gloap. whome we preache, warning all men, and teachpage at merrin all wpfoome, to make all men perfecte in Cuzifte Jelu. Dherin I alfo labourc and ftrpue, cuen as farforth as hos workeng worketh in me inpaticip.

z. C02.1.8i

The if Chapter.

A.iiii

3 molde

,unenc

"Che.ni Etapter

Molde ve knewe what fyghting I have for poure lakes and for the of Laobicia, and for as manye as 3 bane not fene iny perfon in the ftelbe, that they hertes myent be comforteb and hupt rogether in loue; and in all reches of full binberflandpinge, for to knowe the mpfterp of God the father and of Chaifte, in whome are hod all the treas fures of topfoom and knowledge. Thes I fave telt any man thuid beaple pou with LCos.s.b. entplpng mordes. \*for thoughe 3 be abs fent in the fleit, per am I prefent with pou in the fparte, toping and beholoping the ozber that pe kepe, and pour feofalt fapth in Chailte. As ve haue therfor recepuco Chaift 15 Jefu the Lorde, cuen to malke, rored and buple in hom and Geofalte in the farch, as pe haue learned:and therein be plenteous in geupna thankes.

@at.24.8

4 \*Beware left anp man come a Coople Mar. 13. 8. pou thozoto philosophy and disceptfult bas Luke.zt.b nitte.thozote the tradicpons of men, a oze Ephel.s.b binaunces after the worlde, and not after Chailt. For in hom divelleth all the fulnes of the Bodhead bodply, and pe are copicte in hom whiche is the head of all rule and Mom.z.d. power, in whome also petare circumcpled

Ephe.z.c. with circumcifon made tuthout handes, by puttynge of the fynful body of the fleds thosom the circumcifon that is in Chaift.

Rom. 6.4. in that \*pe are burped with hom thosowe Sala.3.b. baptome, in toho peare alfo rolen agapus thorow farth, that is terought by the opes raspon of God whiche rapled hom from \$ 10 to 10 Millis.

beatb.

To the Lollosspans.

bearth. \* and pe which were bead in fpune Sobe. 2.8. thoroto the bucircumcifpon of poure flett, hath he gupckened with hpm, and hath fozgenen bs all oure trefpaces: 4 and bath put oute the handwiptpige that was as gapulte be, contapned in the latte witte: w that bath he take out of the mape a bath fastened it to hos crosse, and hath spopled rule and potver, and hath made a Cheive of them openip, and hath triumphed ouer the

in hys owne perfon.

Let no man therfore trouble pour confriences aboute meate and bapnhe oz for a piece of an holp dap, as the help dap of the neto mose,oz of the Saboth dapes, which are nothung tout Chadotues of thunges to mehte. come: but the body is in Chaift. Let no ma make you Gote at a wonge marke, which after hps owne pmaginacpon walkert in the humblenes and holpnes of angels. D thonges whiche he neuer fame : caufeleffe pufe by with hos flethip monde, and hole beth not the head, whereof all the bodp by toyntes and couples recepueth nozpimes and is knpt together, and encreafeth with the increalpage that commeth of Bed.

Wherfore pf pe be bead with Christe from tordinaunces of the worlde, tohp as Bal thoughe pe per ipued in the worlde, are pe ledds with tradicyons of them that lape: Couche not, talt not, handell not: whiche al perpite toith the bipnge of them and ace after the commaundemêtes and Doctrines of ment whiche thonges have the fomplo tude of wploome in cholen holpnes a has

blenes

## The in Chapter

blenes, & in that thep ware not the body. # Do the fletthe no toosthpope buto his nebe. The.tii. Chapter. 4

fpe be then rplen agapne worth a Christ, feke thole thonges whiche are aboue, where Chaift fitteth'on Ephel.1.d the roadt hande of God. Set pour Mcbi.T.a. aftecepon on thinges that are aboue, a not on thrnges whiche are on the carth. forpe arc bead, and poure lyfe is hod with Chail in God Doben Chailte which is our lpfe.

perc with hom in glozp. 4

3

Dottifpe therfore poure mebres tohiche are on the carth, fornicacpo, buclennes, bn naturali luft, cupil concupp(cence, a coues teoulnes, which is weathppping of pools, to: which thinges fakes the weath of Bob commeth on the chplozen of bubelefe. In whiche thonges pe malked once, when pe loued in them.

mall thetve bom felfc, then thall pe alle ap

But now put pe allo aware from pou al thonges: wath, fearines, maliciouines, \$ turled Cpeakpage, fplthp fpeakpage out of poure mouthes. Ape not one to another.

Mom.6.a. \*that the olde ma with his workes be put E. Wet.3.8. of, and the new put on, whiche is renned 1.Coz.15.E in knowledge after the pmage of hym that Debr.tz.a made hom; where is nether Gentple nos Ephel.4.e Jewe, circumsplion no: bucircumsplponi

Barbarous oz Sprhpan,bonbe oz fre: but Chaift is all in all thonges.

4 Now therfore as elect of Bod, helpe # beloued, put on cender mercye, hynbenes. bumblenes of myndes mekenes, long fut-

ferpage,

ã

To the Colloffpans.

ferpnge, fozbearpnge one another, and foze geupnge one another, pf aup man hanca quarell to another,euen as Chaift fozgane pou, enen fo bo pe. Aboue all thefe thynaes put on loue, whiche is the boube of perfcomes. and the peace of Sod rule in pour herres, to the which peace pe are railed in one bodp. and fe that re be thanke full Let the worde of Chail owel in you plenteouls Ip in at topfoome. Ceache and erhort pour stone felues, in Malmes and homnes, and fpiritual Conges, which have fauour with them fpnapna in pour hertes to the Lord. and al thenges whatfoener pe do in word or dede)do in the name of the Lorde Tes fu,geupng thankes to God the father by hom. F

\*DD pues lub mpt pour otone felues bn , Ephe. f.e. to pour otone hulbandes, as it is comip in 1, Det.3. a. the Lorde. Bufbandes loue pour topues, a be not hotter bnto thein. Chplosen obepe youre fathers and mothers in all thinges for that is well plealinge buto the Lorde, fathers rate not poure chplozen, left thep be of a Defperate mpnde. \*Sernauntes be Ephel.6. obedrent bitt poure bodply mafters in al thonges : not with epe ferupce as men 1.10et.z.c. pleafers, but in fynglenes of herte,feg. rpng Bob. and inhatfoeuer pe bo , bo it bertelp, as thoughe pe bpd it to the Lozde. and not buto me for as much as pe knots that of the Lorde pe Mall recepue the rewarde of inheritaunce , for pe Cerue the Lord Chaift. But he that doeth inzong Chat. recepue for the wronge that he hath bonet

Titus.z.e

### The in Chapter

blenes, a in that they ware not the body, a bo the fletthe no worthpppe buto his nede.
The til. Chapter, 4

The be then refen agame with Christ, sehe these thenges whiche are aboue, where Christ sureth on the reght hands of God. Set pour aftecepon on thinges that are aboue, a not on thinges whiche are on the earth. Force are dead, and poure lyfe is his with Christ in God Mohen Christe which is our lyfe, thall the we him selfe, then shall be appeared with him in glore.

Morrifye therfore poure metres whiche are on the earth, formicacyo, buclennes, bu naturall luft, cupil concupy (cence, a coueteoulnes, which is worthypping of pools, for which thinges lakes the wrath of God commeth on the chyloren of bubelete. In whiche thruges pe malked once, when pe

Ipued in them.

Ephel.1.d

Mebr.I.a.

But now put pe allo awape from pou al thruges: wath, fearines, malicioulnes, Brurled (peakinge, fplthp (peakinge out of poure mouthes. Ape not one to another,

Rom. 6.a. \*that the olde ma with his workes be put 1. Oct. 3.8. of, and the new put on, whiche is renued 1. Cop. 15. f in knowledge after the pmage of him that Deb. 1.z. a made him, where is nether Gentple nor Ephel. 4. e Jewe, circumsplion nor bucicumsplion,

Barbarous oz Sprhpan,bonde oz fre: but

Chaift is all in all thonges.

A Now therfore as elect of God, holpe a beloued, put on render mercye, hyndenes, humblenes of myndes, makenes, long fufferpage.

To the Colloffpans.

Eerpnge, fozbearpnge one another, and foje geupnge one another, pf aup man hanca quarell to another euen as Chailt fozgatte pou, enen fo do pe. Aboue all thefe thynges put on loue, whiche is the boude of perfcomes. and the peace of Bod rule in pour herres, to the which peace pe are called in one bodp. and fe that pe be thanke full Let the wards of Charle owel in you plentcouls ip in al topfoome. Ceache and erhort pous owne felues, in Walmes and homnes, and fpiritual Conges, tobich have fanour with them, (prigning in pour hertes to the Mord. and al thenges (whatfoeuer re do in word or dede)do in the name of the Lorde Jefu, geupng thankes to God the father bp bom. F

\*IDD pues lubmpt pour owne Celues bn , Ephe.S.e. to pour owne hulbandes, as it is comp in 1,10et.3.a. the Lorde. Bulbandes loue pour woues. & be not bytter bnto thein. Chplozen obepe poure fathers and mothers in all thinges for that is well pleasunge buto the Lorde, fathers rate not poure chplozen , left thep be of a defperate mpnde. \*Sernauntes be Ephel.6.8 obedrent buts poure bodpip matters in al Titus.z.e thonges : not with the ferupce as men 1,10et.2.6. pleafers, but in fpnglenes of herte,fea. rpng Bod. and iphatfocuer pe bo . do it bertely, as thoughe pe byd it to the Lozde, and not buto me for as much as pe knots that of the Lorde pe Mall recepue the rewarde of inheritaunce . for pe Cerue the Lord Chaift. But he that boeth mong Chat. recepue for the monge that be hath bonet

### The.lin. Thanter

Rom. z.b. \*for there is no respect of persones topth Ephe.6.b. Bod. Je mafters do bnto pour feruauntes Actu. ro.c. that whiche is tufte and equall , fringe pe know that pe alfo haue a mafter in heaue.

Ephe.6.b

The.titi. Chapter. Ontinue in praper a toatche in the a fame with thankes genpng, prap. inge alfo for be, that God epen bn to be the boze of biteraunce, that me map fpeakethe mpfterp of Chiff toher fore I am alfo in bondes) that I mave bte

Ephel.s. o ter it,as it becometh me tolpeake. \*120 alk iposely to them that are withoute, and rebeme the tyme. Let your Cpeache be almaye es wel fauoured and pomozed with falte. that pe mare knothe hoto to anfwer enerp man.

The Deare brother Tichteus (hall tell # you of all my bufpnes . whiche is a favele full mynifer and fellotte feruaunte in the Lorde, whome I have fent buto pou for the faine purpofe, that he mpant knowe home pe bo, and mpaht comforte poure herres. with one Onefpmus a farthfull and a beloued brother, whiche is one of pou. Thep mail theme you of all thonges tobiche are aboinge here.

Arittarchus mp prefon felowe faluteth & pon. \* a Marcus Barnabas fofters Connei 2. Cim. 40 touchpinge whom, pe recepued commaun. Demetes. If he come buto you, recepue him: # Jelus twhich is called Julius, which are of the circumcifpo. There only are my toos Refelowes buto the Apagedome of GOD, whiche were buto my confolacyon. Eva-

phias

To the Colloffpans.

phias the Ceruaunt of Chill, which is one ef pou, Caluteth pou, and alwayes laboreth feruentipe for pou in prapers, that pe map Rande perfecte and full in all that is the mpli of Bod. I beare hom recorde that he bath a feruente mynde towarde pou a tos warde them of Laodicia and them of Dierapolis. Deare Lucas the Whilicion ares o teth pou, and Demas. Salute the beetheen whiche are of & godicia, and Calute fipm phas and the congregacpon, whiche is in his houle. and when the epille is rebde of You make that it be reed in the congregas cron of the Laobicrans allo : and that pe Iphetople reade the epille of Laodicia. and fape to archpupus:take hede to the offpce

that thou have recepted in the Logoe that thou fulfyl it. The falgracy, on by the hand of me Haul.

Remember my bondes.

The grace of oure Lord Jelus Christ be with you. In EN.

Sente from Rome by Tychicus and Onefpmus.

The

# The fysite Epittle of S. Paule the Apolitie buto the Chessalonians.

The fpitte Chapter.

Aul, Spluanus and Timo 2 theus. Onto the congresigation of the Theualoup ans, in God the father, sin the Lozde Telus Chilk.

Rom. I.a. peace from God oure fa-I.Coz. I.a. ther, and from the Horde Jefus Chrift.

Salat. 1. a De geue God thankes alwape for pou all, makpinge mencpon ek pou in our prapsers without cealinge, and call to remember to the thouse of beaunce pour worke in the kapth, a labour, in loue and perseneraunce in the hope of oure Lorde Jesus Christe, in the spathe of God our father: because we knowe brethed beloned of God, howe that pe are electe.

Hor oure Gospell came not but pou in 1. Col. 2. a. \*worde onely, but also in power, and also in the holp gook and in much certayntpe, a \*as pe knowe after what maner we hee

a.Col.2.a. \*worde onelp, but also in power, and also in the holp gook and in much certaputpe, athest.2.a \*as pe knowe after what maner we be hanco oure selves among you, for poure sakes. And pe became followers of us, and of the Norte, and recepued the words in much affliction, with sope of the holpe good: so that pe were an ensample to all Colonies.

goodiso that pe were an ensample to all that belene in chacedonia and achia. Hoz fro pou sounded out the words of the Lord not in Pacedonia and in Achaia onelye.

P#1

Co the Wellalonians.

But poure fapthe also whiche pe have bute Bod, spied her selfe abroad in al quarters to greatly that it nedeth not be to speake D any though at all. For they them selves theme of you what maner of entryinge in two had but o pon, and how pe courned to Bod from pmages, for to serve the lyning and true Bod, a for to loke for hys some throm heaven, whome he rapsed tro death: I meane Jesus whiche belywereth be from the wrath to come.

The.ii. Chapter.

Or pe pour sclues knowe brethre of our entraue in buts pou, how that it was not in bapnerbut eug after that we had suffered before, \*and were chamfully entreated at Whilp. Actu. 16.6, possas pe well knowe) then were the bold in oure God to speake but o pou the Golpell of God \*with much stryupnge. Our er actu 17.6 hortacpon was not to bipnge pou to erroure, nor pet to buslennes, nother was it with give but as we were allowed of God that the Gospell chulde be committed but bs, euglo we speake, not as though we entented \*to picale men, but God, which trp. Galat. 1.6 eth oure hertes.

Mether was oure conversaryon at any tyme, with Natterpinge wordes, as pe well know, nether in cloked coveteoulnes, Bod is recorde: nether fought we prapte of me, nether of you, nor pet of any other, we might have bene chargeable, as the Apolites of Christe: but we were tender as monge you, even as a northe cherystheth

40

# The fysic Epittle of S. Paule the Apoltle bnto the Theffalonians.

The frifte Chapter.



anl, Spluanus and Timo 2 theus . Into the congre. garpon of the Theastonp ans,in God the father, & in the Lorde Telus Chrift.

\* Brace be with pou. peace from God oure fa-

Rom.T.s. Balat.I.a

I. Coz.I.a. ther and from the Horde Tefus Chaift. De geue God thankes almape for you all makpinge mencyon af pou in our paps

ers mithout cealpinge, and call to remems braunce pour toothe in the fapth, a labour B in loue and perfeueraunce in the hope of oure Lorde Jelus Chaifte, in the Cpahre of Bod our father:becaufe inc anothe brethie beloned of Bod, howe that pe are electe. for oure Colpell came not bnto pon in \*tocade onelp, but allo in power, and allo in the holp good and in much certayntpe,

E.CO1.2.8.

s.theff.z.a

\*as pe knowe after what maner we bee haned oure felves emonge you, for youre fakes. And pe became followers of be. and of the lorse, and recepned the toopte in muche afflucton, with tope of the holpe good: fo that pe were an enfample to all O that belene in Cacebonia and achia. for fro pou founded out the moute of the Lord

not in Maccoonia and in Achaia onelpe,

hu8

Co the Wellalonians.

but poure tapthe also whiche pe have bute God, speed her selfe abroad in al quarters to greatly that it nebeth not but to speake any thruge at all. For they them telues she do not but you what maner of entryinge in we had but o pou, and how pe tourned to God from pmages, for to serve the lyning and true God, a for to loke for thes some \*from heaven, whome he rapsed fro death: I meane Jesus whiche delpuereth but the worth to come.

ā accu. 1.b.

The.ij. Chapter.

of our entrauce in buts pou, how that it was not in bapne: but eus after that we had suffered before, \*and were thamfully entreated at While Actu. 16.6, possas pe well knowe) then were me bold in oure God to speake but o pou the God pell of God \*with much struppinge. Our er actu 17.8 hottacpon was not to bipinge pou to erroure, not pet to buckennes, nether was it with give but as we were alowed of God that the Gospell Mulde be committed but by, euse o we speake, not as though we entended \*to please men, but God, which trp. Galat. 1.8 eth oure hertes.

Mether was oure conversaryon at any tyme, with datterpinge wordes, as pe well know, nether in cloked coveteousnes, Bod is recorde: nether sought we prapse of me, nether of you, nor pet of any other, we might have bene chargeable, as the Apostes of Christe; but we were tender as monge you, even as a norse theresheeth

## The.n. Chapter

ber chplozen fo was oure affeceps towarde Pouroure good worll was to have bealt buto pou, not the Bolvell of God onlye, but alfo oure owne foules, becaufe pe mere beare buto be.

2018:20.G z. Thef. 3. b

+ De remember beetheen oure laboure and trauavie. \* fez toc laboured dave and npaht, besaufe me wolde not be greucous buto any of pou, a preached buto pou the Bolpell of Bod. De are witnelles, and to is God, how holyly and tully and bubla. meably the behaued oure Clues amonge you that beleue:as pe knowe how that the erhorted and comforted and be fought eue rp one of you as a father hys chploze that pe wolde walke worthy of God, whiche hath called pou buto hes kyngedome and

glospe.

for thes caufe thanks the Bod without realpinge, becaufe that when pe recepued of be the worde wherewith God was preathed pe recepued it not as the wood of ma. but euen as it mas in bede, the worde of Bod, which workern in pou that belene. for pe bacthien became followers of the congregacyons of wood which in Jewipe are in Chaift Jefu: foz pe haue fuffered like D theuges of poure konfmen, as we our Celues hauc luffered of the Jewcs. Whiche as thep kplied the Lorde Jefus and theps owne Paphetes, euen Co haue thep perles cuted be:and Goo thep plcafe not, and are contrary to al men: & forbpo be to preache bnto the Eentple , that thep mpght be fa-

ued, to fulfpli thep; Connes all wave. \* for

Co the Theffalonpans. f.

the tozath of God is come on them enen

te the bemoft.

for as muche brethren as we are kept from you for a featon.as concernyng the bodilp presence, but not in the herte. we enforced the more to fe pou personally with areat defpre. and therfore me molde haue come bnto pou, 3 Daul once and a. gapuc: but Sata withflode be. for what is our hope or tope, or croune of retopling: \*are not pe it in the prefence of oure Lord Jelus Chrift at his commenge pes pe are 2. Cop.I.c. our glozye and tope.

Dan. To. F.

The iff. Chapter.

Berfore Cence toe coulde no lenger forbeare, it plealed be to ree mapne \*at Athens alone, & Cent Cimotheus oure brother a inp. act. 17.0 nifter of Bob, and our laboure fclote in the gofpell of Chailt to Rablifte pop, a to comfort pou ouer pour fapth, that no ma Chulde be moued in thele afflictions. for Ephe.3,6 pe pour leines knowe that we are geuen apoputed there buto. for bereip mben 3 was with you, Itolde you before that we Onlo fuffre tribulacion, euen as it came to paste, and as pe knowe. Hoz this cause tonen 3 coulde no leng er forbeare, 3 Cent. that I might have knowledge of poure farth, left haply the tempter had tempted pou, and that our laboure had bene oche wed in bapne.

But now lately when Timotheus came from pou bnto be, a declared to be poure farth and pour loue, and how that pe haue

good

The diff. Chapter

good rememblannes of be alwayes, defper punge to le ve as we delipte to le pou. Ther tope beetheen we had confolation in you, in all ours advertite and necessite, through pour fapth. For now are we alpue, pf pe stands stedies in the Lords. For what that we can we recomple to God agains for you, our althe tope that we tope for pour sakes before sure God; while we, night said days prape excedingly that we might se pour presently, and mights fully it that we would be to lackying in pour sayth.

Bod hym leife our father, a oure Lorde Jelus Christ gybe our toiney but you: a the Lord increace you and make you flow ouer in lous one toward an other, and toward all men, even as we do toward you, to make your perces stable and bublamea ble, in holynes before Bod oure father, at the commyng of our Lorde Jelus Christe

The.iuf. Chapter. 4

with all his farnetes.

Dethermoze two beleche pou bzethzen, and exhorte pou in the Rozd
Jeius, that pe increace moze and a
moze, cuen as pe have recepted of
bs, how pe ought to walke, and to please
600. \* De remember what commauneementes we gave pou in oure Lozde Ichs
Chike. For this is the will of God, even
that pe Ayld be holy, and that pe Ayuld abCapuc from fornicacion, that every one of
pou Aude knowe how to kepe his bestell
in holynes and honour, and not in the lust

Kom.12.c

To the Thellalonpans.i.

ekconcupiscence, as do the hopthe inhiche know not God, that no man go to farre and befraude his brother in bargapinings because the Lorde is a benger of all suche thringes, as the tolde you before trume and testified. For God hath not called be bute butlennes, but bute holpnes. He therfore that despiteth, despiteth not ma, but God, whiche hath sent his holy spire amonge you.

Hour as touchinge brotherly lone, pe nede not that Iwrite but o pour \*for reare John. 13. de tanght of God to loue one another. He a and 15. de that thing verely pe do but o al the brethre John. 2. de that thing verely pe do but o al the brethre John. 2. de that thing verely pe do but o al the brethre John. 2. de thick are thorow out al Gaccdoma. We 1. Joh. 4. de beleethe pou brethre that pe encreace more a more, a that pe fludy to be quiet, a to medle with pour otime bulines, and to more thin pour owne handes, as we commanded pour that pe mare behave pour selves honestlye towards them that are without, and that nothing be lacking but your.

raunt cocerning them which are fallen a clepe, that personwe not as other do which have not hope. Has themelieue that Jefus died woole agapterioue forthe also which steps by Jefus, wil God bring agains with him. And this far we but you in the word of the Love, that we which live, a are remaining in the companyer of the Love, that we which live, a far result half not some per they which clepe. How

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beaucomich alle the and the boxes from beaucomich alle the and the boxes of the section of the s

### The.b. Chapter

Archangell and trompe of God. and the beab in Chip& Chall arpfe fpilt: then Chall me which love and remanne, be caught bo with them allo in the cloudes, to mete the Lorde in the aper. and to wall toe ever be I. Cot. If d with the Lord . \* DD herfore comfort poure Celucs one another with thele morbes. &

(Bat.24.0 2.10et.3. C apeca.3.4 #.15 S

The.b. Chapter. f the tymes and fealons brethren pe haue no nebe that I tori te bato pout \* for pe pour felues 1 know perfectly, that the bape of

the Lorde Chall come even as a thefe in the night. Deben thep thall fare peace and no baunger, then commeth on them fode des Aruccion, as the transplpage of a thoman with chplae, and they Chall not fcape. But pe biethien are not in barkenes, that that Dave Quio come on you as it mere a thefe.

+ Me are the children of hight; and the chplozen of the bape. IDDe are not of the

E

noght nerber of barkenes. \*Therfore let be not fleve as do other!

26om.13.0

aphc.6.b

but let be watche and be fober. fes thep that flepe, flepe in the night: and thep that be bronken, are bronken in the night. But 16 tet be tohich are of the batic be fobet tar med totth the breft plate of farth a four je muth hope of Calnacion as an helmet. for Bod bath not apoputed be buto wath, but to obtanne faluacion by the meanes of our Lord Jelu Cnrift, \*tohich oped for bet that whether me make or flepe, we Mulbe loue together with hom.

₽C03.5.C.

DO herfore comfaste poure Celues tone. thes Cothe The Kalonpans.t.

ther. a edifpe one another eue as pe bo. & De beleche pou brethien that pe Bnow them \*which laboure amonge pou, & haue the overlight of pou in the Lorde, & geue T.tim. f.c. pou erhortacion,that pe haue the the moze Phil.z. b. in loue, for their workes fake, and be at peace with them.

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+ De defpre pou brethren, warne the that are buruly, comforte the feble mpn, C Ded , fozbeare the weake, haue continuall pacience towarbe all men. \*Sethat none Dat.f.s rccompence cupil for eatil bato any man: but euer folctee that which is good, both among pour felues, a to all men. Recopce cuer. \* Drape continually. In all thonges Lub. ! 4. acue thankes. for this is the topl of Bod

in Chaift Jefu toward pou. Quenche not the fpipte. Defpile not pio phelping Eramen all thinges, and kepe that whiche is good. Abfrapne from al fuf picpone thinges. The berr God of peace fanctifpe you thezem out. and I prap God that your tohole fpapte, foule and body, be b kept fautleffe buto the commynge of oure

Loide Telus Chaife. + \*farthfull is be which called you: which mill alfo bo it. Brethien , prape for bs . Grete all the brethren with an holy kpffe. 1. Cos J.b. I charac you in the Horde, that thes Epis Gle be read buto all the bolp brethre. The arace of the Lorde Jefus Chufte be topth pou ameu.

The ende of the fpil Epiffle bnto the Theffglonpans: Cent from Athens.

O. iii

Ebs

# The seconde Epitte of Sapuct Paul the Apollle

to the Thellalonians.

Che frall Chapter.

\*Brace be tout pott! and peace fro Bob



auf. Splusnus mothens. 1 1111 211 11

onto the congregació of the Chelletonpans. which are in Bod oure father, and in the Moste Tenis Chaill no gnous

Rom.I.a. I.Coz.I.a. Ephe.r.a.

our father, t frem the Mozbe Jelus Chatt. De are bounde to thanke Bod all wapes for pou bicthien, as it is mete, be- m caufe that your farth groweth ercedingly. and every one of you frommeth in laug to toarde another bertwene poure felues . fo that the our felued relopte of pon in the co gregacions of Bod, ouer pour pacience & fapth in all rour perfecucions and tribula cione that pe luffre, which is a toke of the eightewes indgement of God, that pe are counted worthy of the kingtom of Bod. for whiche pe alfo fuffre. It is berety a rightetves thong with Bod to recompece tribulation to them that trouble pout and C to pou whiche are croubled, refle with be. when the Larde Jefus Mall Wetve hom felfe from beauen with bis mightpe angels, in flampng fpic, rendzing bengcaure buto them that knowe not Bod, a to them 300 that

Wo the The Caloupans.ii.

that obeve not buto the Golnell of oure Lorde Tefus Chrift, mbich Chalbe punichet with cucriaftyng bamnacion. from the pre fence of the Horbe, and from the alore of his petver, mijen he Mall come to be glo. Qat. 25.6. rifped in his Capuctes, a to be made maruclous in all them that beleuethecaufe our testimonpe that we had to you, was belened enen the fame bape, that we preached Cot. Y.a it. \* 100 herfore the prape at thapes for you whil. I.b. that our Bob make pou twosthy of the cal-Irna.and fulfill al delectacion of goodnes and the worke of farth, with power: that the name of our Lorde Jelus Chailt mare be alexified in pouland pe in hun, thosow the grace of oure Bod, and of the Lord 38 fus Chrift.

The.ii. Chapter.

26

De beleche pou brethien by the commrage of oure Lozde Jefu Chaift, and in that the Mall ale femble buto him, that pe be not fodenly moved from pour mynde, and be not troubled nether by fpapte, nether by morbes, nor per by letter tobiche Chinde feme to come from be, as though the dape ofChail were at hande.\* Let no man des Mar. 3.0. cepue pou by any meanes , for the Lorde Luke.zi.d commeth not, excepte there come a depar. Ephe.s.b. tringe fratt, and that that finfull man be opened, the fonne of perditto, which is an adverlary and is crafted about all that is called God, or that to worthipped: fo that he hall fiete as God in the teple of God, and ancive him lelf as Bod.

O.Hij.

#### The. b. Chapter

Remember pe not, that whe I was pet with you, I tolde you thefe thonges? and now pe knowe what withholdeth: euch \$ that he might be betered at his tyme. for the mikery of the iniquite boeth all ready tooake: toll be tobiche nom onipe ferteth, Char.a" be taken out of the wape. \* and then that that wicked be bittered, whom the Lorde mal colume with the Coapte of his mouth. and Mall destrore worth the apperaunce of his comming cuen bem tohole coming is by the workping of Satan, with all ip. ing power, \* fignes and wonders: and in Pat.z4.b all decepuablenes of burrghtetocincs, a. monge them that perplite: becaule thep recepued not the love of the trueth, that thep mpabte baue bene laued. Ind therfore Bod wall fende them Gronge Belufpon , & that thep (hulbe beleue lpes: that all thep mpaht be dampned tohiche beleuerh not the tructh, but had pleasure in burpahte. melnes.

But we are bounde to geue thankes al wape to God for pou brethren beloued of the Lord, for because that God hath from the beginnings chosen pou to saluacpou, thorowse sanctifpings of the sprite, a thoroto beleuping the trueth, whereunto he called pou by ourse Cospell, to obtains the glore that commeth of ours Lords Jesu Christe.

E

4 Therfoze brethre flab faft, a kepe the ordinaunces which pe haue learned: whether it were by our preaching, or by the fle, Our Lorde Jefu Christinim (elfe, and Sob

# To the Theffalonpans.ff.

Cob our farher whiche had loued be, and bath genen be encriallyng confolacion,# good hope thosow grace, comfort your her tes, and fabirde pon in all boctione and good boinge.

The.iti. Chapter. Drthermoze bzethzen prape for be \* that the merbe of Bod may Collo.4. haue fre pallage a be glostfreb, as it is with pou : and that me map be belpucred frem bureafenabl c and euill men. for all men haue not farthe : but the Lorde is fapthfull, which that that birthe pou, and kepe pou from entil. De bane confrdence thosow the Losde to pon warde, that pe both bo, and will bo, that whiche we commaunde pou. and the Lord B grbe pour hertes to the loue of Bod, and

pacience of Chailt.

4 \*IDe requese pon brethren in the act. za, name of oure Lozde Jefu Chaifte, that pe withdrame roure letues from euery bro. ther that walketh inozdinatelpe, and not after the inflitucion which pe recepued of bs. Ne your Clues know hom pe ougle to folowe bs. for we behaued not our felues inozdinately among pou. Merher toke we breade of any man for nought : but wrought with laboure and trauarle night and dape, because toc toolde not be gre' z.col.tz.b C uous to any of pou:\* not but that the hab aucroppte, but to make our felues an en-Cample bato rou, to folote bs. for toben we were withpourthis we warned you of 0.6

The in Thapter

that, pf there were any whiche wolde not books, that the same thuld not eate. DDe have beard save no doute that there

ser come whiche walke among you inorbinately, a worke not at all, but are befy, bodyes. Them that are lucke, we commande and extracte by oure Lorde Jeln Chille, that they worke which quipetnes, and eate they owne bread; \* Wrethren be not wery in well doing. F. If any man obey not oure layinges, sende be worde of hym by a letter; and have no companye with hym, that he mape be allamed. And count hym not as an enemy; but warne bym as a brother.

The bery Lord of peace gene pou peace all waves by all meanes. The Lorde be with you all. The falutacion of me Wand, with more owne hande. This is the token in al epiffics, So I write:

The grace of oure Lord Je

Sent from Athens.

# The fyilt Epiltle of laynct Paul buto Timothe.

The fpia Chapter.



Auf an Apolite of Jelus Chait, by the communder ment of Bod our famour, and Loade Jelus Chailt, which is ourc hope.

Dito Cimothe his na turall foiline in the fapth.

Grace, merry and peace from God ours

as I belought the to abtoeff in Sphe fus when I departed into Macedonia, eus to do, that thou sommanned tome that they teache no nother work: nether gene hede to fables and geneald ies whiche z.tim.z.s, are endelle, and biede boutes more then Titus.3.s godly edifyinge which is by fapth for their time. 4.0 ende of the commannement is loue that commeth of a pure herte, a of a good con letence, and of lapth busaned: from the whiche thoughes some have erred, a have turned but bapne iangelynge, because they wolde be doctours in the scripture, a per budgestande not what they speake, ue ther where they affirms.

4 \*100 e know that he law is good, pf a man ble it lawfully, buderflandpinge Rom. 7. to thes, how that the laine is not genen bis Sala 3 b. to a righteous man, but bitto the burpgh. Afo. 15.4.

scoud

Wht. i. Chapter

teons and difobedient to the bugodly and to Conners, to unholp and busiche, to mur therers of fathers, and murtherers of mo M est. zr.b thers, to manficare and\* whermonacrs: Rom. I.d to them that defple them felues with man kinde: to men fealers:to lpars a to periured, a fo forth, pf there be any other thing e that is contrary to hollome bosterne, ascozoping to the gospett of the glozpe of the bleffed Bod, tonich golpel is comitted bu to me. and I thanke Chailte Jelus oure Lozde whiche hath made me ftronge; for be counted me true, and put me in offre. when before I was a blafphemer, a a per fecuter, a atpraut. But I obtapned mercp becaufe 3 bed it ignozauntly thoroto bube lefe. Meuerthelater the grace of our Lozd was more aboundaunt with farth a loue Which is in Chaift Jefu. 1.

4 This is a true laping, and by al meanes worthy to be recepted, that Chill Je lus came into the worlde to lane linners, of whom I am chiefe. Not withfiand pinge for this cause was mercy genë dito me, that Jelus Chill wild first theme on me all longe pacience, but o the ensample of them whiche shall in tyme to come belowed in hym but eternall lyke. So then but God kynge cuerlastyng, immortall, thups able, and wyle only, be honoure, a prayle

for euer and euer. amen.

This commaundement commit I buto the foune Timotheus, accordinge to the prophetres, which in tyme past were prophetred of the, that thou in them Quidell

fpght

#### Co Timothe. f.

The.ii. Chaptet. 4

fight a good fright, hauping farth a good confecence, which some have put atway fro them, and as concerning farth have made thirty acke. Of whose nombre is them neus and dierander, whiche I have delevered bitto Satan, that they might be taught not to blasheme.

Erhorte therfore, that faboue all thonges, prapers, Cupplicacoons, intercellpons and geuing of than Res be bab for all me: \*for kinges and fer all that are in auctoppte, that the mape lpue a quiet and a pealable lpfe,in al godipnes and honeffic. for that is good a accepted in the lighte of God our lauteur. which will have all men to be fauco, a to come buto the knowledge of the tructhe. for there is one Bod, a one mediator betwene God and man, whiche is the man Chuft Jelus, which gane him felfe a raun B fome for all men, that it Butt be telli fied at his tome, \*wherunto 3 am ordapned a z,timo.1.4 preather and an Apolie: 3 rell the truethe

the gentyls in fapth and berette. Let in the men peace cuesty where, lifting by pure handes without want, or douting. A phewyle also the we men that they arape them solves in compapparell with Chamefastnes a discrete beginning, not with bropbed heere other golde, or pearles, or costly arape; but with suche as becommeth wemen that professe the warmingpage of Sod therewe good

in Chrift, and lpe not, being the teacher of

e Bee

morkes

The.in. Chapter

E.cot.14.a Workes: Let the woman learne in folece with all lubieccion. 3 fuffee not a woma to trache, nether to have auctorpte ouer the man: but fo; to bein filence, \*fo: 308 Ben.r.d mas fpilte formed , and then Gue. allo anam was not occepued, but the woman was decepued, and was in transgreffion . Dot withflandpinge thoso to bearpinge of chribten thep Mail be faued, fo thep contynue in fapthe, loue and holynes mpth

Difere Cion.

Cit.t.b

The til. Chapter.

Dis is a true fapinge: 3fa man couet the office of a Billioppe, be 4 belpreth a good worke. \* We a a 15pmop mult be fautleffe, the baf band of one topee, lober, difcrete, honeftly apparelled, harberous, apt to teache, not Daonken, no fighter, not geuen to filthp lucre; but gentle, abhouryng frahting, abe horrong conercoufnes, and one that ruleth hys omne house honelipe, haupinge chple bien bider obedience with all honeftpe. for pe a man canot rule his otone boule, how that he care for the congregacion of Bod. De mape not be a poug Goler, left he fively and fal into the indasment of the empli fpeater. De muft alfo be well repose teb of amonge them whiche are without a forth, left be fall into rebute and fnare of the cupil (beaker.

\*Aphetople must Deacons be honest, not #ct.6.8. boubte tongen, net geue bn o muche brine Apna, nether to flithe inener but baupuge the milterpe of the farthe in pure come 221 Com Trience

To Timothe.i.

frience. Aub let them fyalt be proued , and then let them minifier, if thep be to unde

fautleffe.

Auen fo mut ther; topues be boneft. not cuill (peakers: but fober and farthful in all thinges. Letthe Deacons bethe buf bandes of one topte, a fuche as rule theps thilozen mel and their owne houtholdes. for they that mynifer well, get them fele ues a good degre and great lpberte in the

fapeh, which is in Chaift Jefu.

Thefe thinges maite 3 bito the, trufting to come (hoztip bute the:but and pf 3 tarie long, that then thou mapelt pet have know ledge howe thou oughtell to behaue thy felte in the house of God, which is the con gregacion of the lpuinge Bod, the pillar and grounde of trueth. and without mape great is that millery of godlpnes: \* God. was thewed in the flethe, was infified in John. 1.5 the\* (pipte, was fene of angels, was prea ched buto the gentils, mas beleued on in carth, and recepued by in alory.

Che.iiij. Chapter. De fpacte (peaketh euibetly that in the latter tpines fome Mali de. 2. Tim.3 0 parte from the fapthe, and Gall z. Det. z.a geue hebe bito fpaptes of errour Jub.I.f and deupliche doctrone of them whiche speake fathe thosome procrise, and have they conferences marked with an hote prou, forbiedying to marp, a comaundping to abitaque from meares, whiche \*500 hath created to be recepued topth geninge thankes, of them whiche beleue, and knome

The. if. Ehapter

knowe the trueth.\* for all the treatures €sc1.39.6. of bod are good and nothing to be refufed pfit be recepued with thakesacupna: For it is lanctifped br the worde of Bod ! and praper. If thou Malt put the brethien in remembraunce of thefe thouges, thou Malt be a good impnifter of Jefu Chaifte, whiche had bene northed by in the wor des of the fapth and good doctrone, which boctrone thou halt continually folomed. \*But call awaye bugoftly and old wines

atim.z.d. fables.

Erercyfe thp felfe bnto godipnes. for bodely exercple profiteth littel; but godly. nes is good bute all thinges, as a thong tohiche hath promples of the ipfe that is now and of the lpfc to come . This is a fure lapinge, and of all parties worthp to be recepued. for therfore we laboure and fuffre rebuke, becaule me beleue in the ip. upnge Bod, whiche is the laucoure of all men, but Wecially of thole that beleue. Suche thruges commaunde and ecathe. Let no man desppse the youth: but be bas to them that believe, an enfample, in word, in con uerlacron, in loue, in ipapte, in faith and in purencs.

Tpli ] come , gene attenbaunce to rebyng to erhortacion and to boctrine. Delpple not the apfre that is in the, whiche was gene the thosow prophely a with the \*laping on of the habes of an elber. Thefe thinges exercple, and gene thy Selfe buto Au. 37. D. rhem, that it map be fene how thou protitell in all thonges. Take bede buto the

3ct.6.b

selfe

1

16

#### Co. Comothe.i.

felfe and buto learning, a continue therein. For pf thou walt to bo, thou walte laue the lefte and them that heare the.

The.b. Chapter.

Chuke not an elder : but erhorte hom as a father and the ronger men as brethren,the elder weine as mothers, the penger as fpfters with all purches. Penoure toposomes whiche are true topodowes. If any wedbowehaue chplozen oz neuues , let them learne Epalt to rule thep; own boules god. Eccl.z.k. ip \*and to recompente they cloers. for that is good and acceptable before BOD. She that is a bery wpodome and frende. leffe, putteth her truft in Bod, and contynn eth in fupplicacpou and paper npaht and dape. But the that Ipueth in pleafure, is bead enen pet alpue . and thefe thpnges co. maunde, that they mape be touthout faute. If there be any that proupbeth not for his owne and namely for them of hys houles holde, the fame benperh the fapthe, and is worde then an infpeell.

Let no topodouse be chosen buter tre stoze pere olde, and suche a one as was the topse of one man, and well repozied of in good tookes: pf she have notiched childes, pf she have bene liberall to straungers, pf she have wellhed the saprites fete, pf she have worstred but other whiche were in advertisie, pf she were continually geven but at maner of good tookes. The pages topodowes resule, for when they have begone to were wantone, to the dispondure

The. b. Chapter

of Chille, then woll they marpe, haupinge damnacpon, because they have broke they frite fapth. And also they learne to go fra house to house pole: pee not pole oncly, but also trylinge and besphodpes, speakinge

thrnges whiche are not comip.

s. Cd .. 7. b

\*I woll therfore that the ponger weme marp and beare children, a groe the house, and gene none occasion to the aductiarre to speake cupil for many of them are all redy turned backe, and are gone after Satan. And pf any man or woman that beleveth have improvides, let them minister but them, and let not the congregacy of them that are improdutes in dede.

The cloers that rule well, are worthpe of double honoure, molle specialipe they

whiche laboure in the worde, a teaching. Bent. 25.8 for the leripture lapth: \*Thou that not x. Co2.9.a. moulell the mouth of the ore that treadeth Hath. 10, b out the coine. And the labourer is worth pe Tuke. 10, b of his rewarde. Against an elder recepue none accusacion but buder two or thre toptones. Them that spune, rebute opening.

that other mare fcare.

I tellifpe before God and the Lorde Je. D fus Christe, and the elect angels, that thon observe these thringes withoute hall indgement, and do nothringe parcially. Lape handes sodenly on no man, nepther be par taker of other mens spines, kepe thy selfe pure. Drinke no lenger water, but ble a lit tell in pine so, thy stommakes sake, a thrine often discases.

Some

To Timothe.i.

Some mennes fpnnes are open before hande, and go before buto sudgemte; fome mennes france folome after. I phemple al to good workes are manifelt before hand, and they that are othertopic, cannot be hpo.

The.bi. Chapter.

Et as manp feruauntes as are bn. Ephri.6 & Der the poke, counte thep; matters Collof.3.b worthp of all honourc, that the nas 1.10ct. 2.0. me of God and his doctrone be not cupil fpoken of. So that thep whiche haut belenginge matters, belppfethem not . because thep are brethren : but so muche the rather boferupce, for as muche as thep are belenpage and beloued and partakers of

the benefpte.

Thele thonges teache and exhorte. If a. np man teache othertople, and is not content with the wholfome wordes of ourc B Lorde Jefu Christe, and worth the doctrine of Godlynes, he is pufte bp, and knoweth nothpinge:but walleth hps brapnes about queffpone , and \*firpte of mordes, where i. Tim.I.a of fpringe enupe, Arpfe , raptinges, enill furmplinges & bapne buputarpos of men with cerrupt impindes, and beffirute of the tructh, which think that luire is godines. frem futhe Ceparate thy felf. Godipues is great ryches,pf a man be cotent with that be hath. \* for twe brought nothpinge into 30b.1.0 the worlde, and it is a plapne cale that we Ecclet. s.c. can carp nothpinge oute.

When we have fode and rapmente, let bs therewith be content. They that wylbe

> rpche. 10.11.

The. bi. Chapter

spehe, falle into temptacpon and mares, sinto many folyche a noylom luftes, which disande men in perdicpon and defences, on. for courtesulnes is the rote of al euil, which which which empleteme lufted after they erred from the fapthe, and tangled them clues with many forothes. But thou which arte the man of God, five such thynges. follow righteousnes, godipnes, faith, loue, pacièce meakenes. Fight the good fyght of faith. Lape hands on eternali lyfe, whereunto thou arte called, and halts professed a good profession before many witnesses.

Igene the charge in the lighte of God, touch aupckeneth all thinges, and before Jesu Christe, whiche binder Ponicius Polate withesto a good withestonge, that thou kepe the commandement, a be with oute sporte and burebukeable, buryll the appringe of oute Love Jesus Christe, "which apperping when the time is come? The that is blested and mighty onely, kinge of kinges, and Love of loves, which only bath immortalite, a divel-

leth in the light that no man can attapne, tohome neuer man fawe, nether can fe, bu-1.Joh. 1.b. to tohom be honour and rule euerlafting.

2.30h.I.c. amen.

Charge the that are reche in this would, that they be not exceeding work, and that dependence work, and that dependence work in the buccetapuse reches, but in the lyupage God, which geneth be aboundauntly all though to entope them, and that they do good, and be reche in good mother, and redy to gene and difference.

To Tomothe.i.

bute, laying by in flore for them feines a good foundarpen agaput the tyme to so me that they mave obtayne eternal lyfe.

O Cimothe laue that whiche is genen the to kepe, and anophe bigothe bauties of bopces and opportions of leience fallely la called, whiche leience whyle some professed, they have erred as concerninge the farthe. Grace be with the. 2 CD & A.

Sente from Laodicea, whiche is the chiefest citie of Philipia Wacaciana.

# The seconde Epittle of Saput Paule the Apostle to Timothe.

The fpifte Chapter.



Aule an Apostle of Jesu Chaist, by the woll of Bod to preache the promes of tyse, which like is in Chaist Jesu.

To Timothe nps belos ned Conne.

Brace,mercy and peace, from Bob the

father, and from Jelu Christe oure Lorde.

"I thanke God, whome I ferue from Roma.t.i
mpne elvers with pure conscience, that Phil.3-a.
without craspage I make menepon of the
an mp prapers applicated bape, despringe
10.141 to G

The.i. Chapter?

to te the, myndefull of thy teares: to that 3 am fylled with 10pe, when 3 call to remes braunce the bufapued fapth that is in the, whiche dwelt fyrite in the graundmother Lois, and in the mother Cunical and am

affure that it owelleth in the alfo.

Wherfore I warne the that thou fiere by the aptee of God which is in the, by the Rom. z.c. purtpuce on of mp handes. \* for God hath not genen to be the forpte of feare, but of potver, and of loue, a of lobience of mpnd. Be not allamed to tellifpe our Laide,nep. ther be adhamed of me, which am bounde for hys lake: but luffre thou aduerlitye allo with the golpel, thosow the power of God which faued be, and called be with an hothe calling e not according to oure bibes but accordence to his owne purpole and grace, whiche grace was geuen thozowe Chaifte Tefu before the worlde mas, but is now declared openly by the appearing of oure fautour Jefu Chaife which bath put atvape beath, and hath brought tpte a ims mortalite buto leght thorow the Golpell,

Rom. 1. a. \*wherebute I am appoputed a picacher & Tom. 2. b Apolic, and a teacher of the gentple; for the which caule I also suffre these thinges. Meuertheleste I am not alhamed. For I know whome I have beleved, am sure, that he is able to kepe that whiche I have committed to his keppinge, agapute that

dape.

Cim.4b \*Se thou have the ensample of the hole some wordes, whiche thou heardest of me in fapthe and some which is in Jesu Christ.

That

D

ti

f

D

To Cimothe.it.

18

That good thonge, which was committed to the keping, kipe in the hologoost which divelleth in bs. Thes thou knowest howe that all thee whiche are in Alia, be turned from me. Of whiche loste are Idhigelus & Permogenes. The Losde gene merche but the house of Onesiphosus: for he ofte refreched me, and was not assamed of my chapnerbut whe he was at Rome, hesought me oute very deligently, and founde me. The Losde graunt but hen then the mape spinds merche with the Losde ar that dape. And in how many thenges he ministred but o me at Ephelus thou knowest very well.

The.ti. Chapter. 4 Dou therfore mp Conne, be Grong in the grace that is in Chaife Jefu. and what thrages thou halle. hearde of me many bearing wits nes, the fame Delpuer to fapthfull men, which are apte to teache other. Thou therfore fuffre affirction as a good Coubper of Jefu Chatfe. Mo man that warreth entans gieth hom felfe with worldely bufpnes, & that because he wold please hom that hath chofen hom to be a foudper. And thoughe a man Arpuc for a mafterpe, pet is he not crouned, except he arpue lawfulipe. \* The 1. Coz.9.4. bulbandman that labozeth mufte fpille recepue of the frutes. Confeder what I cape. The Lorde gene the bnderkandpinge in all thynges. &

Remember that Jelus Chiff beinge of the lede of Danid, role agapue from Beath, 10.1111 accord

Thein. Chapter

scorbynge to mp Bolbell, toherein 3 fuffre trouble as an empli boer, enen bato bo bes. But the morde of God was not botto. Derefore 3 fuffre all thynges, for the electes fakes , that they myght alfo obtayne that Caluacpon whiche is in Chailte Jefu.

with eternall glospe.

Mom.3.8

It is a true lapinge:pf toe be bead with hpm, we also chall ipue totth hpm. If the be pactent, we chal also rapgie with him. \*36 toc benpe hom, he allo mall benve be. 36 we beleue not, pet abydeth he fapthfull. De cannot benpe hpm Celfe Of thefe thpnges put them in remembraunce,and teftifpe be fore the Lorde, that they ftryue not aboute wordes, whiche is to no profpt, but to peruert the hearers.

w. Cim. 46 240.6.b

Study to Chetve thy felfe laudable buto Bob a workman that nebeth not to be allamed, diniding the word of tructh tull. lp. \* Dnaoftip a bapne bopces paffe ouer: for they Mall encreace bnto greater bn. godipnes, and thep: wordes Mall fret cue as Boeth a cancre:of tohole nombre is typs meneos and Whiletos, whiche as concere nong the trueth haue erred , fapinge that the refurreccoon is patte all redp, and do Deftrope the farthe of opuers perfonnes.

But the fure ground of Bod remanneth. and hath thes feale: the Lord knoweth the that are his, and let every man that calleth on the name of Chailt, beparte from iniqui te. for withftanding in a great house are not onelp bellelles of golde and offpluer, but also of wood and of earth, some for he

noure,

#### To Timothe.f.

woure, and fome bute bilbenoure. But Pf & man purge hom felfe from fuche felowes. be Malbe a bellell fanctifped bnto honour. mere for the Lorde, and prepared buto all

goed workes.

Luftes of pouth auspoe, and foloto rpat ecoulnes, fapth, loue, and peace, twith them that call on the Hoad with a pure hert. \* fo I. Tim.t.e lpibe and bniearned queftpons put from Titus.46 the, remembapinge that they do bur gendie Arpfe. But the fernamite of the Lorde muft not ftrpue, but muft be peafeable buto all men, and apte to teache, and one that can fuffre the cupil in mekenes, and can informe them that relpa, pf that God at aupe tome topli geue them repentaunce for to knowe the trueth that they mave come to them felucs agapne out of the Chare of the beupli, which are now taken of hom at his mpil.

Wys buderftande, that in the laft Dapes that come parelous tymes. I. Cim.4. for the men Malbe louers of z. Wetr.s. theps ofone felucs, coucteous, bo' Tube.I.E Bers,proude, curfed fpeakers , bilo bestent to father and mother, buthankefull, bnged ip, bnkpnde, trucebreakers, ftubborne, faile acculers, riateurs, fearce, Delpplers of the tohich are good traptours heady, hee mpu Ded, gredp bpon bolupteouines moze then the louers of God , haupinge a Cimilitude of godly lyupnge, but hauc denped the power therof; and fuch abhorre. Of this forte

are they whiche emire into houses, & bring 10.b

The.iif. Chapter.

The in Chapter

into bondage wemen laben with fpnnes, whiche wemen are ledde of bouers lades, secur learnings and neuer able to come bu

to the knowcledge of the trueth.

Erod.7.6

As Jannes and Dambres withstode Moses, enens of corrupte inpudes, a leaved as concerning the farthe: but they shall prevaple no lenger. For their madnes shall be bettered but all me as theirs was. But thou hast sene the experience of my doctrime. fastron of lyupunge, purpose, farth, long sufferinge, lone, pacience, perfecucions, a castlictons which happened but me at autioche at Iconium, and at Apstractionich perfecuerous I suffered pacientlye. And from them all the Lorde delipuered me.

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The

Actu.14.0 \* Be and all that woll love godly in Chaift. 1020.24.b Iccu, muste cuffre perfecuepons. But the exectle.2, a upit men and discopuers thall were woolle and modific, whyle they decepte and are de-

cepaed themfelues.

But continue thou in the thinges which thou haste learned, whiche also were committed but othe, seinge thou knowest of whome thou haste learned them, and for as muche also as thou haste knowen holpe serpture of a chylde, whiche is able to make the wose but saluacyon thorow the analysis of sapthe, whiche is in Chille Ielu. For all serpture genen by inspiracyon of God, is prosprable to teache, to improve, to amode and to instruct in ryghteousnes, that the man of God mave be perfecte and prepared but all good workes.

14

To Cimothe.ff.

The.tiii. Chapter. Teltifpe therfoze before Bob. before the Lord Jelu Chailt, which Chall indge gupche and dead at his apperpinge in his Brigedome. preathe the worde, be feruente, be it in leas fon or oute offication. Improuc, rebuke, er. horte with all longe lufferpnge and bocs trone. For the tome woll come, when thep mpll not luffer toholelome boctrone: but after thep: ofone judes mall thep (whole eares ptche) get them an heepe of teas thers, and Chall turne thep; cares from the trueth, and Chalbe geuen bnto fables. But warche thou in all thonges, and fuf. fre aduerlitic, and do the worke of an Quancetiff, fulfpli thone offpce bnto the bttermalt.

for 3 am noweredp to be offered, and the trute of my departpage is at hande. 3 haue fought a good fright, and haue fulfplied mp courte, and have kept the farthe.

from benceforthe ie lapde by for me 'a 1. Cot. 9.04 croune of ryghteoulnes, which the Lorde 1, Wet.s.b that is a regittous iudge, thall gene me at that dape:not to me onelp but buto all them that love hys commpng. Wake fpede to come buto me atonce.

for Demas hath left me, and loueth thes prefent worlde, and is departed bute Theffalonica. Crefcens is cone to Balas cia, and Citus bnto Dalmacia. Only Lui cas is with me. \*Take Marke and bapnge Collof.4 & hom with the for he is necellarp bnto me. for to impnifer. and Tpchicus haue I Cent

The.iin. Chapter

to Ephelus. The cloke that I left at Trea. ba with Carpus, when thou comes, bipng with the, and the bokes, but (peciallye the C parchement . Alexander the copperfmpth apd me muche eupl, the Lord reward him, accordinge to his bedes, of tohom be thou ware alfo. for he withRobe our preaching fore. At my fpilt anfwerpng,ne ma affilted me, but all forfoke me. 3 prave Bob, that it mape not be lapb to thepa charges: + not withfandpage the Lozde affpfteo me, and Brengh:co me,that by me the preachpinge Mulde be fulfplied to the btmoft, and that all the Bentyls Chulde heare. and 3 was belpuered out of the mouth of the lion. and the Lorde (hal delpuer me from al cupi doinge, and Mall kepe me buto hps heauelp hpugdom. Te whome be paple for cuer and euer: amen. &

C

Salute Prifca and Aquila and the houf holde of Onesiphorus. Eraftus abode at Corinthum. Trophimos I lefte at Apleta speke. Hake spede to come before topnter. Eubolus greteth the, and Pudens, and Upnus, and Claudia, and all the brethren. The Lorde Jesus Christe be with the sprete.

Brace be with pou amen.

The ends of the fecond Epiffle buto Timothe.

Markten from Rome when Paule was presented the seconds tyme by before Emperoure Acro.

The

B

## The Epittle of Saynt

Paule Ento Titus.

The frate Chapter.



Zule the Cernaunte of Bod, and an apostic of Jelu Chaifte, to paeache the farth of Boddes e. tect , & the knowcledge of the trueth, whiche is after Bodlines bpo the

hope of eternall lpfe, Rom.3.6. which ipfe God\*that cannot ipe hath pro mpled before the worlde beganne:buthath opened hos worde at the tome appoputed thosow preaching, which preaching is co mitted buto me, by the commaundemente of Bod oure laupoure. To Titus hos natu

rall Conne in the commen farthe.

Brace, mercye, and peace from Bod the I. Tim.I.a father, and from the Lorde Jelu Chulte z. Cim.I.a oure Caupoure. for thes caufe left I the in Crete, that thou Quidelt performe that whiche was lackping, and Quideft ozdepne elders in euerpe cptie as 3 appopnted the. If any be fautelelle, the hufbande of one wefe, haupng favenfull chelozen, whiche are not fclandged of rpote, nether are difobedpent. \* for a Boffhoppe muft be faut. leffe, as it becommeth the minifter of Godi not fubboine, not angree, no bronkarde, ne fpghter, not geuen to tplthp lucre : but herberous, one that loueth goodnes, fobre mrnoed, rechteeus, holp, temperate, and

The.i. Thapter.

fuche as elemeth botto the true worde of doc tryne, that he mape be able to exhorte with wholfomelearning and to improve them

that lape agapuft it. for there are many dilabed ient and tal. hers of banite and decepuers of myndes, namely they of the circumtifpon, whose 2. Tim.3.b mouthes mufte be flepped, \*tohich peruers whole houses teachpuge thouges whiche thep ought not, because of fplthplucre. One beinge of themfelues, which was a poete Epimeni. of thep; owne, fapo:\* The Cretpans are al wares ipars, cupi beaftes, a flotte beipes. Thes witnes is true: wherfore rebuke the Marpely, that they mape be founde in the fapthe and not takpinge hede ta Jetres fables and commaundementes of men that b Rom.14 D turne from the tructh. \*10nte the pure, are all thonges pure:but buto them that are Defried and bubelcupng, is norhring pure: but euen the berp mpndes and confeieces of them are defpled. They sofelle that they knowe £ od, but with the deces thep bes . nyc hem, and are shominable and Difohes

bes.

mendable. The.ij. Chapter. Dtfpeake thou that which become

Dient, and buto all good workes biscome

meth wholefoine learning That a the elder men be fober, honeft, bif. crete founde in the fapth, in loue #

in pacience. and theelber twemen liketop. s. Cim. 2 b Ce,that thep be in fuche rapment as becom meth holpnes, not faile acculers, not gene so muche drinkpinge, but teachers of honeft

10

#### To Citus.

nell thonges to make the pourge wemen B fobre mpnded, to love thepr hufbandes, to toue thepr chplozen, to be diferete, chaffe, houstopap, good and obedpent buto theps own hulbandes, that the troppe of God be not eupli Spoken of. Yonge men lyketople exhalte that they be Cobie mpnoco.

\*About al thinges thew thy felf an enfam I. tim. 4. b. ple of good workes with butogrupt boctri- 1. pet.s.a. ne, with honestic granitie, a with the whol

Come worde, which cannot be rebuked, that he which withstanderh, mape be achamed, haupinge nothing in you that he map difpraple. \* The feruauntes exhorte to be obe. Ephel.6.9 byent buto thep; ofone mafters, to pleafe 1. Wet. z.c. in all thonges, not answering agaphe, nes Collot, 3.0 ther to be pickers, but that thep Chewe all good farthfulnes, that thep mape do moze Apppe to the doctrone of oure faupoure Bod in all thynges. & ffor the grace of Dod, that bipngeth faluacion buto al me, hath appered a reacheth be that we thulbe benpe ungodipnes a \* worldly luffes, and 1.30hn. 2.6 b that the Mulde tpue fobre mended, erghtes oully and godly in thes prefent moride, los kpinge for that bleffed hope, and glorpous apperpinge of the mpghtp God, and of our Caupoure Jelu Chaife, \*whiche gaue hom Rom. 8. felfe for bs, to redeme bs from all bnrpab

D

teguines, a to pourge be a peculpar peos ple bnto hom felfe, feruentipe geuen buto

Se that no man belpple the. The ... Chapter.

good mothes. Thefe thonges fpeake, & erhorte, & and rebukewith all comaunding.

Doarns

The.in. Chapter

Mom.ız.a

them felues to rule and power, to shep the officers, that they be ready but al good workes, that they be they weaks evil of no man, that

ther be no fraghters, but forte, the toping at mekenes but all men. How we our felues also were in tymes path, but the felicobedient, decepued, in dannager to luttes, and to druers maners of bolupteonines, lpupage in malitroulnes and enupe, full of hate, ha

tpnge one another.

Turafter that the kyndnes a lone go of oure faupoure God to man warde appeared, not by the dedes of righteousnes which we wrought, but of hys mercye he saued bs, by the foundame of the newe by the, a with the renuping of the holy good, which he shed on his aboundantly, thorow Jesus Chiff oure saupoure, that we once instepeed by the grace, sulde be heres of eternal lipse, thorow hope. I Thesis a true savinge.

Of these thynges I wolde thou Childest certifie, that they which beleue God, might be diligent to go forwarde in good workes. These thynges are good and profpts.

s. Cim. r.b ble buto men \*folpste questrons and ge C z. Cim. z.d nealogies, and braulpinge and stress about the lawe, anophe: for they are buprofptsble and superfluous. I man that is given to herespe, \*after the spite and the seconds wat is a dimonicon, anophe remembing, that he

that is fuche, is per nerted and frineth eue bamned by hips owne indgement.

DO ben

Co Philemon.

Doben 3 Gall fende Artemas bito the. m Tpchicus, be biligent to come to me bir to Micopolis . For 3 haue berermpned there to winter. Bung Benas the latmear, and apollos on their loanep biligentipe, that nothing be lacking buto them. and tet oures alle learne to ercel in good toots hes as farforth as nede requireth, that thep be not bufrutefull. All that are with me fainte the. Grete them that loue be in the fapth. Brace be with pou all. amen.

> Danten from Dicopolis a cpe tie of wacedema.

### The Epistle of Sainct Paul onto Philemon.

dul the prefener of Jefn Chaft, and baother Cinto theus.

mure Whilemon the be Toueb, and our helper, a to the beloued Appla, and to Archippus our felow (ou

bier,and to the congregació of thy house. Brate be with pou and peace, fro God I Cot. L. .. our farber, # from the Lord Jelus Chrift.

3 thanke my Bob, makpng mencpon al mapes of the in mp prapers, when I heare of the love and farth, whiche thou halt to warde the Morde Jefu, and Towarde all Capacitos for the the fclowdhop that thou

Balat.I.a

To Philemon.

half in the fapth is fruteful thoso when he fenge of al good thinges, which are in ponting by Jelus Chaift. And the have great tope and confolacion over the long: Fax by the Chrother) the laputes herres are coloured.

Wherfore though I be bold in Chailte

to eniope the , that tobiche becommeth thewar for loues lake I rather befethe the. though 3 be as 3 am enen Daul ageb. a now in bondes tor Jefu Chriftes fake : 3 befeche the for my tonne Onclimus, toho I begat in my bondes, tobich in tome palfed toas to the bupy ofitable, but new pro frable both to the and alfo to me, tohom 3 have fent home agarne. Thou therfore recepue hom, that is to lape mene owne bos wels, whom I wolde farne have retarned with me that in the Rene he mpaht haue ministred bitto me in the bondes of the golpell. Meuertheles, without the minde. wold 3 be nothpug, that the good whiche Intinacth of the, thulde not be aset mere of necellite, but willingip.

Happly he therfore departed for a scason, that then shuldest recepue hym for ever, met note as a sernaunt, but above a sermaunt, but above a sermaunt, means a brother beloued, special by to me: but how muche more but the, both in the sledhe, and also in the Lorde. If thou count me a felow, recepue him as my selfe. If he have harte the, or oweth the ought, that lay to my charge. I south have swritten it with mone owne hance. I will gecompense it. So that I do not sape to the, howe that thou owne buto me such

chens

Col.4.8

Øf 5. Deter.i.

thome oftene leife. Euen to brother, let me eniope the in the Lorde. Comforte mp bostiels in the Lorde. Truffing in thome ohe dience, I wrote but the, knowinge that thou will be more then I sape for aportouer prepare me lodging: for I truffe the eoto the helpe of pour prapers, I shalbe ge uen but pour. There salute the Epaphras app felowepresoner in Christ Iesu, Garcus, Aristarchus, Demas, Lucas, mp belopers. The grace of our Lorde Jesu Christ be with pour spree, amen.

Sent from Rome by Onelis

# The fysit Epittle of saynct Peter the Apostle.

The frat Chapter.



D

Eter an Apolic of Jein Christ, to the that divel there as Braun Act. \$.0 gers thorowout Wontus, Galacia, Capadocia, Alia, and Bithinia, cleace by the forknowledge of God the father

thosow the fanctifping of the sparte, buto obedience and spanchling of the bloude of selve Chaff.

Brace be with you, apeace be multiplied. Bleffed be Bob the father of our load Jesus Charle, which thosow his aboundant

O.ii. merepe

0 e Beb. 9.**0**  The.i. Chapter

P

. mercpe begat be agapne bnto a lpucip he be by the refurrection of Jefus Chail fre beath, to entope an inheritaunce immortal a babefiled, a that perilbeth not, referued in heaven for you, whiche archept by the pomer of Bob thosome farth buto faluacion tobich Caluacion to prepared all rebp to be themed in the laft tome, in the which tome pe Chall recopce, though note for a

John. 16 clcaton (pf nebe requpre pe are in heupnes therefore manufolo to motacions that pour in farth once tepeb, being muche moze precious then golde that periffeth (though it 70b.23.b

betreed with fprejmight be founde bntolatobe, glosp and honoure,at the appering ₩ap.3.a of Jefus Chuft: tohom pe haue not fene, & pet loue him, in whom cuen now, though pe le hom not per de pout belene: and resopre trith tope bucheatable a glospoust recepuinge the ende of pour fapth, the fal-

nacion of poure Coules.

Jege.z.b \*Of which Caluacion have the Wropher tes enquyred a fcarched, which prophelies of the grace that (huld come buto pou, lear thing when as at that tome of the fospte of Chaift, which was in them, thuid fignpe tpe, which: fpipte tellifieth befoze, the paltions that Guld come buto Chail, and the wlosp that mulb folowe after: buto which Diophetes it was beclared, that not bito the feluis, but buto be, thep duld minifter the thinges whiche are now in twed buto pou of them which by the\* holy goof fent botone from heanen, haue preached bite you the thruges which the angels befrie

Art.z.a

#### Df 5. Defer.i.

to beholde.\* MD herfore gride by the lop, nes of pour mindes, be sover, a trust per, nuke, tr. g feetly on the grace that is brought bate you, by the declarping of Jelis Charle, as obedient chylore, not fashtonying your selvices but o your old instee of ignorancie; but as he which called you is holy, even to be pe holy in all maner of coversactio, because it is written; \* Be pe holy, for 3 am holy. Neut. 19.8

and of fo be that pe call on the father . whiche without respect of person indacth \*according to enery mannes toothes, fe Bat.6.8 that pe patte the time of pour pelaremació 10 fal. 18.8 in fearc. 4 for as muche as pennotee Rom.z.b. home that we mere not redemed with sozruptible fpluer and gold from your bayne connerfacton which be recepted by the tra D dicions of the fathers: but \* with the pies clous bleude of Chaift, as of a lambe bide Web.o.k fried and without frot which was order. nco before the toollo was made; but was beclared in the laft tymes for pour Cakes. Tobiche by his meanes haue beleueb on Bod that rapled him from beath, \*and glo 10hile: . he rifped hom, that your farth a hope might be in God.

and for as muche as pe have purifyed pour soules thorowe the spire, in obeying the trueth for to some brotherlys without fapining, se that pe some another topth a pure hert feruently: for pe are borne a newe, not of mortall sede, but of immortall, by the words of Son, whiche spueth a sail, by the words of Son, whiche spueth a sail, by the words of Son, whiche spueth a sail, by the words of Son, whiche spueth a sail, by the words of Son, whiche spueth a sail, by the words of Son, which is as Eccl. 14.6 graffe, and all the glory of man is as the Jacob. 1.D

The. i. Chapter

floure of grafte. The grafte topbdereth, at the flower falleth awape, but the worde of the Rozde endureth for cuer. I And this is the worde whiche by the Bolpell was preached among pour

Eph.4.E

The. H. Chapter. 4
Therfore lare afte al malicioul nes and all gple, and distinutarcion, and enupe, and all backby tyng: and as neive borne babes, before that reasonable mplke, inhoche is totthout corsupcion, that he mape grows therin. If co be that he have taked hotos pleasaunt is Aorde is, to whom he come as horo a lyung from disalowed of men, but chosen of God and precious: and he as lyunge stones, are made a sprease house, and an holy priesthede for to offer by spreasing service, acceptable to God by Jesus Christ.

Cla. 28.d. ture: Beholbe 3 put en Spon an head coaner ftone, electe and precious: and he that B beleucth on him, Chalf not be allamed. 1011

Mial. 117 cto. \*pou therfore twhich beleue, he is preciomat. 21.d. ous: but but o them which beleue not, the ite. 4.c from which the bupbers refused, the same is made the head from in the corner, and a some to stomble at, and a rocke to offence them whiche stomble at the two de, and be seen on that wherean they were set. But pe

Ara. 19.8. are a cholengeneracion, a ropalit pipells hove, an holy nation, and a peculiar people, that pe thuld thewe the berrues of him that called you out of darknes into the

3 142 ..

maruce

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#### DE S. Deter.f.

marnelous light, which in tyme past toest not a people, yet are nother the people of Sod: whiche there not budge mercye, but

noto have obtaphed merche. F

draungere and pelgrems, abstarne from Kom. 9.6. flethly lustes, whiche from agapute the Sala, 7.e. foule, and se that re have honest conucrsa Kom. 13.d cion among the Sentels, that they whiche backbyte pour as cupil docrs, mape se pour good workes, and prayle God in the days of bilitacion.

Submit pour felucs bate all maner of dinaunce of man for the lordes lake, where ther it be but othe kringe as but othe chief head; other but or rulers, as but other that are sent of him for the punishment of cuit boors, but for the laude of them that bo well. How to the laude of them that bo well. How to the laude of the fattly men: as fre, and not as haupinge the laude bettle for a cloke of maliciousnes, but cue, as the sequences of God. \* Honoure all Kom, 12, 16

men. Loue botherly felowinippe . feare

Bod, and bonoure the konge.

\*Sernauntes ober pour masters wrth all teare, not enip pf thep he good a cour. Ephe. 6. a teoust but also though they be frowarde. Collos. D for it is thanke toorthye pf a man for couctence to trave. So enbure griefe, suffesyng to toughelly. For what prayle is it, pf when ye be buffered for your fautes, pc take it paciently. But and pf when ye do well, pe suffer trying, and take it pacients ly, then is these thanks in the foot. The tij. Chapter

For here unto verely were pe calledifor.

Christ also intred for be, leupnge be an entample that pe thulde foloto his trep des, muhich bed no spanie, nether mas ther John. 3.2 gple found in his mouth; which when he was reupled, reupled not agarne; when he suffered, he threatened not but committed the cause to him that indgeth rightcoully, which is some selfe bare oure sinnes in

the cause to him that indgeth rightcoully, withich is owne selfe bare oure sinces in his body on the tree, that we thuld be delipured from time, a thuld have in these from time, a thuld have in the first welnes. By whose trypes pe were healed. For re were as these going all aper but are now returned onto the the peters and bithop of your soules. Letter it. Chapter.

Ephe.6.c.

Iketople fer the topues be in lub. teccion to theya bulbabes, that eue 1 thep which beleue not the weade, mape without the worde be wone by the convertacion of the topues, tobple they bolde pour pure connertación coupled with feare. Donole apparell wall not be putwards with brobes beare, a hanging on of golde, ether in puttinge on of gozgious apparell: but let the hob man of the herte be bucorrupt, with a meke a qupet fpipte, which fpipte is before God a thing muche fet bp. for after this maner in the ploe tome bpe the holy wemen whichtrus Red in Bob, tper them Celues, a twere obe. B d tent to thep; hufbanbes, teuen as Bara obered Abraham, and called hom Lorde : whole boughters pe are as longe as pe bo well, not being afrapte of enery madoine. Lphee

600. 19.b

Df 5. Peter.i.

Aphetople pe men bivell with them ate por dynge to knowledge: genyng bonoure ber o the topfe, as buto the toraker beffel. and as buto them that are herzes allo of the arace of lofe, that your peapers be not iet.

4 In cacinfion, be pe al of one minde. one fuffre with another, loue as brethren. C be petifull, be courteous ; not rendapage cupil for entil, nether rebake for rebuke: but cotrary tople, blefferremembring that pe are theru me called, even that pe anulte be herzes of bleffrng." If any man longe wiel. 14 after lefe, and loucth to fe good bapce,let hom refrapme his tonge from cuill, a bos tippes that thep (peake not aple. Let hom efchue eupli, a Do good:let him feke peace. and enfue it. for the epes of the Lorde are ouer the rightcons, and his cares are onen buto theps prayers . But the face of the Morbe beholderh them that be euill.

mozeouer who is it that wil harme pou, of ve folowe that which is good: notwith @ at.s. dabyng, happy are pe ptpe fuffre for right welnes lake. He and feare not though thep feme terrpble to pou, nether be trous bled: but fanctifpe the Loade Sod in rour herres. & Beredy al mayes to geue an an fwere to every man that afteth you a reas fon of the hope that is in pon, a that worth meakenes and feare: hauping a good con-Ectence, that toben thep backbpte pou as 1. 10ct. 2. euplocers, they mare be alhamed, for as Cit. 2.4 muche as they have fallely accused poure good connertacion in Chiff.

The lin Chapter

It is betteripf the wil of Bod beforther pe laffre for well boing, then for euill bo-Kom. S.C. inge. 4 #1foz as muche as Charle hach once fuffered for founce, the wife for the buinte, for to bipinge be to Bob, a mas Apiled as pertapuine to the flelt but mas

autchence in the forpte. 0 In which fpapte be also went and vies-

whiche were in tome palled bifebedient. mben the longe fufferynge of Bob abobe ercedying paciently in the bayes of floe. Ben. 6.8. \* while the arke was a preparing, toherun featoc (that is to fape. brif. (oules) mere fa Som. 6.8 ueb by water, whiche lignifperh\*bantime that now faucth be not the putting away of the frith of the flett, but in that a good confrience confenteth to Bod, by the refin rection of Jefus Chapte, tohiche is onthe right hande of Bab: + andis gone into heauen, \*angets, pomers and might fabet Deb.r.D duce botto bom.

theo buto the fpiptes that were in pielon.

Or as muche as Chatt harh fut. fred for be in theflelh arme pour felues leketople topeh the fame mpube:for he which fuffereth in the fielte ceafech from finne, that he bence formarde Oruide trucas muche tome as remapueth in the fledie: not after the bus Res ofmen, but after the took of Bod . Ephe.4 . C\*for it is luffperent for be t pet toe haue spent the tyme that is pall of the lyfe, at-

ter the well of the gentpis, toalbruge in mantonnes, luftes, dionhenes, in catpinge,

DILING

6.13

The.titi. Chapter.

346.4.0

Df 5. Defer.i.

Brinkeng, and in abompnable pholattre. and it femen to them a fraunge thing that pe runne not allo with them buto the Came excelle of mote, and therfore Greake thep cupil of rou which Wal acue acomps tes to hom that is redp to ind ge muche bead. for buto this purpole beselp mas the gofpett meached bnie the bead, that thep Gulbe be indaco lphe other men in the fleme, but Gulde ipue before Bod in the (papte. The ende of all topnaes is at hande.

4 Bepe therfore Diferere and fober . that pe map be aute to prapers. But about all thomass have feruent loue among pou. \* for loue conereth the multitube offpn. 1020. to. nes. \*Be pe herberous one to another. and that touthout grudginge . As euerp man Kom. 12.8 hath recerued the aptre, minifer the fame meh. 13. 8. one to another, as good minifers of the 10 til.z.a. manyfold grace of God. If any må (peake let him talke as though he fpake the mose des of Bod. 36 any man minifter, let firm bo it as of the abplite whiche Bob mpnie Careth bato hom. That Bod in all thinges mare be gloufted thoroto Jefus Chrift, & to tohom be praple and dominion for euer and while the woolde fans eth. amen.

Dearty beloued, be not troubled in this beare, which note is come amonge pour to! trpe pou, as though fome Grannge thong had happened buto pou: but retopce, in as muche as pe are partakers of Chaifes. paffions, that when his glorp appereth, pe Wat. f. & mape be merp and glad, xIfpe be rapled 1. 10 et. 1. 6

Phon T

The. b. Chapter

mon for the name of Charle happy are ye. For the loppte of gloppe, and the loppte of Sob reffeth boon pou. On thep; parte he is enill Cohen of: but on rour parte be is

aloufved.

0

3ct.20.

Sethat none of pou fuffre as a murthe zer,oz as a thefe, oz an empil doer, oz as a. bulybody in other mens matters. If any wan fuffre as a Chailen man,let bim not be afhamed; but let hum glozifre Bod on this behatf. for the come is come that tub gemet mufte begpnne at the houfe of gob. If it fyill begynne at be, what thall the ende be of them whiche belene not the gof pel of God! \* and pf the righteous Ccafeip. forou.rt.b becaued, wher that the bugodip & the fpuner appere: DOberfage let them that Cuffer accordeng to the will of God, compt theps foules to hom with well boinge, as

onte a farthfull creatoz.

The. b. Chapter. De elbers tohich are among pon. I erhorte, tobich am allo an elber & and a witnes of the afflictions of Chail, and allo a partaker of the glosp that Chalbe opened: te that pe fede Chaiftes flocke tohich is among pou, taking the enerlight of them not as though pe were compelled therro, but willpngip: not for the defpre of filthp jucre, but of a good inpude, \*not as though pe tvere los-2. Cop.r.c. des ouer the parplies , but that pe be an enfample to the flocke . and toben the thicke (hepcherd Wall appeare, pe Mall re sepuc an incorruptible croune of gloppe. Lykse

Df 5. Deter, t.

Aphetople pe ponger lubmit poure felens bnto the elbers. Submit pour felues eues ep man, one to another, hmt pour felues n together in towolpnes of mpnde, for God refificit the pronde, and geneth grace to the buble. & Bubmit pourfelme therfore binder the myghtp hande of Bob, that he maye eralt you, when the rome is come.

\*Cafte all pour care to hpm: for he careth Rom. rx.

TO2 POH-

Be lober and marche, for your aduerlas op the deupil as a rozping ipon walketh av bout, Cekpuae tohome he mape denoure: \*twhom refill trofalt in the fapth, remem 3200.4. baying that ye bo but fulfill the fame afflic ties, witch are appoputed to pour bisthie Cthat are in the worlde. The Bod of all grace, which called pou buto his eternall glosp by Chaift Jelus, Chall his owne felf after pe hane luffred a iptrell affliction make pou perfect: Grall Cerle, ftrength and Rabitite pou. Co him be glosp and bomis mion for ener, and whole the worlde endureth. amen. &

By Spluanus a farthfull brother buto pou (as 3 (uppofe) haue 3 togitt en batefly; erhoxping and tellifring how that this is the true grace of God, wherein pe ftande. The companions of oure election that are at Babpion, fainte pon, and Darcus my

Conne. Grete pe one another with the kille of toue. Weate be with pou all which are in Chaifte Jelus, amen.

The

## The seconde Epistle of

Sapuct Peter.

The fyat Chapter.



Imon Poster a fernaum and an Apolite of Jefus Chiffe, to them whiche have obtained like precious faith with be in the rightwefnes that co meth of our God, a fawour Jefus Chailt.

\*Greet with pon, and peace be multpsipoet. La plied in the knowledge of God, and of Jefus our desde. According as his godly po
wer hath geuen wino be all thringes that
pertagne unto lyfe and godlynes, thosow
the knowledge of hym that hath called be
by bertu and glosy, by the meanes wherof are geuen binto be excellent and mofte
greate promptes, that by the helpe of
them pe thulde be \*partakers of they odly
nature, in that pe five the corrupcion of

morlalp luc.

And herbuto geue all diligenceun pour Lapth minister bertue, and in bertue known a. Cot. 8. a ledge, \*and in knowledge temperaunce, a in temperaunce pactence, in parièce god Ipnes, in godlines brotherly knownes, in brotherly knownes loue. How pet these thinges be among you and are pieceous, they will make you that ye nether shalbe pole not bustructul in the knowledge of our large selaction. Chille. But he that lacketh these

### Df 5. Deter.n.

thefe thringes is blinde, a gropeth for the ware with his hande, and hath forgotten that he mas pourged from his old finnes.

Moherfore brethren, gene the more offigence for to make pour calling a election fure. For of re do such ethinges, pe chall neuer erre. He and by this meanes an entrying in chall be minifred but you about dantly in to the euerlasting kyngdome of our Lorde and santour Jesus Chass.

Mohertore I will not be negligent to put you al wapes in remêdraunce of luche thinges though that ye knowe them your felnes, and he also kablished in the present trueth, shot withkanding I thinkert mete (as longe as I am in this tabernacle) to kere you by by puttynge you me remembraunce for as muche, as I am sure how that the tyme is at hande that I must put that the tyme is at hande that I must put the Christ hath shewed me. I will enforce the Christ hath shewed me. I will enforce thereore, that on enery speepe might have where with to kere by the remembraunce of these thynges after my departing.

Her we folowed not decepuable farbles when we opened buts poushe power and commprige of our Lord Jelus Chill, but withour epes we lawe his mateliper even then verely whe he recepued of God the father honour and glory, a when there same luche a vopce to hun from the excel- Qat. 17.6 lent glorge: \* This is my deare beloved and 3.0, sonne, in whom I have delpte. This vopce John. 1.0, we heard when it came from heaven, be- Qar. 1.0 tage with hym in the holy mounts.

me

The. ii. Chapter

Doe have allo a right fure word of pre Obecie, whereato pf pe take hebe, as bato a light that Appett in a barke place . pe Do melt, butill the bape batone, a the bape

Rerre arple in pour herres. +

So that pe fpill knowe thes: that no prophely in the feriprare hath any private incerpretacpon . For the Coupfure came nener by the topli of man ; but holp men of Bod spake as they were moued by the boly gooft.

The. ii. Chapter.

Dere toere falle propheres ambg the people, \* euen as there Malbe 1.Tim.4.8 fatle teachers among pou, which & 2.10ct.3.8 payuelp dal bapuge in bamnable Jude. L.c fectes, even benpinge the Loide that harh bought them, a bipuge bpon them felues fwift damnacion, and many Gall folome their danable wapes, by which the wape of trueth Mall be enpil Cpoken of, a tho rom concreoulnes Chall they with farned tooides make marchandple of pou, tohole subgement to not farre of, and their bam-

macion flepeth not.

for pf God fpared nor angels that fro med,but call them botone into hell,and de. Tructed them into charnes of berkenes, to \$ be kept buto;indgement:nether fpared the olde mostde, but faued for the epakte preacher of reghteteefnes , and brought in the flud bro the world of the bugodly, and turned the cettes of Bodome & Bo. mos into albestonerrinetoe them, bamned them

Act. To. t

Df Sapnt Peter.n.

chem, and made on them an enfample bite all that after Chulde true bngodly. and will \*Lot bered with the buclenip convertació of the wishes belpucred be. for he beinge rpabteous, and bivellping amonget bem in feinge and hearping, bered hos reghtcous foule from dapeto dape with thep bulaw John. w. full dedes. \*The Loade knoweth howe to John. w. belpuer the godip out of temptatpo, a hom e to referue the buinfte buto the Dave of ind gement for to be punpiled: namelee them that walke after the tielle in the lufte of buclennes, a befpple the rulers. 19 zelnup. teous are they, and flubboine & fcare not to fpeake empit of them that are in auctozis te. Doben the angels whiche are greates bothe in power and myght, recepue not of the Loide rapipage indgemente agapufte them. But thefe as baute beaftes, naturaily made to be take and beltroped, fpeake cupl of that they knows not, and that I perptie throughe they owne bestruccoon, and ree cepue the retvarde of burpghteoufnes.

They count it pleafure to ipue delicie oully for a Cealon. Epottes they are & fple thones, louing at pleafure, and in bifcepus ble maves featinge met you: haupnas eres full of aduourrye, and that canor ceas fe to fpune, begring buffable foules. Were tes they have exercised mith couetcoufacs. Thep are curfeo chy bien, and have forlaken the rpght map, tand are gone alleape, frum .2. fellowpinge the wape of E alam the fonne of Foloz, whiche loued the remarde ofbnerghteouines; but was rebuked of hes in-

1. Col. to.6

The.if. Chapter

fuitie. The tame and bomme beafte fpens apage with mannes bopce, forbade the for

lpihnes of the Popphete.

\*Chefe are welles withoute warer, and Inde .T.d cloudes carped about of a tempelt, to tohe the mpfte of barknes is referned for euer. for when thep have fpotten the fwellping wordes of banitie, thep begple with wantonnes thoroto the laftes of the fleche, the that were clene chaped, but now are map ped in cerours. They promes them libertie, and arethem felues the bonde fernanns

John. 8.e. tes of corrupcion. For of tohom foener a Rom. 6.a. man is oner come, buto the fame is he in Debr.6.4 . bondage. for pf thep after thep haus eltas

Watt. 12.0 ped from the tpithpues of the tooslos the row the knoweledge of the Lorde, and of the lanpour Jefus Chailt, are pet tangled agaphe therein and ouercome: then is the latter ende worlfe with them then the bes grinping. for it had bene better for them. not to have knowen the wape of rpghtes oulnes then after they have knowen it, to turite from the holpe commaundement gemen bnto them. 3t'is happened bnto them gecordig to the true prouerbe: \*The bogge is turned to hpe bomet agapne, a the form that was wallhed, to her wallowpinge in

100026ab

the mper.

The.iii. Chapter. Des is the feconde Epille that 3 I new tozpte bnto pou beloneb. wheretvith I ftere by . a warne poure pure mpnbes, to call to res memb; aunce the wordes which were told

hefore:

De Saput Deter.n.

Before of the holpe Wiopheres, and alle the commaundement of be the apollies of the

Lozde and Caupour.

\*The fiel bnoctfande that there that actu.zo.f. b come in the laftedapes, mockers, whiche L. Cim. 4e woll walke after there owner luftes, a fapt z. Cim. 3.0 Mohere is the promes of his comminge? for fence the fathere oped all then ges io finue in the fame chate toherein they were at the begrnnpng. This thep knowe not(s that luplipingly) how that the heavens a great tobple a go wert, and the earth that was in the water appeared by out of the water, by the toozoe of 600; by the which thonges the worlde that then toas, perpfe men ouerfompinge with the water. Bur the beauche herely and earth tobiche are now, are kept by the fame worde in fore. and referned botto fpic, agaput the dape of subgemente and perdicion of bigoble men

Dearly beloued be not ignotaunte of. thes one thringe "how that one date is plates. with the Moibe, as a thoulande peace, and Czech.iz. a thoutand peare, as one bay. The 1020 is nor Hathe to falfpli lips promes, as fome mien count flacknesibut is pacpent to be marte, and molbe haue no man loff but

welde recepur all men to repentaunce.

\* grenertheleffe the Dape of the Lord toil some as a thefe in the npight, in the which apoc 3.8 dape the heauens chall perpine with terry apoc 3.a tile nople, and the elementes that melte and 16,64with heare, and the earth with the workes that are therein Gall burne.

The.in. Chapter

If all these thringes Gall perpide, what maner persons ought pe to be in holy connectation and godinnes lokunge for a hardringe but the community of the days of Bod, in which the heavens Gall perpide with free, and the elementes Galbe consumed with heate. \* Neverthelesse we loke for a newe heaven and a neive earth, according to his promes, wherein dwellerh right

teoulnes.

DOherfoze bearly beloned , feinge that pe loke for fuche thonges be bilpgent that pe mape be founde of hym in peace, touth out fpotte and bnbefpleb and fuppole that the longe lufferpnge of the Loade is falus spon, euen as oure bearipe beloued brother Danle, accordpage to the topfoome genen buto hym, tozote to pou, pee, all moeft in every epific, meakynge of luche thyngest amonge whiche are manye thonges harde to be biberfande, which thep that are bie learned and bultable peruert.as they do o. ther feriptures bate thep; omne beftruce spon. Be therfore beloued, feing pe knome it before hande, betware left pe be allo plus Bed awaye with the errour of the mickeb, and fall from poure otone ftebfaftnes: but grote in grace, and in the knowledge of our Loide and laupoure Jelus Chailt.

and for ener. 3 D & D.

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## The fysite Epittle of S. John the Apoltle.

The fpifte Chapter.



Dat which was from the beapinning, which me haue heard, which the hauc fene mith our epes, whiche we have lokeb bpon , and oure habes haue habled; of the thorde of the lete. for the lpfe appered, # the have fene & beare

mptnes, \*and Meto buto pouthat eternall lpfe, whiche was mich the father, a appea red buto bei Char which tot have fene and bearde, beclare the buto you, that he mape banefellow hope with ba, and that our B felle with pupe mape be with the father # bys forme Trins Chiffe, and thes biptte toe buto pou, that pour lope mave be full.

and thes is the troinges which we have heartenform and Declare buto you, that Bod is leaht, and in hom is no darkenes at all. If the Cape that the haue fellowthen with hom and per walke in Dakenes i me Ipe,and no not the trueth. But and pfime walke in (leght)eue as he is in leght,then Debt.9 houe we fellowinippe with hein, and the i. Det.i. blonde of Jelus Chailt hps Conne clenfeth by from all fpme.

\* \$3f toe fape, that the hane no fpnne, toe , Rea.s.e. Decepue oure felucs and erneth is nor in be. If the knoweled ge oure: (punce , he is M.III farthe

2.10ar.6 g

Their Chapter.

taptbfull a juft to forgene be out fynnes, a to ciente be from al burpabtebulnes. If we fap we have not fpineo, we make him a war and hos toozbe is not in bs.

The.ij . Chapter. +

3 litellehplozen, thefe thonges a wapte I bnto pouthat pe fpnne not:pf any man fpune, per toe have au aduocate touth the father, Jefus Chrift, which is ryghteons:and be to to that obtenmeth grace for oure fone nes:not for oure france onelp, but allo fos the france of altthe worlde . And here by toe are fure that the knowe hom, of the . Job.4.D kepe his tomaundementes. "Dethat Capth I knowe bom and kepeth nor hes camaun bementes, is a lpar, a the beripe is not in hom. DDhafoener kepeth hos worde : He bem is the lone of God perfeme in bebe. and thereby know toe that me are in him. De that fapth he bpdeth in hrm.oughte to malke euen as be toalbed. L

\*Brethren 3 torpte no netve commann. 13 Demente binto pou, but that olde commount bement whiche perhearde from the begon mynee. The olde commandement is the words whiche pe heards from the bearns upnge, Agapue a netve commandente 3 weste buto you, a thruge that is true in bemtand also in you: for the barkenes is pate, and the true leght note dieneth. De that fareth, how that he is in the trothe. pet hateth bus brother, to in barknes enen burpli thes tyme. We that lougth hes baos ther, abideth in the light, and there is nane occaspon

John, 13.g

Df Saput Johnit.

occaspon of eupli in hom. \* De that hateth Keuing. .. bpe brether, is in barkenes, and toalketh in Darkenes: and cam not tell , tchpther he goeth, because that barkenes hath bipnbeb

bpe epce.

Babes, I mapte time you hote that pour fpnnes are forgeuen pou for hpe names C fake. 3 toupte buto pou fathers , how that ve knowe hom that was from the begons apnae. I teapte bato pourpoung men, hote that pe hauc overcome the top ched. I write bnto pou loteli children, how that pe know the father. 3 toppte bnto pou fathers, hoto that pe knowe hom that was from the beapnnpnge, 3 wiptte buto pou pounge me, hom that we are Gronge, and the twosde of Bod abroeth in pou, and pe haueouercome that topched.

\*Se that pe loue not the worlde, nether John, 17.1 the thonges that are in the toolde. If any man loue the worlde, the loue of the father is not in hom. for all that is in the world las the lufte of the flethe, the lufte of the epes, and the payde of ipfe) is not of the father, but of the worlde. and the worlde banpitherh aware, and the luft thereofibut he that fulfylicth the worll of Bod, abydeth

Los euct.

Aprell chylogen it is the fafte tome, and as pe hauc hearde, boto that antichill Chal come, cuen now are there many antichis thes come already. Whereby toe know that it is the laft tome. \* They wet out fro actu. 20, bs, but they were not of bs. for pf they had bene af be, thep wolde no doute, haue Bann cortitues

The in Chapter

sortmuerh with be. But that fortunes that it mpatt appere, that thep were not of be.

and ve have an opnemente of the bolpe cooft, a pe knowe all changes. 4 3 more not buto pou, as though pe knowe not the trueth, but as though pe knewe it. I know alfo that no ipe commeth of trueth. Dobo is a lpar.but be that benyeththat Telus is Chulterthe lame is the antichuft that Des mpeth the father and the Conne. 20 holoe uer benreth the Conne, the Came hath not D the father. Let therfore abpoe in pon that fame tobiche pe hearde fro the beginnpng. If that whiche pe hearde from the beapts apage, Wall remapne in you, pe alto dal sontinue in the fonne, a in the father. Ind thes is the promes that he hath promplet bs euen eternalt ipfe.

Thes hade I westen buto pon , concere mynge them that becepue pou. and the and opnippiae whiche pe recepued of home bwelleth in pou. and pe nede not that any man teache pourbut \* as the anoputpinge teacheth you all thynges, and is true, and is no lpe, and as it taught pon eue lo bpoe therein and nowe babes abyde in hom. that when he chal appere, we mape be boto and not be made alhamed of hom at hos commpnae. If ye knowe that he is ryahe teous, knowe allo, that he which followerb

spahteoulnes,is boane of hom.

Musc.20. F

Efa.54.0

3ohn.s.c



The.tif. Chapter. Cholde tohat love the father hath Metved on be , that the Gulbe be called the fonnes of God. For this

BRILLE

16

Df Sapnt John.t.

saule the worlde knoweth pou not, because It knoweth not hom. Dearly beloued, note are the the Connes of Bob, and per it bocth not appere what the Chalbe. B at the knots that when it Mall appere, toe Chatbe ipke hpm. for we Mall fe hpm as he is . And euery må that hath this hope in bym.pous geth hom felfe, euen as he is pure. Dohas Cocuer commerceth Conne commercet bus B rpghregulnes allo, for lynne is burpghte. oulnes. \* and pe knotve that he appered to Clay. 53. 6 take awape oure france, and in hom to no 1. Det.z. fonne. As many as bode in hom Conne not: inhologuer francth, hath not fene bomine. ther bath knowen bom.

B abesiler no ma decepue pou. \*De that apoc.22.5 both ryghteoulnes, is ryghteous, enen as the is ryghteous. De that comitteth Cinne. Is of the beupil:for the beupil finneth fence the hegennpug. for thes purpole appe. John. red the lonne of God , to lowfe the werkes of the beapl. Moholoener is borne of Bod. Cinneth notifoz bis Cebe remapneth in him. and he cannot fpine, because he is borne of God. In thes are the cheloren of God knowen, and the chploten of the deupli. Doholoeuer doeth not ryghteoulnes, is not of God nether he that lougth nor hos brother.

For thes is the epdinges, that pe hearde from the beginnpnge, that pe Mulde loue one another, \*not as Carn, which was of Ben. the micked, a fleme his brother. and wher fore flewe he hom? Because hos awne was Bes were eupliand hps brothers good.

The in Thapter

John 15.c. 4 \*Darneple not my bacthae, though the moribe hate pon. DDe knowe that we are wandated from beath bnto ipte, becaufe toe love the brethren. De that loveth net has brother, apposed in beath . DO holoe. uer hateth hpe baother,is a man flear. Ins pe knowe that no man Gear, bath eternall

lpfe,abpopuae in hpm.

Derebp persepue weloue, that he gaut bre lofe for be: and therfore ought the alto to acue oure lines for the brethre. MOho foeter hath thes westers good, and feith bes brother haue neade, and Mutteth bp bps compation from bom : bow divellerb the lone of God in ham! Dp babes, let be not lone in worde , nether in tonge: but with the bede and in beritie: 4 for therby we knowe that we are of the beritte, and

30b.27.0. can before bem qupet oure herres. \* But pt John. 16. f oure hertes condempne bs, Bod is greater then ourchertes, a knoweth all thonges. Beloued, pfoure hertes cobempne be not.

Wath.7.a then have the truft to God marbe: \* mhat Cocner toe alke, toe anall recepue of homs becante we kepe hps commaundemetes: & Do thefe thonges whiche are pleasonge in hps tpaht.

And this is the comanndement, that fve beleue on the name of hps Conne Jelus Chaille a lone one another, as he gaue co. maundement, and he that kepeth hps com manndementes, dwelleth in him, and he in hpm: and therby toe knowe that there aby Beth in be of the forpte which he gane be-Ebe,tij. Chapter.

34

Df Saput John.i.

& beloned, belene not euerp fpipte but proue the fprites tohether thep are of Bod,oz not, \*foz many falle Dat.24.4 Diopheres are gone oute into the War, 13.4. worlde. Bereby thall pe know the Luke, zt. &

fpipte of God. Enery Warte that confelleth that Jeins Chill is come in the flethe, is of Bob. and every (paper tohich confesteth not that Jefus Chaide is come in the dell. is not of God. and thes is that furpte of antichant, of whom pe have bearde, howe that he Chulde comerand even nowe alredy

is be in the too lee.

Aprell chylozen, pe are of Bob, and hane ouercome them: for greater is he that is in pouthen he that is in the morloe. They are of the worlde, and ther fore freake they of the worlde, and the morlde heareth the. De are of God. De that knoweth Got, b heareth bethe that is not of Bob , heareth bs not. Werehy knowe me the sprite of be ritie,and the fpipte of crroure.

\*Belouediter be tone one another ! for John.rg. loue commeth of Bob. and euery one that loueth is borne of God. a knoweth Bed. De that loueth not knoweth not 600:

for God is love . In the appered the Toue of Bob to be mare, becaufe that \* Bob John. 2.6. fente bps onelp begotten fonne into the worlde, that we mpant lpuc thorow hom. Merein is loue, not that the foued Bob. but that he loued be, and fent bps fonne to make a grement for our fpnnes.

Beloued, pf Bod fo loued bs, we ought at Co to lone one another. \* Do ma bath fene

## The b. Chapter

Bod at any tyme. It we love one another, Bod dwelleth in bs, and hys toue is perfect in bs. Gereby know we, that we dwel in hym, and he in bs: because he hath gend bs of hys spire And we have sene, and do testify that the father sent the some, which is the sanguer of the worlde. Whosever confesses that Jesus is the some of God, and he in bod, and he have knowen and belones the some that Bod hath to bs.

Bod is loue, the that dwelleth in loue. Dwellerh in Bod, and Bod in hpin Derein is the love perfecte in bs , that the Quide haue trufte in the dape of indgement. for b as he is, even fo are the in the morloe. There is no feare in fons, but perfect loue cafteth oute all feare, for feare hath papir. fulnes. be that feareth, is not perfectelin loue. De loue hym, for be loued be fpile. 3f a man fape, 3 lou: Goo, any pet bate his brother, he is a lpar, for how can be that lougth not hps bother whom he hath fene loue Bod whome he hath not lene : and thes commaunrement have we of hem! that he which lougth Coo, Onloe loue hos biother alfo. &

The b. Chapter.

The focuser beleveth that Jefus a is Chaift, is boane of Bod. And every one that loveth him which begat, loucth him also, which that we love the chiptonen of Bod, when the love the chiptonen of Bod, when we love Bod, and kept the commander mentes.

Df Saput John.i.

mentes. The is the love of Bod that the here bps commaundementes, and bps co.

maundementes are not grenous.

4 foz all that is borne of God, ouercom. meth the morloc. and this is the bictorpe I. Cop'if. that ouercometh the world, eue our farth. Dobo is it that oucreometh the monthibut he which beleucth that Iclus is the Conne of Bed.

The Jefus Chrift is be that came be b water and bloube, not by water onelpibut by toater and bloude. And it is the fpapte that beareth wornes, because the source is trueth. (for there are thre which beare recorde in heaven, the father, the toorde, and the holpe good; and thefe thre are one.) So, there are thic whiche beare recorde(in earth)the ipipte, and water, and bloub; and thefe thre are one If the recepue the topts nes of men, the witnes of Bod is greater. For thes is the wirnes of God, whiche he John. 3.0. teftifped of hps Conne. \*De that beleuern on the fonne of Bod , bath the toptnes in hom felfe. I De that belentt not God. C hath made hom a loar, besaule he beleued not the recorde that God gaue of hps Cons me Znd thes ie that recorde, how that 68 hath genen buto be eternall ipfe, and thes lpfe is in his fonne De that hath the fonne hath lpfe: and be that bath not the fonne of Bob,bath not ipfe.

Thefe thonges have I written bnto pon that beleue on the name of the Conne of 600, that pe mape know how that pe haue eternalityte, and that pe mape beleuc ou

The.b. Chapter.

The name of the some of Hod. And they wath. 7.4, is the trust, that we have in hem: "that pe and.21.6. we aske any thenge according to his will bake. 11, he heareth be. Ind pf we knowe that he heare be, what some the aske, we knowe that we that we that he are the peticeons, that we

belpze of ham.

If any man le hys brother Conne a Conned that is not but docath, let hom alke, and he wall geue hym lefe for them that Conne not but death. There is a Cinnebut death for which lave 3 not that a ma Chuld prap. All but phreoutnes is Count, and there is

fpnne not bnto beath.

We knowe that wholoenes is borne of God, spuneth noribut he that is begotte of God kepeth hymself, and that worked toucheth hym not. We knowe that we are of God, and that the world is all together set on tockednes. We know that the some of God is come, a hath gent be a morn to

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hnotic tipm, which is tructe we are in home that is severthrough his fonne. Jeius Chine Tine fame is

bery Bed, and cternal.
[pfe. Babes keps.
poure Celues.
from pmas

305.

Market Server Shell and 1884 India

# The seconde Epittle of Saput John.



Me elder to the elects lady and her children whiche I lone in the tructhland not I only but also all that know the trueth, for the truethes sake which divelifies in be, a chalbe in be for ever. Which

pon be grace, mercpe, a peace fro Bod the father and from the Lorde Jelus Chrift the fonne of the Father, in trueth and loue.

I recopled greatly, that I founde of thp. childie malkpug in trueth, as me haue recepued a comandement of the father, and now beleche I the lasp, not as thoughe I tozote a nety comaundement bato the, but that fame which we had fra the beginning, John.14.5 that toe chulde loue one another. The this 1. John 3.4 is the love that me mulb walke after time comaundementes. This commaundement is(that as pe have heard from the begins upnge)pe Chalde malke in it. for many becepacrs are entred into the worlde, which colelle not that Jefus Chaift is come in the Acti. This is a becepuer a an antichufte. Loke on pour felues, that the loofe northan toe have toloughe, but that the may have at ful remard. DO holoeuer trafgrelleth a bpo beth not in the doctrone of Chaiff, bath not D Bod. We that endureth in the doctrone of Chill, bath both the father and the fonneThe.i. Thapter

If there come any buts pou, and bipinge not this learninge, him recepue not to houle: nether bythim God spede. For he that byddeth him God spede, is partaker of his eupli dedes. I had many thinges to wapte but pouneuertheless I wolde not wapte with paper and pukcibut I truste to come but poune, speake with you mouth to mouthe, that our tope mape he full. The sounes of the electe speer grees the amen.

## The thyrde Epittle of Saput John.



The elder but the beloued Bains, who I love in the trueth. Beloued I wolfe in al thruges that thou prosperedes and faredelt well, even as the fouleprospereth. I recorded greatly who the brethien came, and

telletped of the trueth that is in the, howe thou mathell in trouble. I have no greater s inpe then for to heare how that my lonues

walke in beritpe.

Belened, thou doest farthfully whattoes wer thou doest to the biethien, and to strain gers, which beare witnes of the loue become all the congregacyd. Which biethien when thou biping it forwardes of the produce (as it becemeth God) thun shalte do beell; because that for his names (ake the procuss

Df S. John .iff.

Went forth, and toke nothping of the Gene tils. DDe therfore ought to recerue fuche. that me also might be belpers to the truth.

I tozote buto the congregacion; but Die erephes which loueth to have the preeminence amog the, recepueth be not. Do her fore pf 3 come, 3 will beclate bis bebes which he boeth , tellynge on be with melicious morbes, nether is there with content. Mor only be hom felte recepueth not the beetheem but allo be forbpopeth them b that wolde, and thaufeth them out of the

congregacpon.

Beloued folome not that which is euil. but that whiche is good . We that doeth well,is of God: but he that Doeth cupil feith not Bob. Demetrius hath good repost of all men and of the trueth; pe and we oure felues allo beare recorde, and pe Anothe that ours recorde is true. 3 have manp thouges to wapter but 3 will not with pake and penne toupte onto the for

3 trufte 3 Chall chortly fe the, and toe Chall Speake mouthe to mouthe. Deace be with the Ehelo. gers falute the. Grete the louers by name.

### The Epittle of Saynct Paul buto the Bebrues.

The fpil Chapter.



Ob in tome paffe binerlely a many 1 mapes. Toake bn. to the fathers by the propheres:but in thefe laft bap. es he hath Cooken buto be by hos Conne, whome he bath mabe berze of all thonges:by

Sap.7.0.

whom also be made the morles. \*100 biche B fonne being the brightnes of his glozp, a berr pmage of his Cubltace, bearing bp al thinges with the word of his power.harh in his owne perfon purged oure finnes, & is fitte on the right hab ofthe mateflie on bre, a is more excellent then the angels, in as muche as he hath by inberitaunce ob. terned an ercelleter name then haue thep.

10 fal. z.a. act.13.€

z. Rc. 7.b.

10 fal. 104.

10ml. 45.

for buto which of the angels lapde he at any tyme: \* Thou art mp fonne, this day begate 3 the. and agarne: \* 3 will be bps father, a he Chalbe mp Conne. and agapne whe be bapngeth in the fyaft begotte fonne tnte the worlde, he capeth: \* And all the an gels of God Chal worthippe hom. and of the angels be capeth: \*De maketh bis ans gels fpiptes,a his mpnifters Sammes of fire. But bnto the fonne be fareth; \*Bod the lease that be for ener and ener . The

Scopter

To the Bebrues

scepter of the kingdome is a right secpter. Thou hall loued rightewelnes and hated iniquete. Wherefore God whiche is the Bod, hath anopated the with the opie of

glaones abone the fclowes.

13

\*And thou Leave in the beginning half lappe the foundation of the earth. And the Pol-roz, heavens are the workes of the handes.

They hal periffe, but thou walt endure.

They all mall were olde as doeth a garment: and as a beliure Malt thou chaunge them, and they walte chaunged. But thou arte all wapes, and the peares wall not faple. I work which of the angels lappe he at any type on my regalt hande, water 13 make then enemyes the fore kole. Wat.zz.d. are then not all impusitioning sprices, lent . Cor. 15.d to menufer, for they lakes which wal he heres of saluation?

The.if. Chapter.

wherfore we ought to genethe morehede to the thiges which we have here, led we period. For pf the woide which was spoke by angels was stedfall; to that enery trasgres somenle to seward, how shall we escape, of we pelipple so great faluation, which are the first began to be preached of the Lord brin selfe, and afterward was confirmed but of ward, by them that heard it, 500 bearing thinks thereo, bothe with signes and wonders also, and with diners myracles, and offices of the holp goode, according to hys owne will.

9.11.

Che.n. Chapter

De bath not bete the angels put in lab. feccion the mostoe to come, whereof the Apcake. But one in a certapne place wit-10 fal.s.e nelleth, faping: \*DO hat is man, that thou art mendefull of home after thou habbelt for a featon made hom lotver then the an . gels, thou crouned& hym with honour a glozy, and halt fer him aboue the mozkes 2.601. 15.0 of the handes. \* Then hall put al thences in Cubieccion bader bps fete. In that he put al thonges bnder hom, he left nothing that is not put biber bi. Menertheles toe 10hfl.z.a . pet fe not al thinges fubbueb: bute him ; but him that mas made leffe then the angels. we fe'that it was Jefus, which is cron nes trith glosp a honour fos the fuffering of beath:that he by the grace of Bod, Chuld talt of beath fez alt men. for it became bim, for whome ere all thinges, a by tohom are all thenges, after that he had brenght manp fonnesbnto glo C ep, that he thulo make the Lord of their lal uacion perfect thosow fufferpinge, for be that fanctifpeth, and thep which are fancti fred, are al of one. for whiche caules lake he is not allamed to call them brethre fap Ofal 22.c, ing: \*3 wil betlare the name buto me bie John.zo.d thren, and in the myddes of the congregacion will I praple the and agaphe: 3 will put my truft in him. and agapue: beholde here am 3 and the childre tohich God hath geuen me. for as muche then as the chil-

Den were partakers of fich & blond, he Olee.13.4. also hom self lokewole toke part with the, 1.Cot.15.8 Afos to put dotone thosoty death, him that

### Cothe Bebzues.

had laid thip oner death, that is to fap, the decidling that he might deliver them, which that be feare of death were all their life syme in daunger of bondage. For he in no place faketh on hym the angels, but the fede of abraham taketh he on him. Where fore in all thruges it became hym to be made lyke but ohis descript, that he might be mercyfull, and a fapthfull hyp piek in thruges concerning Hod, for to pourge the peoples spinies. For in that he himself suffered and was compace, he is able to sue ker them that are compace.

The.tif.Chapter.

Derfore help brethren, partakers of the celestiall callpages consport the embassadour, a hose priest of our profession. Chiese Ichis, which was faithful to him that made him, even as was exposed in all his house. And yet was this made control worthy of more glore then Goles: In as much as he which hath prepared the house, hath most honour in the house. Every house is prepared of same ma, But, he that order need at thingso is bod. And exposed because him all his house, as a minister, to heare with ness of those things which shall be soon:

hen afterwarde. But Christe as a lonne, hath rule oner the houle, whole houle are we, to that we hold fast the confidece and me retorlinge of that hope buto the code.

Elbhertore as the holy good fareth: To wall. 91. b

pape of pe Mall heare his borce, harde not your herces, after the rebellion in the dans Cro. 17. a.

The.iii . Thapter

of temptacion in the tallocrueffe, tobere Pour fathers compres me, prouch me, and Came my tooghes, it, yeste lunge, IDiter. Coat Twas grened tolth that gentracif, a C berry have not knowe mp waves, fo that I Coore in my torache, that they Buto irot enter into my reft . Take hebe bacthzen . that there be in none of you an epitt herre en unbelete , that he toutor beparte From she lpuinge Bod: but exharte one another Darly tohole it is called to days, ich any of pou were hard herred thorowe the decepts Calnelle of frante.

DOe are partabers of Chaiff, of the hene fure bato the ende the firfte fabitance, do longe as it is lapo ro bare of petreare his boper, harben nor youre herren, as when D perchelled. for fome, tohen thep heard, re Belled: how be it not all that came out of Aappt bider Dafes. But with who was he befplealed. ri. peares! DDas he not bil plealed trith them that Cinned: tohole carhates were overthrowen in the befette? To woom frome be that they thulo nor en : .... ret inte bis rell: but bnto them that belened not? The the fe that thep could not en-

ser itt, becaufe of bubelete.

The.mij. Chapter. Et be feare therfore lelt anp of be forfaking the promes of entrynge into his rell, Chulve Ceme to come behpube. For bito be toas it declared, as well as unto them. But it profes

Wo the Bebaues

because they tohiche bearde it, combled it not with farth. But the tolich bair beleued, be enter into his rell, as cotrary mile be fapbe to the other: Thane fmorne in mp math, thep hall not enter into my refte. and that (wake he berely longe after that the workes were made and the foundacis of the moulde lande. For be fpake in a certapne place of the feuenth barecion thes toplet and Goo opt reft the feuenth bape Ben.z.a from all his workes . and in the place agaphe:\* Thep thal not come into my rell.

Seinge therfore it toloweth that come Plal.95.6 muft enter therinto, and they to whome it was frifte meached, entred not therin for bubelefes lake. Agapue he apportted-in Dauid a tertapne prefent bape after fo longe a tome, lapinge as it is rehearled: thus dan of pe heare his boyce, be not hard herred. for pf Jolue had geuen them reft, then moibe he not afterwarbe have foeken of another baye. There remagnett therfore pet a refle to the people of Sod. For he that is entred ento his refte. boeth crafe from his owne werkes, as Bod bpb from hps.

Let be Audy therfore to entre into that rett,lett any man fall after the fame enfam ple, into bubelefe. for the morde of 690 is quicke, and mightp in operacion, and Marker then any two ebaed freard: a en ereth through, ene buto the dividing a fon Der of the foule a the (papte, a of the topne tes & the marp: a tubgeth the thoughtes & Eccl. 15. the invences of the herr: \*nether is there 10 fal.34

S.1111. anp The.b. Chapter

any creature inuplible in the light of him. for all thonges are naked, and bare bute the epes of home of whom me fpeake. The.b. Chapter.

Eing then that we have a great a hpe prieft whiche is entred into heauel3 meane Jelus the Conne of God) let be holde our profelfion. for the haue not an me prieft, which can not have compation on oure inframi. ties: but was in al poputes tempted, like as the are: but pet touth out lynne. Let be therfore go botoly buto the leate of grace. that we mape recepue mercy, and fpnde

grace to beipe in tyme of ncbe.

+ for every hpe priet that is taken from among men is orderned for men,in thringes pertapning to God: \*to offer apf. Menit. 9,b res and facrifices for fynne, tohich ca haue compation on the ignozaunt, and on them that are oute of the mape, because that he bom felf allo is compaled with infirmitie: for the whiche infirmitics fake he is botto to offer for Connes, as toell for his otone part, as for the proples. and no mataketh honour bito hom telfe, but he that is calleb of Bob, as mas Zaron.

Euen fo iphetople, Chailt gloufped not bym Cife, to be made the hpc prieft: but he that fapo buto hom: \*Thou art mp fonne. this bape begat I the: glosifped hym. 26 he alfo in another place (peakerh: \* Thou art a prieft for ener, after the order of det chilebech. + Which in the dapes of hps flethe did offer by prapers a supplicaciós,

Mai.rio b

muth

10tal.z.b

₹01.13.6

20 hil.z.a

### To the Bebrues

with fronge crying and teares buto home that was able to laue him from Beath . # was also hearde, because of his godlines. and though he toerc goddes fanne, pet lear neb be obebiece, by thole thinges which he fuffered, and was made perfecte, and the caufe of eternalt Caluacion buto all them that ober hym: a is called of God an hye D Dziell, after the ozber of Welchilebech.

Doberet we kaue many thinges to fay. which are harde to be beterch: because pe are bull of hearpig. for tohen as concernong the tome, pe ought to be teachers. per haue pe nebe agaphe that the teache you the frate papaciples of the toosde of Cob: and are become fuche as baue nebe of \*mpike, and not of Bronge meate: fes 1. Cos.3.& enery ma that is febbe with mplke, is inerperte in the toogde of rpghteoulnes:for he is but a babe. But ftronge meate belon neth to them that are perfect, whiche tho. tom cultome have their mitnes erereifeb. to subge both good and eupli alle.

The.bi. Chapter.

Perfore let be loue the decirone pertayning to the beginneng of a Chriften man, a let be ge bute perfeccion, a noto no more laps the foundation of repentaunce from beab tookes, a of farth towarde Bod, of bap. tyme, of poetrine, and of laying on of han Des, a of refuercccion fro Death, a of eternall judgement, and fo wil we bo,pf 600 \*permitte. For it is not politible that thep act.4.b tobich were once lighted, a haue talled of G. 3 the

The bi. Chapter

the headenly gyft, and were become parta here of the holy good; and have talted of the good words of Bod, a of the power of Dat.r.d. the worlds to come: "Pf they fall, dyulos be 2. Det.2.d renued agapus buto repentaunce: for as Deb.10, b. muche as they have (as concernings them

(clues) crucified the Conne of Bod a frell,

for the earth tohiche dapnketh in the 13 geth forth herbes, mete forthe that Dieffe it recepueth bieffpinge of Goo . But that ground which beareth thornes and briars is reproued it is the buto curipua: tehole enbe to to be burned. Deuettheleffe beare frendes the truft to le berrer of pou, and thinges which accopany faluació, though we thus fpeake. For Bob is not burpghe trous that he Chulde forget pour toothe # C labour that procedeth of loue, which lous pe fietped in his name, which have mpuis Ared buto the Capuctes, a pet minifter. De, and the befpre that energone of pou thethe the Came biligece to the ful Cabliching of Cope, even buto the enderthat pe faput not but folowe them, whiche thosowe fapthe and parience inherer the promples.

Fen. 12.6. \*for whe God made promes to Abraha, because he had no greater thing to sweare by, he sware by him self, saying: Surely 3 will bleste the, a multiplie the in dede. And D so after that he had taried a long tyme, he entored the promes. Greater them selves, \* an other occurrence the them selves, \* an other occurrence the thing to a mone.

Cro.22.6. an othe to cotirmpny the thing is among them

To the Bebrues

them an ende of al arple So God willing berr aboundatly to Metoc bato the herics of promes, the flablenes of his countail, he soord an othe that by thoo immurable thinges(in whiche it was bupoffible that Bob Chuld tyc) toe myaht hane perfect con Colacion, which have fled, for to holde fall the hope that is fer before be, which hope the haue as an antre of the foule both fure a freofaft. Do hich hope allo entreth in into those thruges whiche see with in the baple , tohere the fore runner is tor be en treb in, I meane Jelus that is made\* an meb.s.s hpe pricht for ener, after the erber of chelchifebech. The . btf. Chapter.

Dis cheichebech konge of Sa. lem (which e being prieste of the Sen.14.6 most live God, mere Abraham, as hie feturned acaine fro the flauch

ter of the kpnges, a blested him; to whom also Abraham gaue tythes of all thpnges) frist is by interpretació kpng of rightweines: after that he is kpnge of Salem, that is to cape kpnge of peate; worthout tather, toythout mother, worth out kpinne, and hath nether begranninge of his tyine, nether per ende of his fried bint is lykened who the conne of God, and continueth a priest for ever. Colider what a man this was but o whom the patriarks Abraham gave rythes of the sportes. And berely those children of Leut, whiche re- Mu. 18. I copie the office of the priestes, have a com 2. pat. 10. maunomet to take according to the laive, tribes of the people, that is to sape, of

thepa

#### The. bij. Chapter

ether, brethren, pe though they spronge out of the lopnes of Abraham. But he whole kinned is not counted among them recepied bethes of Abraham, and blessed hym that had the promples. And without all mape saping, he which is lesse, recepueth blessings of hym which is greater. And where men that doe, recepue typhes: But there he recepueth prhes, of whome it is there he recepueth prhes, of whome it is trucked to that he limeth. And to sape the trucky hand he was been here the trucky ham teles also which recepieth the homes of his facher abraham, when weichisedeth more hym.

If now therfoze perfeccion came by the priethod of the Leutes(for buder that priethode the people recepued the lawe) what neded it further more that another priet thuld ryle, after the order of Ocichilicech, and not after the order of Aarone Now no dout, of the priethode be translated, then of necessity must be lawe be

tranflated alfo.

For he of whom these thinges are spaken pertapueth buto, another tribe, of whiche never masterned at the altare. For it is suident that our Lorde spring of the tribe of Inda, of whiche tribe spake wooles nothing concerning prieshode. Ind it is pet a more curbent thing, of after the si militude of Welchisedesh there arise another priese, whiche is not made after the lattic of the carnal communement; but after the name of the callesse the sa.

Polal. 10. b rer the pomer of the endlesse tyle. (For he Peb. 4.6 tellisticih: Thou art a pitell for ener, after

To the Debrues.

theopder of melchilcocch) the the comande ment that wet afore is bilanulleb, becaule of bp: weakenes a bappoficablenes. \*fot ifom-7.8. the lathe made nothing perfect: but was Sala-s.s an introducció of a better hope, by which Sala-s.s

hope we drawe npe bnto Bos.

and for this caufe it is a better bope . that it was not promifed without an othe. Chole prieftes wert mabe topthout an othe, but this prefte with an othe by him that lapde bute hpm: \* The nozde fmare, a wfal. to. will not repent: Chon art a prieft for cuer after the orber of Delchilepech . and for that caufe was Jelus a fabipfier of a better teltament.

and amog them many tocre made pile. tes, because thep were not suffred to endu o re by the reason of beath. But thps man, because he endurcth euer hath an eucria. Aprig pricthode. DOherfore hets able allo euer to faue them that come bnto God bp him, feing he euer lpueth, to make inter-I.titt.Z.

celfpon for bs.

Suche an bpe Wziefte it became be to haue, which is holp, harmlelle, bubefiled, Ceparate fro linners, and made hper then bequen. Dohich nedeth not bapip (as ponber bre prieftes) to offer by facrifice, first Acuit.9. for his otone Counce, and then for the peeples frines. For that opt he at ouce for al when he offered by him felt. \* for the law Web.s. marcth men prieftes, which have infirme tie: but the too be of the othe that came fence the latte, maketh the fonne priefte. tohich is perfect for enermore. The

The bin. Chapter

The biti Chapter. f the thenges tohiche toe haue a Spoken this is the prth: that the hauf (uche an hpe priefte that is fitten on the right bande af the feate of marcitie in heane. a is a minifter of holp thonacs, and of the berp taberna. Ge whiche Bob ppaht, and norman. for euerp hpe priel is ordepned to offer aiftes and facrifices twherfore it is of necell itpe that thes man have femwhat alfo to offer. For be mere not a prieft, pt be were on the carth, where are pricites that accha Brng to the latte offer apires, which pales ftes ferne buto the enfample \* a Chanome 3 Col.z.c.

fro.25.0. 301.7.0

of heavenly thyinges :euen as the anfwere Deb.10.8. of Bod was genen bato Dofes, when he was about to finith the tabernacle. Take thede (lapde he) that thou make all thins ges accordynge to the patrone thewed to the in the mount.

Mow hath he obtarned a mote erceller office,in as muche as be is the mediatos of a betrer tellament, tohiche was made for better promptes. For pf that fpatt tella meht hao bene fautles,then thulb no place hane bene fought for the feconde. for un Jere. 31.f rebnkpnge them, he fapeth: \*Peholo the Dapes will come (faperhehe Lorde) and J C topil fpniche boon the houte of Itrael, and bpon the house of Juda, a newe tellamet: not toke the tellament that I made worth shep; fathers at that trine, tohen 3 toke

them by the hades, to leave the out of the lands of Agypt, sor they contynued nat in

ma

Cothe Bebrues

my tellamet. a 7 regarded them not faveth the losd. for this is the tellamer that Theil make with the boule of Ifraet. After thole bapes Capeth the Lord: 3 wil put my lames in theps mondes, a in theps hertes I torll mite them, and Twill bethers God, and b thep that be my people. And thep thail not teache cuery man his nepabbour, and cue ry man hes brother, lapinge: tinotoc the Tozbe:for they Mall Bnow me, fre the lead to the most of them: for 3 will be mercys full ouce theps bntightwelnes, a on theps fonnes e on theer iniquities toil 3 thinks no more. In that he Capth a nete tellames he hath abrogate the old. Now that which is difanulled and theres olde, is reby to banpitte aware.

> The.ig. Chapter. Dat frifte tabernacle bereip hab

ordpeaunces, and fernpages of Bod, and worldly holpnes. + \*ffor there was afore taber Ero.25.b. nacle made, wheren was the candelftyche s the table, a the Metoe bread, which is cal led holy. But with in the feconde baple was were a tabernacle, which is called ho treft of all, which had the golden fenfer & the arke of the tellament queelapde round about with golve, wherin was the golden pot with manna, & Jarons robbe that fpiog, and the tables of the teltamet. Ouer Ero.16.9 the arke were the Cherubpus of glosp Ba bowping the leat of grace. Of which then. ges we wil not now fpcake particularip.

Doben thefe thynacs were thus ordeps

nen

The.ir. Thapter

med, the Parelles went all wares into the Epolt tabernacle, a executed the feruice of Boo. But into the feconde toent the hee paich alone, once enery peare: a not worth out bloud, which he offered for him felt, for the ignoraunce of the people. Where with the holp good this lignified, that the ware of holy thynacs mas not pet ope. med, tobple as pet the fpill tabernacle mas flabrig. Which mas a fimilitude for the spine then prefent, and in which were offe red aptice and facrifpces that coulde not make the minifter perfect, as pertapupng to the confcience, with only meates and Drinkes, and bivers wallinges and juftie fringes of the flethe, whiche were opdepe ned batili the tyme of reformacyon.

Deb: 6.0. 4 Wont Chrift being an bpe Priefte of good thonges to come, came be a greates & a moze perfect tabernacle, not made with

handes, that is to fape, not of thes mance buplopinge, nether by the bloud of gotes s calues: but by his owne bloud he enterd in once for all into the holp place, a found eternall redemper6. & \*for pfthe bloud Keni. 16.C. of open and of gotes , and the ames of a pog coto, tobe it was fprinkled, purifped the buclene, as touchping the purifying of the fleche: how muche moze that the bloud w of Charff (thhich thosom the eternal fpatte

offered hom felfe without (pot to Bob)

pourge peur conftiences fro dead toothes for to ferne the lyning Bod?

and for this caufe is he the mediator of E.tim.z.a. the new teffamer, that thosowbeath which

chaunlea

Tothe Bebzues.

thaunfed for the redempepon of thole trafgrellpons, that were in the fpalle tellames, then whiche were called , mpghte recepue. the promes ofeternal inheritaunce. 4 fes whereforner is a tellament,there mutt ale to be the beath of hpm, that maketh the te-Cament. for the tellament taketh anctout te toben men arc beabifos it is of no balue as longe as he that mabe it, is a lone for which cause also, nepther the fpile tellament mas orderned without blonde. for tohen all the commaundementes were redde of woles to all the people, he toke the blond of salues and of gores, with ma ter and purple toolle and plope, a fpipuf kled both the boke, and all the people,

faringe: \* Thes is the bloude of the tes Erod.12. fament, whiche Bod hath appoprited bn. and .14.6. to pon. Woreoucr, he fprinkled the raberna cle with bloude allo, and al the ministring beffels. and alfo almost all thynges are by the late pourged with bloube, and with. oute Gegopinge of bloude is no remillpon.

It is then nebe that the fimilitudes of heavenly thouges be purifped touth fuche thenacs; but the heavenip thenacs them Teluce are purifped with better Cacrifyces then are thefe. for C haift is not entred ine to the holp places that are made with hane Des. which are but fymilitudes of true thin ges; but is entreb into berp heaven , for to appere note in the fraht of Ged for be:pot to offer hom feite ofit,asthe hpc puch entreth into the holp place energ peare topth Braunge bloude, for then muft he haue ofre Luffered

The.r. Chapter

luffered lence the world bega! But noth in she ende of the world, bath he apered once, to put linne to Hyght, by the offering by of him alfiand as it is appointed buto men that they Gal once bpe, sthen commeth the tubgement, teuen to Chailt toas once offe-Roma.s.b red to take awape the fpunes of manpiand 1.10et.# ). buto them that toke for bem, Mall he appeare scaine touthout finne buto faluacies

The.r. Chapter.

Collof.z.t Mebre.s.a

Or the lawe whiche hath but the a \*Chabothe of good thonges to co me, and not the thonges in thepr otone famion, can neuer with the facrifyces tohich thep offer peare by peare continually, make the commers therebuto perfect. For wolde not then tholelacrety ces haue cealed to haue bene offered , becaute that the offerers once pourged dulo haue had no more coltiences of france. At uerthelelle in thole factifptes is there mes con made of Counce enery peare. \* for it is broodphie that the bloud of oren & of gores Quide take atbape fpunes.

Leuit,16.0

Doherfore when he commeth into the Ofal, 40,6 too;lbe,he fapth: \* Bacrifpte and offerthar thou toploeft not hauet but a bobpe batte B thou ordepned me. In facrifyces and frans offeringes thou half no lufte. Then I fapor Lo I come in the chiefelt of the boke it is waitren of me, that I maide do the well. Bod. Abone, when he had faved: favrifyce offerpage, and burnt lacryfpces and fynne offeringes then wolden nor hane, nether halte allotted, whiche pet are offered by

#### To the Debrues.

the latte, then fapte he: Lo J come to be the topico Bod: he taketh aware the ferte to Rabipihe the latter. By the whishe woll the are fanctifpeb:by the offerpinge of the

body of Jelu Chrifte once for all.

and euerpe parelt is rebp dagelpe minis ftrynge, and ofre tpines offereth one maner of offerpage, whiche can neuer take awape fpnnes. But thes man after he hab offered one facrifpee for fpnnes, fat hpm Downe for euer on the roght hand of Bod, and from henceforth tarpeth thil has foes be made hos foteftele. for with one offer ryng hath he made perfect foz euer them that are fanctifped. and the holp gooft alto beareth be recorde of thes, even when he tolde befoge. \* Thes is the tellamet that Wfalm, rie I woll make buto them: after those bayes fareth the Lorde. \*3 will put mp lawes in Jerem.31,6 theps herres, and in theps mende 3 well toppee them, & theps Connes and iniquities topli I remember no more, and tohere remillyon of thele thonges is, there is no mose offerpnae for fpnne.

Seinge brethren that by the meanes of the bloude of Jefu, we mape be boide to en ter into that holp place, by the n: toc a lps upnae wave whiche he hath prepared for be throughe the baple, that is to fape, bp bys fiche. And leing allo that the haue an the prieft whiche is ruler ouer the house of Bod,let be daate npe with a true berte tn a full farth, (prinkled in oure bertes fro an eupli confcience, and traffico in oure bodges with pure water i and let be kepe

The.r. Chapter

the mofeffpon of oure hope, tothout tos. nerpnae(for he is tapthfull that momilen) and let be confeder one another, to proud. he bute loue, and to good too; hes; a let be mot forfakethe fellowillpppe that we haue Among oure felues, as the maner of fome is:but let be erhoste one another:and that To muche the moze, because pe se that the

Dape bratweth npe.

for of the Conne willingly after that the have recepued the knowled ge of the truth. there remapneth no moze facerfice for fpn. nes but a fearfull lokpinge for iudgement, and biolente frie, whiche Chall denoure the abnerlarpes. \*De that belppfeth Doles Den.17.b. late, breth without mercy biber two og 2.Cop.13.8 the witnelles. Of hoto muche fager punit ment suppose pe Chall he be counted toos. thp, whiche treadeth buder fote the fonne of God:and counteth the bloude of the tee flamente as an buholp thonge, toherwith he was fanctifped, and doeth bilhonour to the spipte of grace. for the knowe hom # that bath lapbe: \*Dengeaunce belongerb buto mc. I topl recompente farth the Hoad. and agapue; the Lorde Chall judge hps people. It is a fearfull thonge to falle inte the banbes of the lyuinge Gob.

> Call to remembraunce the dapes that are palled, in the whiche after pe had recepued lpght, pe endured a greate fpght in abuerfities, partely whole all men mobied and galed at pou, for the Game and trybulatpen that was bone buto pou, and parte Ip tobple pe became companyons of them

> > tobich

Mat. S.C.

Den 32.0. 9fa.94.8 Rom. 11. b Co the Debrues.

whiche to palled theps tome. for petutes red allo with mp bodes, and toke in tooith the fooplynge of your goodes, and that with gladnes knotopinge in poure felues how that pe haue in beaue a better and att enduryng lubftaunce. Caft not awaye ther forc poure confpsence tobiche hath greate remarde to recompente. for pe haue nede of pacience, that after pe haue bone the woll of God, pe myaht recepue the promes. for pet a berp ipttell tabple, and he that Chall come, woll come, and woll not tarpe. \*But the jufte (hall lpue by fapthe, Abac.z.g. and of he withdrawe hom felfe, mp foule Roma,t,6 Wal have no pleafure in hpm. De are not whiche withdrawe oure Celucs buto bamp narpon, but pertapne to fapth, to the Bopns npage of the foule.

The.ri. Chapter. Apthe is a fure confidence of thin ges whiche are hoped top, a a cer-L tarntie of thenges which are not cene. Bp it the elbere mere mell reported of. \* Thoroto fapri toe binderftas Gene.I. .. that the worlde was ordepned by the word of Sod, and that thynges which are fene,

were made of thonges which are not fene. \* By farene abelt offered bnto Bod a mote plentcous facrifpce then Capa: by tohiche he obtened toptnes that be mas rrafteous, God reftifpinge of hps gpfrest by which alfo be being dead, pet Cheaketh.

\*By farth was Enoch translated that he Benc. 1.0 Quid not le death, nether was he founde: for God had taken hom awape. E efore be

T.in

The ri. Chapter?

toas taken awape, he was reported of the he had pleafed God:but withoute farthe te 10 is bopoffpble to pleafe hom. for he that cometh to Bod muft beleue that God is. # that he is a remarber of the that Ceke him.

\*By fayth Moe honozed Bod after that Bene. C.b be tras warned of thringes whiche were not fenerand prepared the arke to the faupnge of hos hondholde, therow the which arke he conbemoned the twoste, a became hepre of the epghreoufnes which commeth by farthe.

Ben,12.8. ABp farth Abraha, when he was called or heped to go out into a place, which helbuid aftermarb recepue to inheritafice, and he wet out, not knowig tohether he and go.

Epfapth he remoued into the tabe that was prompted him, as into a ftraunge con C tre,and biet in tabernacles: and fo bod Ilago and Jacob bepres with hom of the fame promes. For he loked for a citte has upnac a foundacion, tohole buploer a mas her is Bob.

Bene, M. A \* Thosow fapthe Sara alfo recepued Breath to be with childe, a mas belpucres of a childe when the toas pall age, becaule Me indged hom farthful which had promp feb. and therfage (prang there of one a of ene whiche was as good as bead fo many in multitude as the flarres of the fape, and as the Conde of the lea Meze, which is innu merable.

and they all byed in farth, & recepued not the promifes but fatte them a farre of and beleved them, and faluted them: and co 200

felled

#### Tothe Bebruts:

grams on the earthe. They that laye luche thyinges, declare that they fede a countre. They fede a countre. They fede a countre. They fede a countre. They have been employed, of that countre, from they came oute, they had leadure to have returned agapue: but now they delyze a better, that is to laye a beauenly. Whereare God is not albamed of them, even to be called they? Sodifor he

bath prepared for them a cotte.

\*Bp fapth Ibiaham offered by Isaac, Gen. 12.5.
iohen his was tempted, and he offered him Accl. 44.6
beinge his onely begotten fonne, whiche
had recepted the prompfes of who it was
saybe in Isaac shall the feed be called: for
he conspored that God was a ble to raple
it by agapus from beath. Therfore recepued he him, for an ensample. In faith Isa. Gen. 27.d.
at biclied Iscab and Esau, execuping them
gos to come. By faith Iscab who he was Gen. 49. a
a dring, blessed both the sonnes of soleph,
howed him felt coward the toppe of his
secoter. The faith Iscap when he dred, re. Gen. 50.03
medical the departing of the children of Is

\*isp farth Woles when he was boanc, Cred.z.a was hop thre monethes of the father and mother, because the state he was a proper this either the kynges com

mauudement.

By farth Woles when he was greate, refuled to be called the some of wha raos boughter, a choic rather to suffre advertitie with the people of Bod, the to eniop the pleasures of spans for a leason, a chemica C. (111) the

Che. ri. Eljapter

the rebute of Chaite greater ryches then the treature of Egypt. For he had respecte

bato the remarde.

By fapth he forloke Egppte, and fesco nor the fearcenes of the honge for he enbured even as thoughe he had fene hom whiche is inufable.

Crod. 12. b \* Thosow farth he orderned the efter labe,
and the effulron of bloude; left he that be. A
frozed the fruits boing ituals touche them.

fee as by daye land, which when the Egypt chas had allaped to bo, they were drouned.

Joine. 6.c. \*By farthe the walles of Jerico fell bonne, after they were compared about teuen bares.

Jolu.6.s. \*Bp farthe the harlot Baab perplifted and .z.a. not with the bubeleuers, when the had rescently.

And what that! I more lape, the tyme wolde be to thort for me to tell of Gedeon, Judic.7.2. of \*Barach, and of Samplon, and of Jephschae; also of Dauid and Samuel, and of the forophetes; I Which thorow farthe subdued kyngdomes, wrought ryghtcoulmes, obtapned the promples, kopped the mouthes of ipons, quenched the violèce of free, escaped the edge of the strocked, of weake were made stronge, wared baliene in frat, turned to slight the aempes of the altentes. And the women recepued theys bead rapsed to lipse agapne.

Other were racked, and toolde not be 6 belpuered, that they might recepue a better refurecepon. Other taffed of mothynges

end

To the Bebrues.

and frourginges, mozeoner of bonbes and prefonnement, were ftoned, were hewen & funder, there tempted, there Capne toth freardes, walked by and boune in thepes Chounce in gotes (Rinnes, in nebe eribula con and beraceon which the worlee was not worthy of they wandzed in wylocenes in mountapnes, in bennes & raucs ofthe carth. 2nd thefe all thosow faith obrapned good report, & # recepued not the promes. Bod prouiding abetter thong for be, that they mithout be findo not bemabe perfect.

Theirif. Chapter. Wherfore let be also (leinge that me arc compaced with fo greate a multitude of witnelles Hape Cphel.4 awaye all that preffeth bonne, a Collof.3.b

the fonne that hangeth on, a let be runne I. Det.z.a. with parience buto the battaple that is fet before be,lokping bito I clus the auctor & fpmince of oure farthe, which for the ione that was fet before hom, abode the croffe, a belopfed the chametand is fet boune on the realt hande of the trone of Bod. Con-Coder therfore hote that he endured fuche fpcakpnge agapnft hym of Conners, left pe Chulo be toerped and fapnte in pour mpn. Boes. for pe have not pet refilted bito bloud Wedding friung sgainft (pnne. and haue forgotten the confolacpon, tohich fpeaketh 102011.3.1 buro you as buto chplezen: mp fonne delpple not the chaftenpage of the Lorde, wip. ther farnt when thou arte rebuked of him!

Pfor tohome the Lorde leueth, hom he cha. apoc. 3.0 Renethipee, and he (courgeth cuery fonne

The. ro. Chapter

the be recepueth. If pe endure chaftenria Bod offereth hym Celfe berro peu as, buto Connes. Mohat Conne is that tohome the father chaffeneth not 3f pe be not bider correcepon (whereof all are paraters) then are pehaffardes and not Connes. @ozeoner fringe we had fathers of oure fleth, which C corrected be, and the gave them reverence; Bulbe me not muche rather be in Cubiecci . on buto the father of fatpetual geftes, that toe might ipue: and thep berelp for a fram Daves nurtred be after theps ofone pleas fure but he learneth be bnto that whiche is profetable, that we mughte recepte of his holpies. Do manner challifringe for the prefent tyme femeth to be topeous. but greucous ; neuertheleffe aftermarbe, it bapageth the quiete frute of ryghtes outnes, buto them whiche are therin erercpled.

Stretche fofth therfore agapne the has des which were let botone, and the weake Bnees and fe rhat pe haue Braya bt feppes buto pour fere,lell any baltpuge turne pou out of the wape:pee let it rather be healed. \*Embrace peace with all men a holpues: withoute the whiche no man diali le the Lord. and loke to that no man be defitute. of the grace of God, and that po rote of bit ternes fpiping by a trouble, and there by many be defpled and that there be no for nicatoz,o; buclene perfen, \*as Etau, tohich for one breakefall fold his berthright . De know how that afterward whe be moles have inverted the bleffing, be than put by, SHD

Mom.Tz.d

Gen, 25.d.

1: 43

#### To the Debanes.

and he founde no meanes to come thereby agapue:no though the belpzed it with teas Bene.27. res. For pe are not come buto the mounte that ca be touched and buto burning Die. nos per to mpft and barkenes and tempel of wedder nether buto the founc of a trop and the popce of toordes: \*whiche bopce frod.zo. they that hearde it, mplibed awape, that the communication (bulde not be (poken to them. For they were not able to about that whiche was fpoken. \*3f a beafte hab Ero. 19.04 If touched the mountapne, it multe haue bene Boned, oz thant thosom muth a barte: euch forcerpble was the Coght tohich appeared. Moles lapat] feare and quake. But pe arc come buto the mounte Spon, and to the citie of the liupnae God, the celeftiall Jerus falem:and to an innumerable fraht of angels, and buto the congregace of the first borne fonnes, tohich are toritten in heane, and to God the tudge of al, and to the (pap tes of inft and perfecte men, and to Jelus the mediator of the netwe tellament, and to the \*fpipuklinge of bloube that fpeaketh 1. Wett. 1 better then the bloude of abel.

Se that pe decople not hom that fpea. Reth. for pf thep escaped not whiche refufed hom that fpate on earth , muche more Chal we not escape, pt we turne awape fro hom that fpeaketh fro heaury: whose bopce then Mouke the earth, and nowe declareth fapinge: \* Det once mose will 3 make, not aggt.2 the erth only, but allo heaue. No bout that fame that he faicth, pet once moze, fignify. eth the remouting amare of those thinges

The rin. Thapter

Whiche are Chaken, as of thonges whiche bane ended theps courfe; that the thouges tohiche are not Gaten, mape remapne. Doncresc pf me recepue a hynachome whiche is not moued, we have grace, wher by the mape crue Bod, and please bym Deut. 40. with renerence and godly fearc. \* for oure

Che.riti. Chapter. 4

Bod is a confumpage fpie.

Mam. Tz C L.100.4.b

John, T.a

Ofal.119.

Et brotherly loue cotinue, #18e not forgetfull to lodge Graungers, for thereby haue opuers recepued angels into thep; houles bnimares. Kemember them that are in bondes, cuen as thoughe pe were bounde with the. Be mondeful of them which are in aduerlitie, as pe mhiche are pet in poure bodpes. Let medlocke be had in pace in all poputes, # let the chamber be bnocfpled for tohorekes pers and adnources Bod well indge. Let poure convertarpon be toi bout coucteouf. nes, and be content with that pe hane all redy for he bereipe fapde:\* ] wil not faple the nether forfake the that the mape bold. 15 Ip fape: the Lorde is my helper, and I wil not feare, what man boeth buto me. Remember them tobich have the overlpahr of pou, which have declared buto pour the worde of Bob. The ende of whole conners facron fethat pe loke boon, and folotoe thera fapth.

Jelus Chrifte petterbape andto bape, and the lame cotinucth fogeuer. & & Benot carped aboute with divers & Graunge lear uping. For it is a good thong that the heree

To the Bebaues.

tes, which have not professed the that have tes, which have not professed the that have had there passeme in them. We have an Caulter where there mare not east whiche ferme in the tabernade. \* store the bodres of Mum. 19 those beates, whose blongs to brought into the holy place by the hype priest, to pour ge symme, are burnt withoute the temes. Therefore Jelus, to sanctifue the people with his owne bloude, suffered withoute the gate. Let be go forth therfore but his out of the tetes, a suffer rebuke with him. Of the. 2.

we feke one to come.

for by hom offer me the facrifpce of laude alwayes to God:that is to fape, the frute of those lyopes, whiche confeste hps name. To bo good, and to biffribute forget not, for toith luche lastifpces God is pleas fed. I & Obeye them that have the oucre Crabt of pou, and fubmpt poure Celues to them, for thep teatche for poure (ou'cs, eue as they that multe gene accomptes : that they mape no it with tope, and not with grete: forthat is an baprofp:able thynge for pou. Dape for be. De have confidece becaule toe hane a good confetence in all thynges, and despre to ione honestly. 3 des fpre pou therfore somtwhat the more aboffs Dantlyc, that pe fo bo, that 3 mape be relto. red to you quickly.

The God of peace that brought agame from beath oure Lords Jelus, the greate 1.10et.5. Osepeherde of the Open, thosow the bloude 1.10et.5. of the sucreasing tollamente, make pour

perfect

The.i. Chapter.

perfecte in all good workes, to do his wiff working in pour that whiche is pleasann in his loght thorow Iclus Christ. To who be praple for ever, why le the worlds enduseth, amen.

I beleche pon brethren, tuffe the worde of crhonarpon: for the have write but to pou in feathe wordes; know the brothes Timothe, who we have fent from vs, with whom (pf he come wordy) I will be pou. Sainte the that have the overly git of pou and all the saputees. They of Italye (slute you, Erace be with you all. Imen.

Sente from Italy by Timotheus.

## The Epittle of Saynt

Tames. .. The Chaptor.

Ames the fernaunt of God a and of the Lorde Jeius Chaile, fendeth gretpinge to the rij. trpbes whiche are feattered here a there.

4 Op brethren, counte it recedenge tope when pe

Sapi.3.a. as pe knowe how that \*the trying of pour Koma.5.a farthe bapugeth pacience; and let pacience have her perfect worke, that pe mape be perfecte and founde, lacking nothinge.

Job. 18.c If any of poulacke toploome, \*let hom Ecel. 7.6 alke of Bod tobiche geneth to all men in bifferently.

Df Saput James.

bifferentipe, a rafteth no man in the teeth. Dat. 12.8.
and it that be genen hom. But let hom alke Luke. 11. be in tapth, and waner not. For he that douseth, is like the wanes of the fee, toll of the wonds, and carped with biolence. Rether let that man thanke that he Gall recepue any thong of the Lorde. I wanering mynder man is builtable in all hos toapes.

Mer the brother of lowe degre recopee in what he is challed, and the roche in that he is made lowe. For even as the flower of secle. 14.8 the grade, wall he baupide awape. The funne roleth with heate, and the graffe top dereth, and hos flower falleth awape, and the beautie of the fallpoin of it perpihent eue to wall the roche ma perithe with hos mares.

"Papppe is the man that endurery it Job.s.s. temptacpon, for when he is trped, he diall secepus the crome of type, which the More hath prompled to them that love hom.

Let no man cape, when he is topted, that he is topted of God. For Sod topted, that he is topted of God. For Sod topted, man: Gen. Z... But rivery mails tempted, drawen awape, and entyled of hos owne concupilcence. Then when lut hath concepued, the brongeth forth some, and spine when it is for nythed, brongeth forth beath.

Arrenot my deare brethren. 4. Auerpt. Col.4.16
good grete, and enery perfect grete is fro
about, a cometh downe from the father of
light, with who is no variablenes, nether
is he changed bute barknes Of his oftme
will begat he be with the troude of tructh,
that

The.n. Chapter

that me Chulbe be the fpille frutes of hes

creatures.

mat.s.b

DDherfoge beare brethen, tiet cuerpe 0200.17.0 Collofiza man be fmpfte to heare, flowe to fpeake,

flowe to math. for the wath of ma wog. keth not that which is ryghtcous befoge Bob. DOherfoje lare aparte al fpithpnes. all luperflupte of malperoulnes, and retepue with mekence, the worde that is graffed in rou, which is able to fauc poure

foulcs. + \*and te that pe be boers of the Rom.z.b. worde and not hearers onelp: becerupage

poure owne felues with forhillrpc. \*foz pf any heare the toesbe, and be it not, he is Make,IL.g iphe buto a man that beholdeth hys bodpa Ip face in a glatte. for affone as he hath joked on hom felfe,he goeth hos mape, & foggetteth immediatly tobat hes fathpon was. But tohe to loked in the perfect late of libertpe, and cotinueth thereinipt be be not a forgetfull hearer , but a bocr of

the twoske)the fame (halbe happys in hys Debe.

\*If any man amonge pon feme benoute, L. Oct. b. and refrapue not his tong:but becepue his owne berte, this mannes bevorron is in bapne. Pure benoipon a bubefpled before Bod the father, is this to bifite the fathers leffe a wibdowes in thepe souerlitte, a to kepe lypm felfe busported of the worlde. F

> The. H. Chapter. 4 Rethien haue not the fapth of our Lorde Jelus Chrifte the Lorde of gloppe in respecte of perfons, 35 there come two poure companye a

man

Df S. James.

man with a golden rpnge, a in goodle apparell, and there come in also a poose man in byle rayment, and pe have a respecte to hym that weareth the gape clothyng, and sape but o hym: Ept thus here in a good place: and sape but the poose, Canbe thom there or spe here but or my fore Rose are pe mot parciall in pour seluce, and have tube

ged after euptt thoughtes?

Braken my beare beloued brethre. Pathinot God cholen the proze of this worlde, which are tyche in farth, a herres of the kningdome which he prompted to the that love him. But he have despried the poore. Are not the tyche they which oppresse you, a they which drawe you before indges to not they speake suit of that good name. After which he be named?

Il pe fulfill the royall lawe accolopinge so the scripture, which sapeth: Thou thate love them nephhouse as the selfe, pe do well. \*Ent pf pe regarde one person more them another, pe commit spine, a are rebuiled of the lawe, as transgressoms. Who focuer shall kepe the whole lawe, and pet faple in one popul, he is gritte in al. How

he that Capdor Chou Chalt not comit aduou Qat. 5 65

Though thou do none advourry pet pe thou hell, thou art a transgresso of the lawe. So speake pe, and so do, as they that shalbe indged by the lawe of libertye for there walke indgement merciles to hymithat Geweth no mercy, and mercy recoptions agay nst indeement.

m. mhat.

mat. 18.6.

The, ii. Chapter

MD hat anapieth it mp beetheen, though a man lape he hath fapth, when he hath no bebes? Can fapth laue him? If a beother of a spiler be naked of delitute of daply fode, and one of you lape but othem; departed u peace, God lende you warmnes and fode; not withstandinge pe gene them not those thinges which are nedefull to the bodye, what helpeth it? Even so fapth, pf it have no deden is dead in it selfe.

Ye and a man might lape: Thou halls tapth, a I have dedes: thewe me the fapth be the dedes: and I will thewe the me taith by my dedes. Belevel thou that there is one God. Thou dest well, The deuple

alfo beleue and tremble.

Molt thou biderkande O thou bapne man, that farth touthout dedes is dead? Das not abraham ourse father incifeed thouse workes, whe he offered 3 laac his some boon the aulter? Thou seich howe that farth wrought worth his dedes, and shrough the dedes was the faith made per fect: and the scripture was fulfilled, which went, a sapeth: \* Abraham beleued God, and it

Ben.15.b. Capeth: \* Abraham beleued God, and it Rom.4.a was reputed buto hom for rightweines : Balat.3.a and he was called the frende of God.

H Ye fethen how that of dedes a man Joine. 2.a is tuftifeed, a not of farth only. Likewofe also was not a Maab the harlot tuftifeed thosow workes, when the reserved the mell engers, a fent the out another wared for as the bodye workoute the sprice is dead, even so farthe withoute dedes is dead. L

The

### Df S.James

The. tij. Chapter. 3) brethren, be not cuerp mana Qat.13.8 malter, remebring how that toe Chal recepue the more banacion: for in many thonges the fynne all. \* If a man Counc not in West, the fame Doon, 17.4 is a perfect man, a able to tame al the bos bp. Beholde we put bittes into the hoises mouthes, that they Muld obey be, and we

turne about al the boor of the. Behold allo the Migpes, which though thepbe lo great, are dipue offcarce windes, pet are thep surned aboute with a berp (male beime. toppther feener the biolence of the gouers ner will. Euen to the tonge is a littel mem ber and bolleth great thonges.

B chold bow great a thong a littel free Arnoleth, and the tonge is fric, a a worlde of wickednes. So is the tonge fet among Bour membaes, that it betileth the whole be bpe, and Cetteth a fpie all that tec haue of nature, and is it felfefet a frie euen of

Al the natures of beaftes, and of bpides

hell.

and of lerpentes, a thinges of the fee are meked and tamed of the nature of man: But the tonge can no man tame. It is an burnely eupli full of deadly poplon. There with blede me God the father, and there. with curffe toe me, \*which are made after Ben. . . C the (pmplitude of Bod. Out of one mouth procedeth bleffing and curfpnge. Dp bies thie thefethunges ought not fo to be. Eoth a fountapne fende forth at one place frocte

teater and bitter alfo: Can the figge tree

W.11

Chedin. Chapter

my brethen, beare ofpue bertes, ather a byne beare fpages. So can no fountappe gene bothe late water and freche allo. If any man be twife, a endued with learning, among pou, let him thewe the workes of his good connerfacton in mekenes, that is

coupled with wifoome.

But pf pe have better enuiping a Arpfe in pource herres, resopee not: nether be ipsars agapult the trueth: this wildome defecendeth not from abous: but is earthpe, wand naturall, and devilph. Hot where enuping and Arpfe is, there is buildones all maner of cupl workes. But the tots dome that is fro abous, is fruit pure, then pealable, gentle, and easy to be entreated, full of mercy a good fruces, without independe, and without simulacion: pe and the trute of right welfure is sowen in peace, of them that magnitude peace.

The titi. Chapter.

Rom whence commeth warre, a freshing among pour come they not here hence seen of poure hos impreductions, that say gue in your membres. Ye luft, and have not, pe enuge and have indignation, or caunot obtague, ye fright and warre, and have not, because ye aske not. Ye aske and retepue not, because pe aske not ye aske and retepue not, because pe aske mot howe that the trend they pe of the worlde is ennympte to godwarder who we would be ennympte to godwarder who we were will a frends of the morabe, is

Baia.r.b.

Df S. James.

made the enempe of Bob . Ether Do Pe thonke that the Corprore faperh in bapue. The fpapte that dwelleth in pou, lufteth enen contraty to enupr, but geueth more

grace.

Submpt pour felues to God, a\* refpfte the Deupli, w be will fipe from pou. Dative t. Det. J. mve to Bod and be wil drame noe to rou. Clenfe poure handes pe fpuners, a purge pour hertes pe wauerpna monded. Suffre affliccions: forome pe and mepe. Let pour laughter beturned to mourapng, and pour tepe to heupnes. \*Caft votone pour felucs 1. Detif. befere the Lorde, and he Chall lift pour by. Backbyte not one another, brethren . De C that backbeteth his brother, and he that inegeth hys brother, backbyteth the law. and indaeth the lame . But and pf then subge the lato, thou art not an obferner of the lame but a tudge. There is one lates gener, tobiche is able to faue and to be. Grove. \* EDhat art thou that indgell an o. Romits ther man! Go to now pe that laper to bape and to moso to let be go into fuche a catte and continue there a peare, & bpe and fell. and topnne: and pe cannot tell what that happen to motowe. for what thrnge is D pour lpfc: It is cue a bapour that appereth for a littell tyme, a then bantiteth awarer For that pe ought to fape: pf the Lord will and of the line, let be bo this or that. But noto pe recopce in pour bollinges. al luche resoplinge is cuil. \* Cherfoze to hom that Luke.r. knoweth how to be doed, & boeth it not, to bynt it is fpine.

The.S. Chapter The B. Chapter.

O to noip ve riche men IDene.

howle on your tozerchebnes that mall come boon pou . poure ep, ches is corrupte, pour garmentes are mothearen. Your golde and pour fpl. uer are cankred and the ruft of them Challbe a wornes burnipour and Chal care pour flethe as it were fpic: De haus beaped trea furerogether in pour latt bapes: Beholbe: Meni. 19.0 \*the brie of the labourers tohich haue re-Fr Eu. 23..C ped botone pour feldes (whiche hoze is of pou kept backe by fraute) crpeth: and the crees of them whithe have reped are ensted into the entre of the Lorde Sabaoth. De have trued in plea fure on the earth, a Wantonnes. De haue noziffed your herres as in a dape offlaughter. Hehaue cobemp. 15 tico, and have hylico the inft; and he bath mot relifted pou.

E06.4.6

4 Be pacient cherfore brethen, bero the commenar of the Morne. Behotor the bulhandma toapreth for the precious fring of the earth, a bath longe pacience there Soon buttli he recepue the early a the late ger rapne: 18e prailo pacient therfore, and Tetle pour hertes, for the commpag of the Korde bratveth mpe. Grudge nof one as gapuft auether breibren, left pe be bamp men. Behalde the unge fandeth befoge the a boze: Cate (imp bacthren) the Pozophetes for an enfammle of fufferynge abuerfptpe. and of tonge pacience, tohich wake in the name of the Loide. & Beholde me counte chem bappp touch endure, We bane bearb

#### Df S. James

of the pacience of Job, and have knowers what ende the Lorde made. For the Lorde

s perp pirifull and mercefult.

But about all thenges my brethren,

\*Civeare not, nether by heaven, nether by Gat. L.

earth, nether by any other othe. Let your
pee be pee, and youre nape nape: lett pe fat
into proceed, If any of you be mery, let
hym frage Walmes. If any be befeated amonge poulet hym call forth the elects of
the congregation, and let them prape over
hym, and anorne hym with ople in the
name of the Lord and the praper of fairth
Chall fave the fiche, and the Lord Chal rap is
hym by: and of he have sommitted kinnes
they Chalbe forgeven him.

Hinowiedge pour fautes one so and sher; a prape one for another, that pe mape be healed. The praper of a righteous man anapleth muche, of it be fernent. \* Pelias z. Re. 17.8 was a man mortall enen as the are, and Luke. 4.8 hs praped in his praper that it might not raphe: and it raphed not on the earth by the space of three peaces a size monethes. Ind he praped agapne, a the headen gaue raphe, a the earth brought forth her frute.

Brethre plane of you erre fro the trueth a another connert him, let the fame know that he whiche connerted the spaner from going a Grape out of his wape, chall save a sonie from death, a Gall hyde the multi-tude of spanes.

The ende of the Epiffle of Sames

CAST 1. 1.1

P.III

TH

# The Epillie of Saynct



Deas the fernaum of Je fus Chaiff, the baother of James. To them whiche are called and fanctifped in God the father, a preserved in Jefu Chapfie. Occup buto you, a peace

and toue be multiplped.

Beloued, when I gaue all viligence to frapte but o pou of the commen faiuacion, it was nedefull for me to wapte but o rou, to exhorte pou, that pe du de continually laboure in the fapth, which was once genen but the fapthese. For there are certaine craftely crept in, of which it was written afore tyme but o further it was written afore tyme but o further the grace of our God but o wat ourse, when grace of our God but o wat our Lorde Ielus Christ.

Op mende to therfore to put pou in re-

Pum, 13, a pelpuered the people out of Egppte) \* de frored them whiche afterwarde beleued Brot. The arrels allo which kent not their

not. The angels also which kept not their frift effate, but left their owne habitacio, he hath referued in cutrialpinge chapnes binder barknes binto the judgement of the men age great days: cutri as Sodom and Comoz,

Gen, 19.e great days: "cush as Sodom and Comor, and the syrpes about them (which in loke maner maner befpled them felues with fornicas sion, and folotoed fraunge flethe) are fet forth for an encample, and fuffre the bene geaunce of eternall frze. Lpketople thele breamers befile the fleche, belpple rulers, & Cocake cuil of the that are in auctorpte.

Bet Dichael the orchagel whe he ftroue agapuft the deupil, and bifputed about the Choor of Boles, burd not generarling fen tence,but Capoci the Lord rebuke the. But etele fpeake enill of those thonges which thep knowe not: and what thonges thep knowe naturally, as beattes whiche are without reason. in those thinges they coze rupt them felues. Doo be bute them, for they have folowed the wape of Capit, and are beterly genen to the erroure of Balam for lukers fake, \*and perpipe in the trea. Att.16.2

fon of Coze. Thefe are fpottes which of pour hond.

mes tealt together, with out feare, febpng them Celues. Cloubes ther are without tra ter, carped about of topnoes, a trees with out frute at gadinng tyme, twple dead and plucked by by the rotes. They are the ram gpng waues of the fee, fompnge out theps owne Chame. Thep are wandiping Garres to whom is referued the mpft of barkenes for euer\_

Enoch the feventh from adam propher fred befoze of fuche, faringe: Behold, the apo.s.a. Lord Wal come with thoulandes affapnt. tes,to gene indgement agaput all men,# to rebuke all that are bugobly amonge them of they; bugodly bedes, whiche they d.a baue

DF 5. Judas

have brigodly committed, and of all they? truel fpeakpinges, which bingobly Cinners

baue froten agayn f hym.

Thele are murmurers , complapmers , & walkringe after thep; owne luftes, whofe mouthes (peake proude thonges. They have men in great reuerence becaule of a bauntage. Buf pe beloued, remember the wordes whiche were fpoken before of the apolites of our Morde Jelus Chaifte, hom

Titin. 4.8 that they tolde peu \* that there Onlbe be 2. Cim.3.a beaplers in the lafte rome, tohiche Bulds 2.10ct. 2.4 malhe after theps owne bigothe lufes: Thele are makers of tectes, flefhipe, has

upna no fpipte.

But pe dearly beloued, edifpe pour felnes in your molt boly farth, maringe in the bothe gooffe, and hepe pourfelues in the lone of God, lokping for the mercy of oure Lopde Telus Chill, buto eternal ipfe. and have compation of fome, feparatong them: and other fane with feare, pullpinge them oute of the frie, and hate the filthe beft are of the flelbe.

Donto him that is able to kepe pou, that pe fall not, and so prefent pou fautleffe bes fore the prefence of his alore work fore. that is to lape, to Bob our faucour whiche

only is torte, be glotpe, maichpe, bomillion; and potper, notice and

Cos ener, amen. openille endallanes fin contto

 samilia disessas de mujordes susse Statistical Company of the said

# The Renelacion of Saguet John.



The front Chapter.



the centration of Je fus Chittle, whiche Gob gaus unto him for to theme but hysternauntes this are whiche multe thoretye some to pattel

and the toed by hes angel duto his fernaunt John, tolische

Dare record of the words of Sod, is of the tellimony of Jeine Chelling of all thinges.

Whe.i. Chapter

That he fatoe. Dappy is he that readith, we they that heare the workes of the propheip, and kepe those thinges which are writeten therin. For the tyme is at hande.

John to the leuen sogregations in Alia. Grace be with you and peace, from hym which is and which was, and which is to come, and from the bij. hyptes which are poelent before has trone, and from Jelus Chill which is a farthfull witnes, and from the degree of the bead: and to de over the kinges of the earth. Onto him that loved by a walked be from hunes in his otine bloude, he and made be kinges at 10 refers but of the father be glory of

1.10ct. 2. b dominion for enermore. Imen the cholde 2.30hn. 1b he commeth with cloudes, a all eyes Chall fe hym: and they allo which pearled hym.

Dat. 24.6 and all hypredes of the earth Hall waple. Elaie.3. 6. Euen lo: Amen. I am Alpha and O mega, the beginning and the endpuge, farth the Lorde almighty, whiche is, a whiche was

and whiche is to come.

I John pour brother a companion in tri bulacion, a in the kpugdome a pacyence which is in Jesu Christ, was in the rie of Pathmos for the worde of God, and for the worde of a competitude of the competitude of t

#### Dfthe Benelacion.

Chpatira, and bito Sardis, s bito phile:



The fields:

and I turned backe to ce the bopce thas spake to me. And when I was turned: I save seven golden candelstickes, a in the middes of the candelstickes, one lyke but to the some of man, clothed with a lynnes garment downe to the ground, and grids about the pappes with a golden grids. Dis head, and his heries were where, as where well, and as snother and his seres were as a flame of the cand his fete lynes but balle as though they been in a formace; and his bopse as a sounde of manning.

The. i. Chapter

teaters. Ind he had in hips righte hande bij.ftarres. Ind out of his mouth wente a mat.17.8. Marpet wo edged finearde. \* And his face Mone even as the found in his firength.

and when I lawe him, I fell at his fete, enen as bead. and he lapbe his right hand Ala.44 b bpon me,faping bnto me;feare not. 3 am the first and the last, and am alpue, a was Dead. And beholde 3 am alpue foz cucre more, and have the kepes of hell, and of beathe. WDipte therfore the thpinges whiche thou had fene, and the thonges which are, and the thringes which that be Entriled here after: and the mpftery of the br. Carres which thon fawelt in mp right hanoc, and the bui golden candellyches. The bu Carres are the mellengers of the bif. congregarions. And the. bij. candels fiches whiche then fame fare the bu con gregacions.

The if. Chapter.

The othe mellenger of the cogregation of Ephelus wapte: these thruges sapeth he that holoeth the out. Chartes in his right had, a walker in the middes of the this golde caselkickes; knowe the workes, a the lobour, and the pacience, and how thou cannell not souheare them which are emiliand examined off them which sare emiliand examined off them which sare emiliand examined off them which sare thep are apostics, and are not, and has found them ipars and biddes wathe the self-e and has pacience; and for my names sake hast laboured, a hast not sapened. Pencerthets Is have somethy against the for thou haste

tett

#### DE the Beuelacion

test the spall love. Remember thersore so the spall course and so the spall morkes. Or els I mill come buto the spall morkes. Or els I mill come buto the spall morkes. Or els I mill come buto the spall morker, except thou repet. Out this thou had because thou had repet. Out this thou had because thou had the spall bedes of the Arcolattans, whiche dedes I also hate. Let him that hath eares heare, what the spire sapeth buto the congregations. To how that ouercommeth will I geue to eare of the exce of life, which is in the moddes of the Waradole of God.

and buto the angell of the congregacio of Smprua mapte: Thele thonges lapeth he that is tyrite, and the talle, whiche was bead and is alrue. I knowe ship workes & tribulacron, and pouerte, but thou arte epche: and I know the blafphemp of them twhich call them felues Jewes & are not: & but are the congregacion of Satha. feare none of those thinges which thou Chait fut fre. Behold, the benill Chall cafte tome of pou into prefon, to tent pou, a pe mal haue tribulacion ten bapes. Befapehfuli bnto the death, and I will gene the a crowne of lpfe. Let hom that bath eares, beare what the farre capeth to the congregacions. We that onercommeth that not be burt of the Lecond beath.

and to the mestinger of the congregatio into Wirgamos wipre: This sapeth he which hath the sharp sweard with two cd ges. I know thy workes a wher thou dwel lest, end where Sathas scaters, a thou ke pest my name, a half not denyed my farth. The. ö. Thapter

And in my papes antibas was a farthful Butnes of mpne, which was flapne amon. Pou, tobere Sathan Divelierh. But 7 haue. a fram thinges anapult the: that thou hall there, them that maputapue the Doctryne of Balam, thuche taught in Balake, te On.24.8. put occafpon offpnne befoge the chilogen of Mrael, that they Bulbe cate of meate. dedicate buto pooles, and comingt foings cacion. Euen fo haft thou them that mapa tapne the bocteone of the Atcolaptans. which thong I hate. But be converted, es els 3 will come buto the Martly, and will fight agapult them with the fwearde of mp mouth. Let him that hath eares, hare what the fpapre lapeth bato the cogrega. cions. To him that ouercommeth worll 3. gene to cate Manna that is bro, and topti gene hom a tohpte fone, and in the fone a newe name wiptren, which no man kno. weth faupng he that recepuebit. and buto the mellenger of the cogrega

cion of Thearira torpte: This Capeth the. tonne of Bos, which hath his epes lyke ba to a flamme of tyse, whole fete are lphe braffe. I unother the toothes a the lone, fer upce, and fapth, a thy pacience, and the bebes, whiche are mo at the laft then at the @ frid: Mottvithftandpuge I haue a featre Si Me. 16. g thynacs agapuft the, \* a that thou fuffes Sike, 10. b reft that woman Telabel, tehtel called her felfe a Diopheriffe, to teache a to Decepue mp fernauntes, to make them commpt for speacion, and to cate meates offered be Into pooles, and I gave ber frace to ve-

pent:

Dithe Benelacion.

pent of her fornicacion, and the repented onot. Beholde, I woll cafte her into a bed. and them that commpt fornicacion with ber . into great abuerfitte . ercente they source from there dedes. and 3 topil kpli her chplazen weth bead. and all the congre gacyons thall knowe that 1 am be which fearcheth the repnes and hertes and 3 wil gene buto energe one of rou according bu to hys workes. Onto pou 3 fape, a buto other of the of Thrattra, as many as hane nor this lernpng, and which have not kno. toen the depnes of Sathan (as thep lape) I topil put boon you none other burthen. but that which pe hane already. Bolbe fall spli 3 come, and toholocuer ouercommeth. and Repeth inp morkes buto the ende, to hom toyli 3 acue nomer ouer nacpons, and he Chall rule them with a roode of pion: # as the bellels of a potter , Wall be bicake them to Meuers. Euch as Trecepued of my father, to well I geur hem the mounenge Garre. Let him that hath eares, beare tobat the fpapte Capeth to the congregacpons. The.tii. Chapter.

And wapte buto the mellenger of the congregacion of Sardis; this capth he that hath the bij spites of Bod a the bij sarres; I know the workes; thou has a name that thou spuelt, and thou arte dead. Be awake and steath the thinges, whiche remaine, that are red by to die. For I have not founde the workes perfect before Sod. Remember therefore holds thou haste receiped and heard,

The.iff. Chapter

s. Thef. 7 a and holde fafte, and repent, "If thou hale
2. Poetr. 3.c nor watche. I wol come on the as a thefe,
and thou hale not knows to have home I
woll come byon the. Thou have a feature
mames in Sardys, whiche have not befpled theps garmentes: and they hall
walke with me in whyte, for they are was
ehp: We that one commeth halve clothed
in whyte araye, and I woll not put out his
hame onte of the bake of lyfe, and I woll
confest hys name before my father, and
before hys Angels. Let him that hath
eares hearr, what the spirit sapeth unto

the congregacyons:

And wepte buto the epopuges beinges of the congregation of Philadelphia: this lapth he clien is holp and true, \*twhich hath the kepe of Daurd; which speneth a no mathutteth, and Chutteth and no mathutteth, and Chutteth workes. Beholde I have fet before the an open doze, and no man can that it, for thou had a lycell Christhea not dank the true playing estand had not denyed my name. Beholde I make them of the congregation of Sathan, whiche call the felics Jewes and are not, but do lye: Beholde, I will make them that they Chall come a worthyppe before the fete; a chall knows that I loue the.

Because thou have kept the wordes of any parience, therfore I would kept the from the houre of temptaceon which will come be not the world, to tempt the that well be not carth. Beholve I come should.
Dolve that whiche thou have, that no man

take:

Alap.22.f

Df the Benelacion.

tabe awaye the troune. Dym that onered. meth, well I make a pellar in the temple of my Bod, and he Mall go no more oute. and 3 worll mapte boon hom, the name of mp Bod, and the name of the citie of mp 6 0 D neme Jernfalem: tohich commerh botone out of heaven from mp 600, and 3 well wapte boon tom mp newe name. Let hpm that hath carco, heare, what the Coupte

fapeth buto the congregacyons.

and buto the mellenger of the conares garpon which is in Laodicia. torpre: This Capeth (Amen) the farthfull and true topts nes, the beapinpinge of the creatures of Bod. I know the workes that thou art nes ther colde not hote: I toold thou were cold og hote. So then becaufe thou arte betwene both, another cold not hote, I woll fpeto the oute of mp mouthe : because thou fapell: 3 am rpche and increfed touth goos tes, and have nede of nothpug:a knoweil not hoto thou arte totetched and mpferas bk.pooze, blynde, and naked. I countell the to bye of me golde trped in the fpie, that thou mayelt be ryche:and whyte raginent, that thou mayeft \* be clothed, that thp fpl . 2. Coz. 5. a the nakeones do not appere ; and anopute thone coes with spe falue, that thou

mapelt fe. ffen. De feruente therfore, and repente. Beholde I ftande ar the boze, and knocke. 3g Deba.tz.b any ma heare my bopce a open the bote. 3: foot come in buto hom, a worll suppe with him; a be with me. To him that oucrome meth £.11.

The.iii. Chapter

meth, well I graunt to for with me in my frate, even as I overcame, and have letten with mp father, in hos feare. Let hom that bath eares, heare what the spore sapeth but so the congregacions.

Theuis Chapter



Che.tj. figure,

fecr thy 3 loked, and beholde a 3 doze was open in heaven, and the frise bopce which 3 hearde, was as it were of a crompette calkping with me, which sapdecome by hyd ber, and 3 woll shewe the thonges which must be fulfylled here after. And immediatly 3 was in the lypte: and beholde a scate was put in heaven, and one sate on the

Of the Beuelacion.

the feare And he that far, was to loke byd, lyke buto a lather flones a fardythe flones and there was a rapne bowe about the feate, in fighte lyke to an emeraloe. And about the feate were priff, feates. And byon the feates priff, elders litting, closely in whyle rapment, and had on they?

heades crounes of golde.

and out of the lease proceded lightninges a thurdrynges, a vorces, a there were bif. lampes of frie, burning before the leate, which are the bii lipiptes of Bod. And before the leate there was a lea of glade like but a criffall, a in the imposes of the leate and rounds about the lease were. nif. beakes full of epes before and behande. And the frift beak was like a lipon, the feconds beatte like a cate, and the thribe beate had a face as a man, and the fourth beate was like a liping edge. And the tim beakes had eche one of them bir wonges arbout hum, and they were full of epes with

in. And they had no rest days nether nyght, Esp.6. sapings: Dolp, holp, holp, Love God at myghtp, which was and is, a is to come.

and when those beates gave glore and honour and thankes to home that sate on the searce, whiche sputch for ever and ever the reing closes fel bottone before him that sate on the trone, and toolshopped him that sputch for ever, and caste thepe crownes before the exone, saping: Thou arte toolthe Moid to recepue glore, a honoure, a power, so thou hast created all thenges, and so the implies sake they are, a were created.

美。Hi The

The. b. Chapter.

hpm, that fat in the righte hande of hpm, that fat in the trone, a boke injurien within and on the back-fpbe, sealed with bij. seales. And 3 some a fironge angell which cried with a some bopce: NO ho is worthy to spen the boke, and to lose the seales thereof And no man in beauen not in earth nether buder the earth, was able to ope the boke, nether to loke thereon. And 3 wepte muche, because no man was founde worthy to open and to rede the boke, neither to loke thereon.

And one of the closes capd but methose motiveholde a loon being of the triple of B Juda, the rote of wand, hath obtained to open the boke, and to love the. bij. seales therof. And I behelde, and to in the middles of the ceate, and the .iiij. beases, and in the middles of the elders, stode a sambe as though he had bene kiplicd, which had bij. homes their epes, which are the bij. spreases of God, sente into all the worlde. And he came a toke the boke oute of the rights hande of him that sate boon the seate.

And when he had aken the boke, the tiff. C beates, a criticeloers fell bowne before the lambe, hauping harpes a golde vialles full of odoures, which e are the prapers of fapurtes, a they fonge a new long, faring: thou arte worth to take the bake, and to ope the feales therof: for thou was kylied, a halfe redemed by by thy bloud out of all kynieds, and tonges, a people, a naciós,

Atth

Detha Reuelacion?

and hade made be bute oure Bod, hunges a priches, a coeffell rapine on the earth.

\*and I behelve and I hearde the borce ande.t. of many angels about the trone, a aboute i let.z.k the beattes a the cloces, a 3 hearde thou, Dan. 7.6 Tande thousandes, sapinge with a lowde bopce: Dozthy is the lambethat was hole led to recepue power and rpches, and topf. bome,and ftrenght, a honour, a glozp, and bleffpinge. and all the creatures which are in heaven, wonthe earth, wonder the earth and in the lea, a al that are in the, heard 3 fapinge: Bleffpng, honour, glozp, a power be buto hom that futeth boo the feate, and bnto the lambe for euermoze. and the.itije beaftes farb; amen. and the pritif. elders fell byon thep; faces, and worth ppped him that Ipueth for cuer more.

15

The bi. Chapter. Mo 3 fawe when the lambe openco one of the Ceales, a 3 hearde one of the tin beaftes fape, as it mere the nople of thonber:come and le:and 3 fam. and behold there mas a whrte horde, and he that fat on hom, had a bette, and a croune was geuen buto brm, and he went forth, conquerenge a for to oucrcome, and when he opened the fecond feate, 3 hearde the feconde heaft capercome a fe. And there wente out another horde that was red, & powertous gener to hom that fate there on to take peace from the carth, and that thep Gulbe kpil one another. \*and there Ela.z7. toas geuen bnto hom a great frearde.

And when he opened the thord feate, I

# The bli Chapter



The its

hearde the thribe beafte fare: come and fe. and 7 behelde, a lo.a blackehors:a be that fate on hom, ban a papie of balaces in hos hande. and I hearde a bopce in the mpo-Des ofthe.iiit beaftes Cape : a mcalure of toheate for a penp, and.tt . meafures of bag. lp for a penp, and opic and topne fe thouhurte not. and when he opened the fourthefeate. I hearde the bopce of the fourth beat fape: Come, and Ce:and I token. and behole a pale hoofe, and hos name that fate on hpm, was beath, and hell followed afree hom, a power was geuen bito hom oner the fourth parce of the earth, to hall with Imearde, and with honger, and with death thas: Dfthe Beuelarion.



Che.ite.

that commeth of bermen of the earthe.

and when he opened the frite scale, I state inder the auter, the soules of them that were killed for the worde of Sod, and tog the testumany which they had, and they exped with a lowde vopce, saying: Byowe longe tarpes thou Lorde holp and true, to image and to anenge oure blonde on them that awell on the earth' And longe white garmented force geuen but o energe one of them show there for a livid season brethen, and they there of them that this to the say they there, and brethen, a work of them that this be kylled as they were fulfilled.

E.b Jun

The bii. Thapter

7 80 3 hehelue tohen he opened thefiete, Teale. a lo there was a great carth quate, a the funne was es blacke as facke clothe made of beare and the mone wered cuen as bloude: end the Carres of heaven fell buto the carth euen as a fpage tree talteth from her her frages, when the is thake of a mpahty wonde. and heaven banpined amspe. as a feroll when it is rolled toges ther. and all mountagnes and ples, were moued out of theps places. And the hpuges of the earth and the great men, & the rpche men, and the chiefe Captapnes, and the myghtp men, and enery bounde man, and euerp fre man, hpo themfelues in bennes. Osce.to.b and in rockes of the holles: \*and lapde to Luke.23.0 the holles and reckes: faltion bs. and hode be from the presence of hom that Ortecth con he feate, a from the weath of the labe; for the great dape of hps torath is come. #

toho can endure it. The. bii. Chapter.

And after that, I lawe. itif. Angels a stands on the tif. corners of the casely, holoping the tif. torners of the the casely, holoping the tif. thundes of the casely, holoping the tif. thundes of the casely, that the impudes chulde not blowe on the earth, neither on the sca., nether on any tree. A and I sawe another angell ascende from the respinge of the sunne, whiche had the scale of the spunge Bod; and he creed with a lowbe bonce to the tif. Angels (to whom power was generic to hurt the earth and the say saying hurte not the earthe nether the sca, mether the strees, tyll we have sealed the tername

Dfthe Reuelacion.



The.b.

tes of oure & O D in thep; foreheades.

And I hearde the nombre of them which were lealed, and there were lealed an. C. and rlitip. O. of all the trybes of the chyldren of Ilraci. Of the trybe of Inda were sealed rij. O. Of the trybe of Rusben were sealed rij. O. Of the trybe of Bad were sealed rij. O. Of the trybe of Afer were sealed rij. O. Of the trybe of Peptalum were sealed rij. O. Of the trybe of Oanalles were sealed rij. O. Of the trybe of Oanalles were sealed rij. O. Of the trybe of Symeon were sealed rij. O. Of the trybe of Ilachar were sealed rij. O. Of the trybe of Isachar were sealed rij. O. Of the trybe of Isachar were sealed rij. O. Of the trybe of Isachar were sealed rij. O. Of the trybe of Isachar were sealed rij. O. Of the

The bif. Chapter

the trybe of Joseph were lealed rif. O. Of the trybe of Bentamin were (caled rif. O.

After thes 3 beheloe, and lo a great mul C girube, winche no man coulde nombre of at hacrons and people, and ronges, flobe bes fore the feate, and before the lambe, clothes with longe whete garmentes, and palmes in they handes, and creed with a foude bopce, Capinac: Saluacpon be afferphed to hom that forceth boon the feate of ours Bod, and buto the lambe. Ind all the ans gels ftobe in the compale of the feare, and of the elders, and of the inj beaftes, & felt before the feate on they faces, a worthpo Det God laping: Amen . Wfelling & glorp, topfoome and thankes, and honour, and potter, and myght, be bnte oure Bot for enermote, amen.

and one of the elders antwered fapinat bute wettohat are thefe tohiche are araved ID in longe where garmentes, and whence same thep? Ind I fapor buto bom: Loids thou wored. Ind he lapae to me: thele are thep which came out of great tribulacron. and made they! garmentes large . a made them tohpte in the blouve of the labe there forc are thep in the prefence of the feate of Bod, and ferue hom dape and mont in his remple, and be that forteth in the feate well bivell amonge them. \*They Chall honger no more nerher theret, nether that the funne lpaht on them nether any heate : For the lambe tobich is in the mpodes of the feare Matt fede them and Chatt leade them bne sa fountapnes of loupnes water, and 600

Clap. 15. c Apoc, 21. a

# Df the Beuelacion.

# O D Wall toppe aware all teares from thep: eres.

The. bitj. Chapter.



The.bi. figure.

Ad when he had opened the seuen about the space of halfe an houre. And J sawe angelies standing before God, and to them were generally trompettes. And another angel came a stode before the auter hauping a golden sensor hand muche of odoures was general but hymitat he shulde offre of the prapers of all sapueces by on the golden auter, which was before the sease. And the smoke of the odoures which came of the prapers

The. vin . Thapter.

of all Caphetes, altended by before 600 ont of the angels hande. and the angell sohe the fencer, and fylico it touth free of the aulter, and cafe it into the earthe, and boyces mere made, and thoudspuges and

Ipghenynges, and careh quake.

and the . bij . angels which had the . bif. trompettes prepared them felues to bloto. The frifte angell bleine', and there was made hapte and fpic, whiche were mpn. aled with bloube, and they were cafte into the earthe: and the thypee parte of trees was burnt, and all grene graffe was biet. and the feconde angell bletve, and as it foere a great mountagne, burnpnge with fpre, was catte into the fea, and the th.pros parte of the lea tourned to bloube, and the thpide parte of the creatures whiche had ipfe, dyed, and the thyade parte of Chyppes

mere defrored.

and the thine angell bletve, and there fell a greate ftarre from beauen burnpinge as it were a lane, and it fell into the thpad parte of the rpuers, and into fountapnes of warces, and the name of the farre is salled wormwood and the thyrde part was surned to wormwod. And many men dyco of the waters, because they twere made bpt rer. and the fourthe Angell blewe, and the thpide parte of the funne toas tmptten, # @ the thpide parte of the mone, and the thpid parte of farres: fo that the thpade parte of them was darkened. and the dape was Imperen that the thyzo part of it muld not Appreza typetople the npght. and 3 beheld and

Dfthe Reuelacion.

and heardean angel firing thosoft the middles of heaven, faring with a lowde borces Moodwoo to the inhabiters of the earth, because of the borces to come of the trope of their, angels which were to blowe. Their, Chapter,



The. bij.

Ind the fpfte Angell blette, and I sawe a starre fall from heaven but o the earth. And to hom was geneen the kepe of the bottoinlesse pprand there are so the some of a great sonace. And the sunce the same oute of the smake of the ppr. And they same oute of the smake locustes by on the earth.

The.ir. Thapter

earth, and buto them was gene power as the footpons of the earth have power. And it was commained them, that they childe not have the graffe of the earthet mether and geene thyngemether any tree; but oncly thosemen which have not the seale in they; foreheades. And to the was commained that they fulbe he bered. monthly, but that they fluibe he bered. monthly, and they; payne was as the payne that comethed of a scorpton, when he hath songe a man. And in those dayes shall men seke beath, and shall not spinde it, and shall describe to dre, and beath shall size from them.

Ofee.10.c. Luc.23.d

and the fimilitude of the lecuftes was lpke buto boiffes picpared buto bat. taple, and on thep; heades were as it were crounce, lpkc buto golde: and thep; fates were as it had bene the faces of men. And they had beere as the beere of wes men. and they's teeth were as the teeth of tpons. And they had habbergrons, as it focre habbergros of pron. and the founde of thep; mpinges, mas as the founde of tha rettes when many horffes runne together to battaple. And they had taples the buto Scorpions and there were finnacs in thep? saples. and thep: power toas to hurt men Dinonethes. and they had a kenge ouce them, which is the angell of the bottolelle mpt, whole name in the Webrew tonge is Ababon but in the Greke tonge, apoliton. One wo is pafte, and behalde two woes some after thes.

and the first angel bletpe, and I bearde

#### Df the Beuelagion



The. bitj. figure.

a borce from the.iiif. corners of the golde aulter, whiche is before Bob, faringe to the forte angel, which had the trope: Looke the sul. Angels, touch are bounde in the greate rouer Euphates. and the irt. and gels were looked, which were prepared for an houre, for a dape, for a moneth, and for a peare, for to flee the three parte of men. and the nobis of bouime of warre were re D.tpmes.r.thouland. and 3 heard the no. bie of them: and thus I fatoe the horfes in a bilion, and them that late on them, has upng fpap habergios of a Jacinte colour. and barmflone, and the heades of the head ces were as the beades of Ipons. And oute \* O 1 4

The.r. Chapter

of theps mouthes went tout b free # fmoke and bipmftone. and of thele thie mas the thirde parte of men kplied : that is to thre, of frie, fmoke and bumflone, which proceded out of the mouthes of them. for their power was in theps monthes, and in thep: taples:for thep: taples were iphe bu to ferpence, and had heades, a touth them thep opb harte, and the remnaunt of the men whiche were not kpiled by thefe plas ges, repented not of the dedes of they; han des that they and not werthip deuile, " pmages of golde, a fpiner, and braffe, and Mone, and of twood, tobich nether can fe,ne ther heare, nether go. allo thep repeted not of theps murther, a of theps forcerp, nether of ther? fornication, vether of their thette.

Che.r. Chapter. Md I fatte another mighty angell come bowne from beauen, clothed with a cloude, and the rapne bowe bponhis head: and his face as it were the funne, a his fete as it were pple lars of free, and he had in his hande a lite sell boke open: and he put bes spatte fote bpon the fca, a his lyfte fore on the earth. and ceped with a lowbe bopce, as when a Ipon rozeth. and when he had crped, leuch thonbies (pake theps bopces. And tohen the bif thonbres had fpoken thepr bopces. I was about to wirte. And I hearde a bapce from heaven, lapinge buto me: feate bp thole thringes which the bij. thondies

Chake, and the Angell which I fathe flonde tonde

#### Dfthe Benelacion.



the.iv.R aure,

a thon the lea, and boon the earth, lyfte by his hance to heanen, a fware by hom that Ipucth for evermore, which created heave. and the thonges that therin are, a the fea. and the thouges tohiche therin are, that there Bulde be no lenger tome; but in the Daves of the boyce of the fcuenth angell. wonch he Mall begen to blowe: enen the mplery of God Chatbe finiched, as he pica ched by his fernauntes the 10 20pheres.

and the bopce which I hearde from hear ten fpake bnto me agapne, # Capde:\* 60 Esce. 2.c. take the little boke tohiche is open in the hande of the angell, which ftandeth bpon the fea, & bpon the earth. and 3 went bneo

2).ij.

The.ri. Chapter

the angell, and lapde to hym: Gene me the lucle boke, and he lapde but ome: Take it, and eate it by, and it Wall make thy belly bytter, but it Malbe in thy mouth as livete as hony. And I toke the lycle boke out of his hande, and ate it by, and it was in my mouth as livete as hony: and as lone as I had eaten it, my belly was bytter. And he lapde but ome: Thou must yzophelye agapne among the people, and nations, a tonges, and to many hynges.

Esec.3.C

The.ri. Chapter.

Ab then was geven me a rede, lpke buts a rode, and it was sape on me: Kpse, and meate the temple of God, and the auteer, and them that worthippe therin, and the quere whiche is within the temple, caste out, and meate it not, for it is geven but o the Gentples: a she holy citre chall they treade budget fore sit, monethes. And I will geve power bus o mp two witnesses, and they shall prophe so mp two witnesses, and they shall prophe so the thousand, two hundred, and lp. days, clothed in sake clothe. These are two or spue trees, and two candelstickes, sadying before the God of the earth.

And pf any man wil hurr them, fpie chal procede out of their mouthes, and confume shepr enempes. And pf any man will hurte sthem this worke much he be kpiled. These have power to thut heaven, that it rapus not in the dapes of thepr prophesping and have power over waters to turne them to bloud, and to smyte the earth with all mass

mer plages, as often as they will.

ZI

### of the Beuelacion



The. p.fie

and when they have funched their tekiomony, the beaft that came out of the botts
leste ppt. Chal make warre agapult them,
a Chall overcome them, a kyll them. And
they, bodyes Chall lipe in the Aretes of the
great citie, which spyitually is called 300
bom and Agypt, where oure Aord was creo
cisped. And they of the people a kinredes,
a tonges, and they of the nacions, Chall se
they, bodyes. 111 dayes a an half, and Chall
mot suffre they, bodyes to be put in granes. And they that divel by the earth thal
reiopce over them, a be glad, a Chall sende
gystes one to another to, these two Gropheres besed the that divel on the earth.

9.114.

### Whe.ri. Chapter

Ind after tif. Daves # an half the forpte stipte from God, entred into them. and they Robe by boon they feter great feare came boon them tobiche Came them. and they hearde a great bopce from beauf. (ap. mae boto them. Come bo hibben and thep afcended bo into heaven in a cloude, and theps ennempes fame them. And the fame houre was there a great earthquake, and the tenth part of the come fell, and in the earthquake mere flapur names of men lemen thousand, and the remnaunt mere feasco, and gave glore to God of heaven. The fecond too to paft, and beholde the thoube

mo will come anone.

and the leventh angell blette. a there Roore made great bopces in heanen, Cap. & inge: The Bongbomes of this worlde are oure lordes and tips Chrifes, and he Mall capane for enermore and the criticelders which for before God on theps feates, fell buon there faces, a morthipped God, laye inge: De gene the thankes Lord God als mighty, tohich arte and waft, and arte to come, for thou hafte recepued the greate enpght, a haft rapgned. and the narpons were anarpe, and the torath is come, and the tyme of the dead that ther Guld be ind ged, a that thou Gulbelt gene remarde bis to the fernauntes the Wiophetes & farnce tes, and to them that feare the name (matt and great , and Quibelt beftrope them . tobich deffrope the carth. and the temple of Get was opened in heaven, and there toas fene in his temple, the arke of his tea

Ramena

#### Dithe Beuelacion.

flament, and there folowed lighteninges, and borces, and thondringes, and earths quake, and mucht haple.

The rij. Chapter.

Ab there appered a great wonder in heaven: A woman clothed worth the funne, and the mone under her fete, a spo her head a croune of rij. tharres. And the was with childe, a cryed transpling in brith, and papned redy to be delpucred. And there appered another wonder in heaven, for behold a great red diag of hauping wij. heades, and ten hornes, and trounes byon his heades: and hys tayle did the the christ pert of the flarres, and cast them to the earth.

And the bragon flode before the thoma, whiche was redp to be delpucred; for to de noure her childe as some as it were borne. And the brought forth a man child, which shulde rule all nactos with a rode of rrom. And her some was taken up but God, we to his seate. And the woman fleed into wildernes, where the had a place, prepared of God, that they shulde fede her there

a. @ .ti.bundieb.and.lr.bares.

And there was a great battaple in heauen, Wichael and his Angels fought with the diagon, and the diagon fought, and his angels, and prevapled not: neither was there place found anyonor in beaven. And the great diagon, that olde ferpent called the deutil, and Sathanas was call onte, Which describeth all the world, he was The rif. Chapter ..



The ri.lle

eaft into the earthe, and hos angels were

and I heards a loted bopce, faping: In heard is now made faluation a firengthe, a the kingdom of our God, and the power of his Chail. For he is call bowne, whiche accused them before God dape and night. Ind they quercame hym by the blonds of they testimo up, and they loued not they lives but the beath. Therfore recope heavens, a re that dwell in them. Do to the inhabiters of the earth, and of the see, for the beath is come bowne but o you, which hath great wath, because he knoweth that he hath but assort

Dfthe Beuelacion.

epme. and toben the dragon fate that be walt caft buto the earth, he perfecuted the woma, which brought forth the ma child. and the tooman mere geuen two winges of a great cale, that the myghte fipe into the wilbernes, into her place, where the is norpined for a tome, tymes, a balte tome, from the prefence of the ferpent. and the bragon call out of hes mouth water after the moman as it had bene a rpuer becaule Me Chuld have bene cancht of the Ronde. and the earth holpe the thoman, and the earth opened her mouth, a (malowed, by the rouer, whiche the biagon cafte out of his mouthe. and the diagon was touch with the moma: and went, a mabe marre with the remnannt of hys Cene, which kepe the commaundementes of God, and baue the tellimony of Jelus Chailt. and I fode on the fea fonbe.

The.rif. Chapter.

Ad I fawe a beafte rpfe out of the fea, hauping, bif. heades, and. r. hownes, a wood his head, the name of blathemp. And the beaft whiche I fawe was tyke a catte of the montapine, and his fete were as the fete of a beare, and his mouth as the mouth of a lyon. And the dra goingaic hym hys power a hys feate, a great autopre: and I fawe one of hys heades as it were wounded to death, and hys deadly wound was healed. And al the worlde wounded at the beaft, a they work this proped the dragon which gaue power by

## The rin. Thapter



The piliti gare,

to the beaft, a they worthipped the beaffe, farmat who is loke but the beaff who

18 able to warre topth boms

And there was genen but him a mouth that chake great thinges a blafphempes, a potoer was genen but him, to do flipmonethes. And he opened his mouth but o blafphemp agaput God, to blafpheme his name a his tabernacle, a them that dwelt in heaven. And it was genen but o him to make warre with the Sarucces, and to overcome them. And power was genen him onei all kinged, touge, a nacion: a all that dwelt by the earth worth paper him: C buyole names are not pointen in the boke

Dfthe Benelacion

of lpfe of the lambe, which was killed from the beginninge of the worlde. If any man have an eare, let him heare. \*De that least bethinto captivitie, that go into captivitie: \*he that killeth with a livearde, mulic be kelled worth a livearde. Dere is the pasticnee, and the farth of the lapaces.

Dat. 26.c.

and I behelbe another bealt commena be out of the earth, and he had two hornes lpke a lambe, and he fpake as opd the dias gon. And he byb all that the fyifte beaffe sould be in his prefence, and he caused the arth, and them whiche dwell therein, to morthinge the fratte beafte, whose beably trounde toas healeb. and he bpb greate woders, fo that he made frie come bowne fro beauen in the fight of men. and becep ned the that amelt on the earth by the mea nes of those figues , whiche he had potter to bo in the fight of the beat, faping to the that owelt on the earth, that they Mulde make an pmage bnto the beatt, which hab the wound of a (weard, and byd lyue.

and he had potver to gene a spryte buto the ymage of the beast, a that the ymage of the beast, a that the ymage of the beast shuld speake, and shulde cause that as many as wolde nor worshippe the ymage of the beast. Shulde be kylled. And he made all bothe small and great, ryche and poore, fre a bond, to receive a marke in their right hades or in their soucheades. And that no man myght by or sell, sane he that had the marke or the name of the beast, other the nombre of the name. Here is wissome. Let bim that hath wit counto

Whe. riin. Chapter

the nombre of the beatt. A or it is the nombre of a man, and his nombre is type home bred, the fore and type.

The riffi. Chapter. 4 Mb 3 lokeb, and to a labe flobe on & the mount Sion, a with hym au C.a. rliifi.thoulande haupnge hps fathers name witten in their fore heades. and I hearde a bopce from heane. as the founde of many waters, and as the borce of a grest thoundse. and I beard the bopce of harpes harppng with thep; hare pes. and they longe as it were a neto fond before the feate, and before the foure bea-Ces, and the elders; a no man could learne that fonge, but the hondred ,and. rlitif. Q. which were redemed fro the earth. Thele are thep, which were not defiled with wes men for thep are birapus.

These folowe the sambe whither some the goeth. These were redemed from men, being the friste frutes buto God, and to the sambe, and in they mouthes was founde no gole. Hos they are wothoute

Spot before the trone of God. +

and I fame an angel fire in the middes of heaven, hauping an cuerlatting golpell, to preache but o them that for and divel on the earth, and to all nacions, kpuredes, a tonges, and people, springe with a lowde boyce: \* feare Bod, and geue honoure to hom, for the houre of hos indgement is come: a worth to him, that made heaven that hand the sea, a fountapies of mater.

10fal.45 act.14.6

#### Dfthe Beuelacion.



The. Eit figure.

And there folotoep another angel, fapingt \*Babrio is fallen that great cptie, for the made al nacione dinhe of the wine of her wir. st. fornicacron.

and the thrib angell folotoeb them.fap. inge with a lower bopce: If any ma toos. Mippe the beaft and his pmage, a recepue his marke in his forebcad,or on his hand, the came Chall Dipule the topne of the wath of Goo, whiche is potozed in the cuppe of his wath. And he Galbe punple Ded in free and bermftone before the boly angels, and befoge the lambe.

and the Cmoke of their tormet aftebeth Op evermore. And they have no refte days The riif. Chapter

tion upght, which worthippe the beaff and his prage, and wholocuer receputh the ornit of the name. Overe is the parpence of fapactes. Overe are they that kepe the commandements and the fapth of Jelu.

and I hearde a bopce from heaven, layinge but me: Ditte. Blelled are the dead which here after ope in the Lorde, even is layeth the layete: that they mape rest from they labours, but they workes wall folowe them.

Che.pilij.



and I loked and beholde a wher cloude, and bean the cloude one fitting like buto the founce of man, haurings on his head a golden crotone, and in his hande a charps fixed. Df the Revelacion

tyfile. And another angell came out of the temple crping with a lowde bopce to him that fate on the cloude. \* Thinke in the Jocl.s. file a repe, for the tome to come to repe, for the come of the earth is rppe. and be that fate en the cloude, thuft in his fphle on the earth, and the earth was reped.

and another angell came out of the tem ple, tohiche is in heaven, haupnge also a Marpe likie. and another angel came out fro the autrer, winch had power over frie. and creed with a lowde cree to hem that had the Charpe Okle, and Capde: thrufte in the Marpe Cokle, agabre the clufters of the earth for her grapes are rype. and the angell thruft in bis fible on the carth, a cue botone the grapes of the bineparde of the earth: a call them into the great topnefat of the wath of Bod, a the wonctat was trode without the citie, a bloud came out of the fat, euen bnto the hors bapoles bp the space of a thousand, s.bi C. furlonges. The. rb. Chapter.

Mo I fame another frame in beaue arcet and maruelous. bif. angels haupng the feuen lafte plages, foz in them is fulfpiles the waarb of Bob. and I came as it were a glaffye fea. enpugied with free, and them that had gos ten bictop of the beatt, and of his pmage, and of his marke, and of the nobie of hps name, fande on the glaffpe fea, haupnge the harpes of Bod, a they longe the longe of appres the fernaunt of God, the longe of the lambe, Caping : Greate and marue. lous

The rbi. Chapter

Clate.3.6. to under the morkes: \* Lord God almighter. 10,b gapactes. Who shall not feare o' unde, and glorify the name: for thou enely art is holy, and all gentils shall come and two. Stippe before the, for the sudgemêtes are

enabe manitelt.

and after that, I loked, and beholde the temple of the tabernacle of the timony was open in heave, and the feuen Angels came out of the temple, which had the feuen plages, clothed in pure and bright lumen, and having they; brekes grideth with golden gridels. And one of the tit, beates gave but othe feuen Angels, bit, golden bialies, ful of the wrath of God, which liveth for euermore. And the temple was full of the frome of the glory of God, and of hys pomer, and no man was able to entre into the temple, tyli the feuen plages of the fewen angels were fulfylled.

The. phi. Chapter.

Ab I hearde a great borce out of the temple laringe to the. bij. Angels: Ho poure mapes, poure out pour brailes of weath byon the earth. And the frist went, and powered out his brail byon the earth, a there fel a norman and a lose botche byo the men which had the marke of the beau, t byo the which wolfhppped his rmage. And the feconde angell thed oute his diall tron the fea, sit turned as it were into the bloude of a dead man; and every lymings though dred

# Diche Benelation.



The.pb.

innthe lea. And the thyrde Angell shed oute the byal byon the routers and fountaines of tvaters, and they turned to bloude. And I hearde an Angell spe: Lord e which arte and waste, thou arte ryghteous and holy, because thou haste genen suche indgementes, and Drophetes, and therfore hast them genen them bloude to drynke: for they are morthy, and I hearde another oute of the autersapercuen so Lorde God almyghtpe write and ryghteous are thy indgementes.

And the fourth Angell powerd oute has their such hym to bere men south beats of speciments hants hym to bere men south beats of speciments.

The rot Chapter

and the men raged in great heare, a spake envil of the name of the D tobiche hath power overthose player, and they replied not, to gene how grow, and the frite angel pour to out hos by all by on the seate of the beatl, and hos hongon reverte darke, and they gretne they; tongen for source, and biasphemed the Cod of heaven for cover and paper of they, losts, and repensative and paper of they, losts, and repensative and paper of they, losts, and repensative

teb not ofthepr.bebes.

and the fire Angell powerd out has brall boon the great rour Euphrates, and the water diped by that the wapes of the Expuges afthe Lauchulo be prepared. And I faire three builene friptes like frogges come oute of the mouthe of the bragon, a out of the mouthe of the healf, and oute of the mouthe of the healf, and oute of the mouthe of the healf, and oute of the mouthe of the faire prophete. For they are the spires of deupls, working myracles, to go out but othe hinges of the earth and of the whole works, to gather them to the hattaple of thangreat days of God almoster. Abcholde I come as a thefe.

matiz4. d almogher. Mecholde I come an a thefe.
z. Wett. 3. C happy is he that watcheth and kepeth his
members followed the befounde naked, and
members followed and he gathered the
cogether into a place called in the Webpue

tonge armagebon.

and rise (cuenth Angell potoced out has be beat into the apie. And there came a bopte out of heaven from the leave, faying this bone. And there followed voices thomby nace, a leaven pages, a there was a great earthquake, furthe as was not fence men both by the carth, fo mpghtp; an earth-quake

Dfthe Beuelacion.

quake and fo great. And the greate citie to as beupded into this parties, and the cretics of all narpons fell. And great it abpld came in remédiannee before God, to gene but o her the cuppe of the work of the fearenes of his written great. Anterp ple fled atwers, and the mountaines were not fonde. Indoor there fells great hapte, as it had bene takenes, of the plage of the hapte, for it was great and the plage of the hapte, for it was great and the plage of the bare.

The. rbif. Chapter. Do there came one of the feuen anacts, whiche had the feuen byatlest and talked with me . Capinge buto me: Come, 3 worlt Oretoe the the ind gement of the great whose that Greeth be pon many maters, with whom haur commptteb fornicació the hynges of the carth. To that the inhabiters of the earth, are bid hen with the wone of her fornicacion. and he carped me amare into the toplocenes in the lospie. and I falve a woman fit boon a role colored bealt ful of names of blafahes mre which had ten hoines. and the moma toas araped impurple and role colour and becket with golde, precpous flone, a peartes, and had a cup of golde in her hand, fat. of abominacpons and fpithpnes of her for micacio. And in her forchead was a name watte,a miderpigreat Babplo the mothet of whosebom a abominaciós of the cartific and I fame the topfe dronken wich the bloude 3.11

# The phil Chapter



The rbj.

Moude of farnetes, and with the bloude of the wornestes of Jefu. And when I fawe her: I wondred with great mernaple.

and the Angell (appe butto met toherfore maruaplest thou? I wil shewe the the miste spakethe woma, and of the beast that beaseth her, whiche hath seuen heades and ten homes. The beast that thousess, was, and as not, and shall ascende out of the bottom lesseppe, and shall go two perdicpan, and they that dwell on the earth shall wondte twhose names are not written in the boke of the from the begrunning of the world) when they beholde the beast that was a is set. And here is a mynds that hath world.

#### Dfthe Beuelacion.

The fetten heades are feuen mountaines on which the woman forteth: they are affor feuen konges Apuc are fallen, and one is. and another is not per come. Tohen he coe meth he mult cotinue a foot fpate. Ind the beaft that was and is not is cue the crobt and is one of the leuen, and thall go mico o bellencepon. and the territornes whiches thou leift, are ten kynges tohiche baue reserved no hongedom, but Mall recepue pos toer as appages at one houre with the beaft. Thele hane one mynde, & Mall geue they: power and Grenght buto the beafte. These wall frant with the lambe, and the lambe Mall ouercome them. \*for be is r. Tim. 6. Lorde of Lordes, and konge of konges: a they that are on hys lyde, are called and cholen and farthfult.

Ind he fapte buto metthe waters which thou sawest, where the whose spetch, are people, and folke, and macrons, and toges. And the ten homes, which thou sawes, which thou sawes, being the beatt, are they that shall have the whose; and shall that her desolate and his hea, and shall each her slesse and burne her with fire. For God hath put in they herees to fulfill hop will, and to do with one consent, for to gove her hipgoome unso the wall, butth the worder of God be fulfilled. And the moman which ethen say we the hipness of the earth, which ethen was the hipness of the earth.

and do a . The polif. Chapters

3.11

# The rbin Chapter?



The.xbif.

MD after that, I fathe another and gell come from heaven , haupnice & great power, and the carth was Apalicened with his bipatines. and he cried mightelp with aftrog bopce, fapinge:\* Great Babpion is fallen, Clav.21.c is falleig to become the unhabitacion of Jere.so.a. Deuple and the holde of all fotole (paptes, and a case of all busiene and herefull byze Des, for all nacrons have bronken of the topne of the topath of her fornicacion. and the kynges of the earth have comutted fornicacion with her, and her merchauntes are wered ryshe of the aboundance of her plealures.

and.

#### Dithe Benelacion.

and Theards another bonce from heanen Cape: Come awaye from her mp people, that pe be not partetakers in her fpnwes, that perecepue not of ber plages. for her connes are gone bp to heave, and Bod hath remembred her wickednes. Retvarde ber enen as the rewarded pou , and gene o her double accordings to her workes, and . poure in double to her in the Came cuppe . bhiche the fylled buto pou . and as muche as Meglospfpeu ber feife and lyucd wantonly, to muche powie pe in for her of pus apthment and forotoe, for the lapde in her C felfe: \*I fit beinge a quene a am no wod. Ela.47. botte, and Gal fe no fozotte. Therfoze Chal her plages come at one bape, beath and focome, and honger, a the Malbe brent with fpie:for Gronge is the Lorde Bod whiche sudaeth her. and the konges of the earthe Bal between her a twaple ouer her, whiche baue competed fornicacpon with her . and baue lpued mantenip with her , whe thep Shal fethe Imple of her burnpnge, a Chall Rabe a farre of.fo: feare of her punpthmet fapinge. \* alas, alas, that great citie Babp Jere. fr.a. lon, that my ghry citie: to at one houre is her ind gemet come. and the marchauntes Dofthe carth Wall tocpe and waple in them felucs, for no man well bye thepr wave any more, the ware of golde and filuer. and precous dones, nether of pearle, and capnes, and purple, and fhartet, and all thonne toodbe, a all maner bellels of puesp, all maner beffels of molle precpous modde, a of braffe a pron , s fpnamome, 3.1111

The roll. Chapter

anti odoute, any opnementes, and fraulibis Once, and topne, and ople, and fpne Coure, and wheate, beattee, and thepe, a horffee, and charetres, and boopes, and Coules of men.

and the apples that the fonlertufes at ter are departed from the and all thouges whiche were cepatie, and had in oppeo, are beparted from the and thou Mair fpno the no more. The marchauntes of thele thous ges which were wered roche, Mall Canne a farre of from ber for feare of the punpay ment of her toeppinge and toaplpinge, and Jere.51.b. fapinge: \* dias,alas,that great citte, that was clathed in rapnes and purple, a fcare let, and becked with golde, and picepous. fones, a pearlegifor at one hours to great ryches is come to nought

> and euerp Goppe gouerner,and al thep that occupied theppes, a thepmen tohiche worke in the lea, floor a farre of, and creed when they (ame the (make of her burning. Capinge: what citie is loke bato this great sitter and thep call buffe on thep; beades. erped, tocopinge and toaplonge, and laptes \*alas, alas, that great citte toherein mere made rpche all that has Mpppes in the fea by the reason of her coffinies, for at one

houre is the made befoldre.

Retopte ouer the thou trauen, and pe ho ff ip apolites and windhetes : for Bob bath genen pour iudgement ou her and a migh tp Angell tohe up a ftone ipite a great mpl fone, and cafte it into the lea faping: toith Inche bpolence Mattebar great nine Babi

Aere.fr.b:

ton:

Dfthe Benelacion.

In be caste, and chalbe founde no more, and the boyte of harpers and musecons, and the more that he ard no craftes man of whates ever erafte he be, thalbe founde any more in the and the founde of a mylt chalbe hearde no more in the founde of a mylt chalbe hearde no more in the founde of a mylt chalbe hearde no more in the brote, chalbe hearde no more in the, for the marchanters there exists the greate men of the earth. And with those inchantement where decepued all nacrous and in her was founde the bloode of the Wropheres, and of the farmeres, and the farmeres, and the farmeres, and the farmeres, and the farmer

The cir. Chapter OB after that. Thearde the bopce of muche peoble in heaven, Caping: 31. Jelupa. Saluacron aud glorp a honoure and potver be afcribci to the Lorde eure God for true and reghteous are his ind gementes, for he bath ind ged the areas inflore, whiche and corrupte the savely with her formiracpoir, and hach auco ged the bloude of hps feruguntes of her hande. and agapne thep fapoc: allclupa. and Imoke role by for euermore. And the fruif . cloers , and the. iiii . bealles fell bottone, and worthppped & O to that fare ontibe Ceate, Tapinge: amen , Alltinga. and a bopte came oure of the feart faring? Draple oure Boide Boball ve that are his: fernauntes and 'pe that feare hom bothe' fmall and great.

and Thearde the bopce of muche people,

Che.rir. Chapfer

even as the boyce of many toaters, and as the hopce of Gronge thonbipages, lapinge: allclupg.fer Cob ommisocent rapas meth. Let be be glad and reiopce and gene honoure to home for the mariace of the lambers come and his topte made her felfe reop. and toher toas graunten , that " fire fralog be araped touthpure and goods by rapines. fry the rapines is the main troulnes of fapitetes. and he fapbe bne Dat.zz.a. to me: Dappp are they tobiche are called Muh.14.a bnto the tambes fupper . Inb be farbe. buto me : Thefe are the true favinges of & O. D. and I fell at bes fete to toes Opppe hpm. and he lapde buto me! Se thou bo it not. for 3 am thp fclotve feruaunt, and one of the brethren, and of the that have the tellimony of Jefus. Woore Appre God. for the tellimony of Jeins is the forte of prophety. and fater hrauen open, and behalde a

Tohere horffeiand he that far upo him was farthfull and true, a in registrousure, bed iudge and make battaple. Opes epes were as a flamme of free and on hes head were many crounce; and he had a name written that can man knewe but he hunfelfe. And he was clothed with a velture dupte in bloode: a hes name is called the words of Bod. And the warreers which were in head men, followed hem doon where hoses, clost they with there a pure rapnes; a oute, of hes mouth wents outs a Harpe two chests. Outs of the words, that with it he Chuld impresse here then. And he shall rule the with a sadda of vion.

### DEthe Beuelecion.



The rbit

pron, and he trode the topne fat of fearless and wrath of almighty God. and hath on his befure to an his thygh a name writern: kynge of kynges, and Lozd of Lozdes.

and I later an angel stade in the cunne, and he creed with a lowde vorce, saringe to at the foules that fire by the myddes of heave, come a gather your sclues together duto the supper of the great God, that remare care the fields of hynges, a the fields of hyr Captarnes, a the fields of hyr Captarnes, a the fields of myghtpe men, and the fields of hosses, and of them that for on them, and the sledge of all free men and bounde men, and of small and great, and I sawe the beast a the kringes.

# The re Chapter

of the earth, and there twarrpers gathered together to make battaple agapulle home that factor the holle, and agapull hos courspers.

and the bead was taken and with how that falle Poophet that wrought miracles before hom, with whiche he decepted the that recepted the beaftes marke, and them that worldpopped hos omage. These botherers call into a ponde of the burninge with hypothemetand the remnaunte were same with the sweeted of hom that sat boon the house, whiche sweeted out of hos mouthe, whiche sowies were fulfolled with they fleshe.

The.rr Chapter.

from heaven, haupinge the keps of the bottomlette ppr, and a greate chapne in hos hande. And he toke the diagon that olde serpent, which is the diagon that olde serpent, which is the displicand Satanas and he bounde hom at house praces and eather that he displicance praces a trale on home, that he diulde decepue the people no more, coil the thousande peares were fulfylled. And after that he muste be solved for a levell season.

And I lawe leates, and ther for bod the, and indigement was genen buto them; and 3 latter the louise of them that were behear bed for the word of Jelu, a for the word of Solimhiche had not wouldpaged the beatt, nether had taken by analise byon there foreheades, or our

there

# Df the Benelacion.



The rie. figues.

they handes and they bruch and rayanch with Charle a D. peare; but the other of the beao me lpued not agapuc, butpl the thoufande peare were fpnpilhed. This is that frif refurrecepon. Bleffed and holp is be that hath paete in the trife refurreicpon. for on Cuche Mall the feconde death hane no power for the malbe the Priches of Boo, and of Chail, and Chall rapgne tout dem a D.peare.

and tohen the m. peares are expried Saran Galbe lowled oute of hps piclen, a Gall go our to decepue the people which Coc.31 are in the foure quarters of the earth Bog 39. and magog, to gather them to gether to

The.rri. Chap fer.

battaple; tohole nombre is as the fonde of the learn they went by in the playine of the earth and compaled the tentes of the layine ses about, and the belousd optie. And free came bottone from Bod, out of heanen, and become them; and the design that decept med them, was calle into a lake of free and abrumflone, tohere the beatte and the falls prophere were and thalbe tormented days

and nyght for cuermore.

and I fawe a greate whose feares hom that fate on it , fro whole face fled awape both the earth and heaven, and there place Ivas no moze founde. Zub 7 Catve the dead both great and fmatt fande before Boot and the bokes were opened . and another bake was opened, whiche is the boke of lpfe, the bead were indaed of those then. acs whiche were waitten in the bokes accompande to theps dedes: and the fea gaus bp her bead, whiche were in her, and beath and hell belyuered by the dead, which were in them and they were indeed euery man accordence to hes bedes. and beath and hell were call into the lake of fpre. Thes is the ferends death. and who focuer was not founde westre in the boke of lpfc, was caffe into the lake of free.

Æfa.56.c., 2.10ct.3.c

The ext. Chapter.

No I sawe a newe heaven and a newe carth. For the frust heave, and the fresh were bauched atoap a there was no more sea. 4 and I John sates that holp optic newe I crusalem some bottone from Bod outs of heaven prepare

# Dfthe Benelacion.



The.pp.

prepared as a bepde garmplifted for her hulbande. And I heards a great bopce out of heaven, lapinge: Beholde the taber nacte of GOD is with men, and he top! dwel with the. And they stalks upo people, and God hym leife shalks with the, a be there God. And God stall wope away Clap. 15.2 all teares from they epes. And there shall be no more death, nether soon nether cry-

be no more death, nether forous nether cryinge, neither diall there he any more payme
for the oldeshynges, are gone. Ind he that
fate byon the feate, lande: \*Beholde I Lini. 41:0
imake all thynges neither P. Ind he fayde z. Cor. 5.00
but a mer. Morre, for these works are

farchfull and true.

Zub

#### The ret Chapter

And he fape buto me; it is done? I am Alpha and O mega, the beginning and the ende, I woll geneto hom that is athorite of the water of the fee. He that ouercommeth, walt inherpte al thouges, a woll be hos God, a he chalbe my founc. Eut the fearefull and bubeleupings, and the abhumphable, and murdeers, a thoogemongers, and forcerers, and poolaters, a all wars chall have thep; parte in the lake which burneth with fore and by mittone,

Whiche is the Ceconbe Death ...

and there came buto me one of the. bif. angels, whiche had the bif. bealtes ful of the bif lafte plages : and talked font me faringe:come hooder. I woll thewe the the bapde, the lambes topfe. and he carped me awaye in the (papte to a great and an hye enouncaphe, and he Gretned me the great of tie holp Jerufalem befrendeng out of heas uen from Bob baupnae the bipatines at Bod and her Ofpnpuge was tohe buto a fone moffe precpous, euen a Jafpar, cleare as Ceiffall:and had toalles areat and hpe, and had rif gates, and at the gates. ry. an gels:and names witten, which are the ru trobes of Ifracition the Caff parte. if. gates and on the Mosthippe in gates and to tvarbes the South. in . a aces, and from the Well in gatesiand the wall of the optie has pir foundacoons, and in them the naance of the lambes ri apolites load out

And he that calked with mer had a golde exerts whereaf and the wall therefore the

Df the Reuelacion.

wrie was bupit four Cquare and the lembe was as large as the brebth of it, a he mea fured the citie with the rede, cit. D. furlone ges, a the leght a the bredth, a the hepath of it were equal. and he meafured the was thereof. an. cplitti. cubites : the meafure that the angell had twes after the meafure > that man bleth. and the buplopinge of the mall of it was of Jalbys. And the cytre mas pure golde iphe unto cleare glatte, & I the foundacrons of the toall of the citpe were garnpiled with all maner of piccy. ous flones. The fpifte foundarpon was Jalops, the leconde Saphpie, the thpide a Calcedony, the fourth an Emcralbe: the Ofte Sarbonir:the fret Sarbeos:the.bit. Crpfolite:the epahte Berall: the.rr.a Co. pas: the tenth a Crpfopialos: the eleventh a Jaconte : the tweineth an amatif.

The. rij. gates were. rij pearles, enerpe gate toas of one pearle, and the frete of the optie was pure golde, as thosow Ope npnge glaffe . and 3 fatve no temple therein: for the Lorde God almyghtpe & 6 the lambe are the temple of it: \*# the cotte Efar.It.D hath no nebe of the Conne, nether of the mone to lyahten it : for the bapahtnes of Bod bod loght it:and the lambe was the lpght of it. and the people which are faued mail walke in the lpahr of it: and the hpns ges of the earth Chall bapnge thepa gloape buto it. \* And the gares of it are not Mutte Elap.ly. by daye. for there Galbe no nyghte there. and there mall entre into it none bucleane thpinge,nether whatfocuer workerh abhominacion

The.rrn. Chapter.

minacpon of maketh lpes; but thep onelpe which are written in the lambes boke of wee.

The.rrif, Chapter.

nd he Wewed me a pure rpuer of mater of lpfe cleare as Criftall:p10 3 cedpinge oute of the leate of God and of the lambe. In the mpodes of the arete of it, and of ether Cpde of the rpuer was there webbe of infe: which bare rif inaner of frutes: and gane frute euerpe moneth:and the leues of the woode fer ued to heale the people muth all. and there Malbe no moze curffe, but the leate of Bod and the lambe Chalbe in it : and hps feruauntes Chaliferne hpm. And thep Chalife hys face, and hys name Malbe in thepr Efo, 60.0, forencades. \* Ind there Gall be no npahte there, and they nobe no candle, nepther Irante of the Cunne: for the Lorde geueth is them leghte, and they Gall rayone for ener

moze. and he farde buto me: Thete fapinais are farthfull and true. Ind the Loide Bod

of Saprictes und Diophetes Cente hps

Angell to Cheme buto hos fernauntes, the thomass whiche muft Gorth be fulfplied. Beholoe I come Mozely. \*Dapp is he that Repeth the faying of the prophelye of thes

boke, 3 am John whiche faibe thefe thone ges, and hearde them. and when I had aporing.b hearde a fene,\* J fell downe, to worthippe

before the fete of the Angell which Mewed me thefe thonges. And he fapoe buto met c le thou do it not, for I am thy felowe fer-

uaunt.

3pos. 1.8

Df the Revelacion.

naunt, and the felowe fernaunt of the breschien the 1020phetes, and of them whiche kepe the faringes of thes boke. But wors

Mpppe Ged.

110

and he farbe buto me: Ceale not the fare inges of the prophely of the boke. for the tome is at hande. De that docth cupil, ict hpm to eupli Apil: and he which is fpithp. let hom be trithy Apil; a he that is rratte ous let hom be moze tpahtcous: a he that is holy let hom be more holy, and beholde a 3 come Bottelp, and my remarde with me, to acue eucrpe man accordynge as hys dedes Malbe, I am Alpha & O mega, the be appropria a the ende: the frid and the lat. Bleffed are they that do his commaunde. mentes, that thepr power mape be in the tree of iptc. and mape entre in thoso to the gates into the citie. \*for touthoure thalbe Ela,44, bogges and inchaunters and whosemon, apocit,b. gers, and murtherers, and poolaters, and whofoever loueth or maketh leafpinges.

I Jelus fent mone angell, to tentife the to pour these thonges in the congregaciós, I am the tote and the generacpon of Daud, and the bipght moining starre. And the spirite and the bipde sape: came. And let hom that heareth, sape also: come. \*And ffa.57.82 let hom that is athout, come. And let who Joh.7.f. source world, take of the water of lose.

fre.
I tediffe buto every man that heareth
the wordes of the prophetye of thes boke: Deut. 4..
\*reany man hal adde buto these thunges and .rz.d.
Wood haladde buto hom the plages that pro.303.

an.u are

The Cable.

are written in thes boke. And plane man than menuche of the wordes of the boke of thes prophely, God that take aware has parte out of the boke of lafe, and out of the holy citie, and from those thanges whiche are written in thes boke. He whiche tellisteth these thanges, sapeth: be it, I come quickly. Amen. Even so come Lorde Jelu. The grace of our Lord Jelu Christ be with you all. A DER.

The ende of the news

There followeth a table

to funde the Epitles and Gospels blaile redde in the churche after Salptonep ble, whereof the fritte lene is the Epitle, and the other the Gospell, whose beginaping thou chalt fride in the bake marked with a cross & and the ende with halfe

a croffe, & contepned within the letters. & B C D.

Conthe fruit Sondape in the Aduent. Koma. rij. d. Thes also the knowe. Oat. rri.a. When they dictive nee buto. On the wednisdape.

Jacob. b. Be pacient therfore brethren. War.t.a. The begpinning of the Golpell.
Ou the fredage.

Elay.li.a. Derken onto me. Opar.iij,a. In thole dapes John.

On thefeconde Sondape in the Abuent. Ko.rb.a. Dhatlocuer thonges are witte. Muc. pri.e. and there thatbe logues.

Bacha. biif.a. Thus farth the Lorde. Wat.ri.b. Derelpe I tape buts pou.

On the frpdape.

Efa.lrif.c. 3 mpil fet matchemen. 30hn.1.b. 30hn bare mprnes of hpm.

On the thride Sondare in the Aduent. 1.Co.lif.a. Let men thre welle efteme be. Wat.ri.a. Dhen John being in prefon.

On the toednildape.

Ecap. if.a. This is the worde. Luc. Lc. and in the litte moneth. On the frydage.

Elap.ri a. There mal come a robe. Luke i.d. Warp arole in those bapes.

On the titi. Sondape in the Aduent. Ohilip.titi.a. Retopce in the Lode. John.i.c. and the is the records of John.

On the wednifdape. Johel.if.and.iij.d. Be glad than. Luke.bij. c. And thys rumoz of hym went.

On the fredape.

3acha.ii.d.Be glad and reiopce.

Mar, biii.b. Take hede, beware of the,
On Childmas even.

Rom.i.a. Waul the feruaunt of Jesus. Wat.i.c. When his mother Garp was. In the Chissmas night at the timaste, Ett. i.c. for the grace of God.

Muc.i.a. It folewed in those dapes. At the fecond maffe.

Sitchif. b. Bue after that the hondnes.

Muc.H.c. The thepeherdes larde ont to. At the thysde malle.

Bebre.i.a. God in tome palle diverlip. John.i.a. In the begonnong was that,

On fapnet Steuens dape. Jor. bi c. Steuen full offapth and.

Jor. bi.c. Steuen full ot kapth and. Que. priff. d. Wherfore beholde I cende.

On fapnet John Luangelift. Ecclef. rb.a We that feareth God. John. rt. f. folowe me, Werer turned. On childermaffe dape.

apo. piiti.a. and 3 loked, a lo a lambe. Que if.c. Lo the angell of the Lozde ape.

On the Sondape after Christmasse. Balat.iuf.d. and I fare that the hepre as. Luc.if.e. and hys father and mother mer.

On the newe yeares daye. Citus.ij.c. for the grace of God that. Luc.ij.c. and when the erght daye was.

On the twelfe enen. Titus.ij.c. for the grace of Bod that. Wat.ij.d. Wohen Herode was dead.

On the twelle dape. Clap.lr.a. Bet the bp bp tomes o Jern. Bat.if.a. When Jelus was boine.

On the i. Sondape after twelfe dape. Ela.rif. a. O Lorde I thanke the. John. i. b. The nerte dape John lawe.

On the ij. Sondape after twelfe dape.
Romerij. a. I beteche pou cherfoze brethië.
Auc. ij. f. And when he was twelve pearc.
On the .iij. Sondape after twelfe dape.

Rom.rif.b. Seing that we hane. Joh.if.a. And the thyrde bape was the.

On the titif. Sondap after twelfe day. -

Rom.rif.d. Fe not tople in pour afone. Oat. biff.a. MOhen Jelus was come.

On the.b. Sondape after twelfe dape. Rom. riij.c. Owe nothinge to any man. wat.bij.c. and he entred into a thep.

On the bi. Sondape after twelfe dap. Collolii, b. Nowe therfore as elect of. Mat. rii d. The kyngdom of heaven is.

On Septuagetima Sondape. i.Coz.ir.d. Percepue pe not how that. Mat.rr.a. for the hyngdom of heaven.

On Seragelima Sondape. ij. Coz.ri.e. Koz pe luffre foles gladlp. Luc.biij.a. When muche people were.

On Quinquagelina Sondape. i. Cor. riff, a. Though I fpeake with the. Anc. rbuf. f. We toke but hpin the twelue. On achewednildape.

Joel. it. c. and now therfore fape. Wat. bt b. Woreouer when pe fafte be not. On the fredare.

Elapithiif a. and therfore erpe now. Mat. b.g. De haue hearde how it is fapde.

On the fred Sondare in lene. ij.Cozivi.a. We as helpers therfore. Mat.iiij.a. Then was Jelus led awaye. On the wednifoare.

Erod. rrific. and. iff. Reg. rig. a. chat. rif. c. Chen antwered certapne. On the fredore.

Azech rbiff c. Thes fapeth the Roide.

On the feconde Sondape in lente.
i. The fattig. a. Furthermore me befeche.
Dat. pb.c. and Jelus went theuce.

a a.iiii

0

On the modnifdape. Heffer, riif.c. Bat Gardoche thoughte. Mat.cp.c. and Jelus afcended to Jerufale.

On the fepdape. Ben. prebij. b. Joseph sapoe buto his.

Hen. ercoi, o. Joseph lapve onto dis. Hat. eri.d. Herken another similatude,

On the thyrds Sondaye in lente.
Cphe.b.a. Bs pe therfore the.

Auc.ri.b. And he tras caftping out. On the webnifospe.

Erod.rr.c. Donoure thy father. Qat.pb.a. Then came to Jelus the.

On the frydape.

Rumeri.rc. a. And the congregacron. John.inf.a. Then came he to a citie.

On the fourth Sondape in lent. Balat.tiii.c. Foz it is watten that, John.bij.a. After that went Jelus hps.

On the wednpldape. Elap.i.c. and Ezech.rerbi.d. Thes lapeth.

John.tr.a. And as Jesus palled by, he.
On the frydage.

ti'. Reg. rbij.c. And after thele acces. John. ri.a. A cerrapne man was fiche.

On the. & Sondape in lent. Hebre. ir. c. But Chaff beinge the hre. Joh. bill. f. Dobich of you can rebuke me. On the wednisdape.

Lenit. rir. c. and the Lorde talked. John. r. c. and it was at Jerusalem the. On the fredape.

Jere xbif.b. Lozde, all thep that for. John. r.t. Then gathered the hpe prefies. On Walme fondage.

10hn.y.a. Let the fame mpnde be in pou.

Qat,

Mat.rebi.a. De Bnowe that after.

On the wednildape.

Elap.liff. D. Lorde toho geueth. Auce. prii.a. The feaft of fmete bread.

On good frpdape. Erod.rif.a. The Lorde lapo bnto.

John rotti.a. Dohen Jefus had fpohen.

On Cafter euen.

Coloffija. If ve be then rplen acapne. Dat.rubiti.a. The faborh Dape at euen. On Cafterdave.

1. Coz.b. c. Dourge therfoze the olde lenendar.rbi.a Dary Dagoalen;and Dary.

On the Mondape.

Actu.r.f. Dobich preaching was publieff. Muc. prinib. and behold two of the went. On the Tembare.

Actu.riii.d. Me men and beetheen. choloze. Muc. rritt f. Telus hemlelfe ftabe in the. On the mednifdape.

act.tif. c. ye men of Ifraell why.

John .rri.a. after that Jefus Bewed hom-On the thurfbare.

At. birt.e. The angell of the Morde Coake. John.gr.b. marp fode withoute at the. On the frpbape.

i. Oct.ifi.c. for as muche as Chrift harb. Dat. rrbit . d. Then the. rt. difciples. On the faterbape.

t. Wet.ii.a. DD berfoze fape a fpbe all ma. 3ohn.rr.a. The mozator after the.

On the fpifte Sondape after Caffer. 1. John. b.a. for all that is borne of Bob. John. rr.e. The fame bape at npght twhich. On the lecouve londape after Leafter.

2 a.b

i Det if.d. Chill allo cuffered for our. John r.c. I am a good Grepeherde.

On the therde Sondape after Calter. 1. Wet. if. c. Dearely beloued, I befeche pon. John thi. o. After a whyle pe thall not fe.

On the ini Sondape after Kafter.

Jacob i c. Euerp good gpfte.

Joho xbi.b. But now go 3 mp wape.
On the.b. Sondape after Cafter.
Jacob.i.b. And fe that pe be doers.

Joh. rbi.e. Werelp berelp I sape buto.
On the Wondape.

Jacob. b.d. Anowledge poure faures one. Luc.ri.a. If any of you doube haue a. On the Cewfdage.

i. Tim. ti.a. 3 exhoate therfore.

Mar.ris b. and Jefus fat ouer agapuft.

On the wednildape.

Act. itif. g. The multitude of them that. John. rbii.a. Thele wordes spake Jelus. On the Accentron dage.

Act.i.a. In the former treatple deare. War.rbi.c. After that he appered.

On the Sondape after Alcentpon. i.Oct.ing.b. Be pe therfore differere and le. Johnbo. But when the conforter is.

On Whitson euen. Act. rir.a. It fortuned, while Apollos. John. riiij.b. If pe love me kepe my com. On the Whitsondape.

Act.if a. Dhen the tpftpe dape was. Joh. rinj.c. If a man loue me, and woll. On the Bondage.

Act.r.g. And he commanned bs to. 30 hn.uj.b. Bod le loued the worlde.

On the Tewloape.

Act. biff. c. Monen the Apolles whiche.

John. x.a. Werely berelye I fare buto ron.

On the wednifdare.

Act.tf.c. Deter Acpped foath with the. Joh.bi.e. flo man can come to me except.

On the thurfdape. act. bui.a. Then came Whilip into a .

Act. big. a. Then came Philip into a . Luc. ir. a. Then called he the . rij. together. On the frydaye.

Act.if.d. De men of Itracil heart the. Luc.b.d. and it happened on a certapne. On the faterdage.

Actu.riij. f and the nert Saboth dape. Luc.iiij. f. and he arole bp and came oute. On the Trinite Sondape.

Apoc.itij.a. After thes I loked, a beholde. John.itj.a. There was a man of the 10ha.

On Corpus Christi bape.
i. Cor.ri.e. That toutch I gave buto pou.
John bi.E. for mp flesthe is meate in.

On the fret Sondape after Trinite. i.John.tiff.b.for God is lone, in this ap. Luke.phi.e. There was a certapue epche.

On the.ij. Sondape after Crinite. i.Joh.uj.c. Waruaple not mp brethren. Luc. riiij. d. a certapne man ordepned a.

On the.tij. Sondape after Trintte. 1.10er.b.b. Submit poure felues therfore. Unc.cb.a. Then reforted bate hom all the.

On the.titi. Sondape after Trinite. Kom.biti.c. for I suppose that the. Luc.bi.f. Be petherfore mercifall as pon.

On the. b. Sondape after Trinite.

Luc.

# The Wable!

Mut b.a. It came to paffe as.

On the. bi. Sondape after Crinite.

Mat.b.c.for 3 fape buto pou.

On the feventh Sonday after Trinite.
Mom. bi. d. I wyl speake grolly because of.
Oar. bis. a. In those dayes sohen there.
On the eyght sondaye after Trinite.
Mom. bis. G. Thereoze methen me are

Bom.bij.c. Cherfoze brethen we are. Mat. bij.c. Beware of falls Wiophetes .

On the north Sondape after Crinite. i.Col. r.b. That we Chulbe not hull after. Luc.rbi.a. There was a certaphe spelie. On the f. Sondape after Trinite.

s.Cop.rij.a. He knows that pe were. Luce ric.f. and when he was come.

On the ri. Sondape after Trivite. f. Con.rb.a. Brethren as percapapug. Luke. ebiti.a. And he pur forth thes.

On the tij Sondape after Trinite. ij.Coziij.b. Suche truft haue we. War.biij.d. and he departed agapus.

On the rif. Sondape afree Crinite. Galat. iif.c. To Abraham and hpe feebe.

Luke.r.d.Bappp are the epes.

On the titte Sondape after Trinite Salat. b.c. I fape, walke in the forte. Luke this.c. and is thaunced as he wente. On the ub. Sondape after Trinite.

Salat. b.d. If we ipue in the sparte, let bs. Wath. bi.c. Ma man can ferne two.

On the.rbt. Sondape after Crinite. Ephe.iij.c. DOherfore I belpze that pe. Luce bij.b. And it fortuned after that.

On the thij Sombape after Trinite.

Ephe.tiff.a. 3 therfore tohich am in bond. 1 Luc puif.a. and it chaunced that he toent.

On the poti; Sondape after Trinite. i.Coz.t.a. I thanke mp God alwayes on. Mat.prij. o. Wohen the Wharples.

On the, rir. Sondape after Trinite. Tphe, itij.c. and be perenued in the fpipte. Wat.ir.a. and he entred into a foruve.

On the rr. Sondape after Trinite. Ephe. b.c. Take hebe therfore that pe toal. Out rrif a. The hongedom of heaven is.

On the pri. Sondape after Trinite. Chef, bi. b. frnally mp brethren be ftrog. John. iit, a. And there was a certapne rul.

On the rrij. Sondape after Trinite. Philip.i.a. and I am furely certifred of. Dat. rbiij.c. Therfore is the hyngebome.

On the griti. Sondape after Trinite. Whil. if. d. Brethren folowe me, and.

On the gratif. Sondape after Trinite.

Col.i.b. for thes cause we also.

Mat.ir.c. Whele he thus spake buto the.

On the less Sandans after Trivite

On the last Sondape after Trinite. Jeremi priij. b. Beholde the tyme cometh. John. bi. a. Then Jesus left by hys eyes.

On the wedniloape in the embiping weke amos.ic.b. Behold, the tome commeth. war.if.c. and one of the companie and on the frodre.

Ozee. rilif. a. Turne the now. Luke, bij. e. And one of the Pharifes.

Bebre ir.a. for that frid tabernacle was. Luc.ruj.b. De put forth thes fimilitude.

3 m

In the dedication of the churche. Apoc. rri. a. and 3 John Cate that holy-

> There endeth the Table of the Epillies and Golpels of the Sondapes.

There foloweth a table

of the Epiltles and Gospels which are bled to be reade on opners saputes bapes in the peare.

On fapnt Andreives dares. Rom.p.c. for the belefe of the hert. Wat.iii.c. as Jelus walked by the fee of.

On the conception of our Lady. Acrief.rriif.c. as the bone have 3. War.t.a. This is the boke of the acrera.

On S. Thomas the Apolle Dape. Ephelijd. Now therfoze pe are no more. John rr. f. Thomas one of the twelve.

On Candelmaffe bape. Mala.iif.a. Beholde I mpil fende. Ruc.ii.c. and when the tyme of theyr.

On S. Mathias the Apolle dape. Act. i.e. and in those dapes Peter. Mat.rid. Then Jesus answered a lapde.

The greepinge of oure Labre, Elap, bij, b. God fpake bito Achas, Luc.i.c. and in the firt moneth the Angel.

On Sepnt Georges dape. Jarob.i.a. Op brethren counte it erceding. Johnatha. Jam the true bync.

On

## Cable.

On Sapnt .parkes bape. Enhe. titi .b. 10nto enerp one of pou is-John.cb.a.3 am the truc bene.

On Sarnt Whilip and James Dape.

Sapi.b.a. Then Mall the rpaht.

John. riiii. a. and he fapde buto hos difcipa. On the natiuce of S. John Bantift.

Ela.rir.a. Derken bnto me pe.

Luke.t. f. Elijabethe tome toas come. On S. Werer and Wauls bare.

Act. rif. a. In that tume Derode ithe kong. Wat. rbi.c. WDhen Telus came into.

On Sannt James the apollie bape Epher.ii.d. Roth therfeze pe are no mote. Mat. rr.c. Then came to hom the mother,

On the affumpcion of our Ladp. Eccle.rring.b. In all thefe thonges. Luc.r.g. It fortuned as he went.

On S. Bartholomeus Dape. Ephel.ij.d. Mom therfege pe are no moje. Luc. rrij.c. and there was a ftrpfe.

On the Matinite of our Ladp. Eccle. rriig.c. as the hone hane 3. mat.i.a. This the boke of.

On S. Watheib the apollle daye. Eze.ir.b. The amilitude of the. Mat. ir.b. and as Jelus paffeth forth.

On S. Withaels bape. apoc. i.a. and he fent and the toeb. Mat. ritij a. Chesame tome the discoulces.

On Saput Muke the Euangeliftes Dap. Egech.e.c. The amilteude of the foute. Luc. e.a. after that the Lorde appopnied.

On Sapnt Simon and Judas dape. Rom, bill.e. for we knowe well that all.

John:

John: p.c. Thes commaunde I pou, that.
On the alhallowes bare.
Apoc. bu a. and I lawe another Angelt.
Gat. b.c. When he lawe the people.
On the all louies bare.

1. Teffa, iiif c. I wolde not brethen hane. John ri.c. Then fapt wartha buto Jefus. On S. Katherens dape.

Accieli it.b. Ap Loide. Gat. grb.a. Agapne the hyngdome of.

Table .

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